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KARMAYOGA TO NISHAKAMAKARMAYOGA**M. D. Awari**

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Abstract: In the present study an attempt is made to study the concept of 'Nishkama Karmayoga' as presented in the Bhagavad-Gita and to apply it to the novels of Arun Joshi. The Bhagavad Gita is a part of the great Indian epic the Mahabharata, The Bhagavad Gita is an enchanting mesmerising part of the great Indian epic the Mahabharata, which makes human beings to contemplate on the very essence of human existence. The ultimate aim of human life is to know the supreme soul and to feel its existence within. Human life is meaningful as it has a social context. The social existence of a human being intervenes with his personal existence.

Keyword: social existence , Nishkama Karmayoga , social context , protagonists.

INTRODUCTION:

According to The Bhagavad Gita man should not renounce action or avoid doing his obligatory duty. At the same time whichever action man performs, he should not be attached to it. The Nishakama Karma or non attachment in the essence of the Bhagavad Gita. The theory of Nishakama Karmayoga was expounded by Lord Krishna on the Battlefield when Arjuna was not willing to kill his cousins and relatives. Arjuna never wanted to get the empire nor the throne by shedding blood of his kith and kin. Hence, Lord Krishna preached Arjuna the theory of Nishkama Karmayoga through the Bhagavad Gita and took him out of the emotional upheaval.

Lord Krishna told Arjuna that the Nishakama Karmayoga or non action endows man with nonattachment with Karma. The doer of the action is akarata, non doer of the action as he is not involved with his action. Thus lord Krishna tells Arjuna who have detached mind when he is engaged in the Karma.

The protagonists of Arun Joshi's first four novels Shindi Oberoi, Billt Biswas, Ratan Rathor and Som Bhaskar are not only Karmayogis but also Nishakama Karmayogis. In the present research the attempt is made to look at the protagonists as Nishakama Karmayogis. At first they behave like hedonists but at last all of them behave like Karmayogis and Nishakama Karmayogis. At first they are hedonists and in the end they are completely dedicated to God and so their Karmas turn into Nishkama Karmas. Thus these protagonists are Nishakama Karmayogis.

There are four paths Work -Karmayoga, Love-Bhakti Yoga, Psychology-Rajyoga and Knowledge-Jnanayoga. All the four paths converge together and become one. The Bhagavad Gita has been recognized as one of the basic source books of Vedic religion. It has been recognized as an Upanishad, as Brahma Vidya and gives the knowledge of Brahman. It is as a guide to man and as a universal scripture. Swami Vivekananda's famous restatement of the Vedanta is the following dictum.

'Every soul is potentially divine.' 'The goal of life is

to manifest this Divine within by controlling Nature, external and internal' (2010:IX).¹

When any type of work of any devotee is completely dedicated then that work or actions are turned into Nishkama Karmayoga. Thus when love is completely given up then that Bhakti turns into Nishkama Bhakti yoga. Thus when psychology is completely sacrificed then that Rajyoga turns into Nishkam Rajyoga. Then the knowledge is completely devoted then that Jyanayoga is turned into Nishkama Jnanayoga. In this way all four paths are turned into Nishkam Karmayoga. At last they are not four paths, but only one united into God. The union of God is the goal of all human beings in the world. When mind, body, heart and brains of devotee are united into soul, then soul is united into spirit and spirit is united into Almighty or God, then that devotee is peaceful inside and outside i.e. is called Nishkama Karmayogi, Nishkama Bhaktayogi, Nishkama Rajyogi, and Nishkama Jnanayogi.

Nishkama Karmayoga is equivalent to Nishkama Jnanayoga, Nishkama Rajyoga and Nishkama Bhaktiyoga. Hence Nishkama Karmayoga is in union with all the above mentioned yogas. It is also God union, so all other three yoga are also God Union. The devotee completely attains God union then he becomes peaceful inside himself and outside and all over the world. Then he sees himself everywhere in the universe in living and unliving things. The teaching of The Bhagavad Gita is to work intelligently trying to create the right fruits of actions, not for oneself, but for God and all His children. The actions of the body, mind and soul, when performed with egotism, influence on to concentrate on the fruits of actions, they lead to complex Karmic reactions and desires which, in turn, give rise to rebirths. But he who lives in and cares for a body, mind and soul just for God and not for his age is without of all reincarnation making desires; at death he is liberated in omnipresence. If devotee wants to liberate from body, mind soul and God, he must go away from his egotism and fruits, so there is only one remedy are to take Bijamantra or

Gurumantra. That Bijamantra is like Rama Krishna Hari, Om Namha Shivay, Jai Shriram, Jai Jai Rama etc. there are thousands of Bijamantras in various religions. The Bijamantra have to receive from Sadaguru, because without Sadaguru Anugraha or Bijamantra is useless without any influence at all in the world, such as Jagadguru Janardhan Swamiji started Japa. Anushthana in 20th century, but today this programme is developed not only in India but also over the world by Sri Sri 1008 Maha Mandleshra Swami Shantigeeriji Maharaja when anyone who is going to take Bijamantra from Swami Shantigeeriji Maharaja and is going to do Japa Anushthana within six months that devotee gets various experiences.

When any devotee completely dedicates all his desires on the feet of the Sadaguru, then after some days or some years he becomes free from body, mind and souls egotism and fruits. At last he becomes free from all the attachments and de-attachments, he becomes like his Sadaguru or God or omnipresence. Many times Jagadguru Janardan Swamiji said that when Sadashishya is completely sacrificed one day he becomes Sadaguru or as like as God i.e. Sri Sri 1008 Swamiji Shantigireeji Maharaj, at last he gives up Aham Brhmasmi, Vyam Brhmasmi and Idam Brhmasmi. Then at last that devotee completely forgets his own self so he is called Nishkama Karmayogi. Jagadguru Janardan Swamiji is also called Nishkama Karmayogi in the world.

Activity of mind and body guided by the discrimination of soul or by the guidance of a guru is called wisdom guided or sattvic activity. There are three types of activities like Sattvic, Rajas and Tamas. Jagadguru Janardan Swamiji or Babaji is Nishkama Karmayogi so he is beyond those three activities. If devotee wants to conquer a temptation and to be free from the physical, social mental and spiritual troubles that it brings, he must destroy completely within himself the seed of evil that may otherwise grow into a big tree bearing the fruits of misery. When the mind and body are both quieted by yoga, the devotee quickly advances toward the joyous state of spirit. If anyone wants to be quite mind and body, he become devoted completely to the foot of Sadaguru or Jagadguru Janardan Swamiji or Sri Sri 1008 Mahamandeshar Swami Shantigeeriji Maharaj. Without Sadaguru one is not calm and quite in the world.

Nishkama Karmayogi is God union he is one with the supreme power and is in union with four yogas, who is not at last two, and is one like the sun and sunlight, not separated like water and ice not divided from each other. Thus Nishkama Karmayogi, and supreme power or God are not two or one, so Nishkama Karmayogi and Jnanayogi, Rajyogi and Bhaktyogi also are not four and not one but they are God union or supreme power. Actually He has no name at all so He is called Nirgun Nirakar. All saints say that one who chants the Bijamantra, taken Sadaguru then that Bijamantra is called Saguna sakar, but when devotee chants that mantra's which is Sagunasakar, is at last turned in Nirgun Nirankar also called Nirvikalpa Samadhi, or God union.

The true follower attends fire-ceremony of life by which the bodily life is united with the cosmic life. The human mind and soul are united with the Cosmic-mind and spirit – consists in offering right actions to God, without desire or attachment. The followers of right actions

performed as yajna do not remain tied to the earth, but are – liberated.

The blessed state of the Jivanmukta (one who has overcome delusion and recovered his divine Identify, becoming freed while still incarnate) cannot be won by neglecting or running away from the duties of this life; by such unworthy conduct a man ignores God in His aspect of Lord of the world. The true Jivanmukta therefore makes a “sacrifice” of his bodily powers in God's service. Thus works in sinlessness his actions creating no new seeds of earth binding Karma. The Bhagavad Gita therefore advises all men to perform the soul sinless activities of meditation, devotion, morality, service, and divine love as their observance of a purifying spiritual fire act or ceremony in which all mortal heats are burnt. So all four types of yogis are purified and become Nishkama or Nirvikalpa in Samadhi. When any yogi reaches Nirvikalpa Samadhi then after that stage he is free from all the attachment and detachment, who is beyond both of them, he is ever in Samadhi or trance till the end of his life. He is forever in Samadhi or trance that means all his activities are trance till end of his life and death i.e. it means that it goes beyond life and death. So for such a person there is no life or death, but whose all functions are trance or Samadhi.

To fulfill his self-created, ever-increasing-desires the worldly man has to re incarnate again and again until is free. Any devotee who takes Bijamantra from Sadaguru, at last becomes free from all desires or egos who attains Nirvikalpa Samadhi forever in the world. But the yogi who works to please God alone is already free i.e. is means the yogi attains, God union. Fulfilling his divine mission on earth, he becomes liberated. Even the spiritual fire ceremony of casting human ignorance in the flames of wisdom must be performed only with desire to please God. When the yogi is getting a light there is no darkness at all because light and darkness are not meeting each other. The divine man performs right actions for God only. His every act or ceremony is Yajna. For the yogi, the milk cow of inner wisdom fulfills all his spiritual longings. During meditation, he beholds the “Yajna fire” of astral light and receives wondrous spiritual perceptions and powers that fill him with inner joy. But the true aspirant does not remain content with these initial gifts of spirit.

The yogi must first attain conscious communion with higher forms of consciousness in the various spinal centres and thus become eligible to unite with the Higher Good, the spirit in a creation as Kutastha chaitanya or Christ consciousness beyond creation as Brahman Chaitanya or cosmic consciousness. Thus the four yogas are united with the Spirit, Kutastha, Chaitanya and Brahman Chaitanya, Christ and cosmic consciousness.

The true yogi, by holding his mind, will free himself from false identifications with bodily desires. He unites them with the super conscious forces in the seven cerebrospinal holy places, and thus lives in this world as God had planned. The cosmic vibration and laws of action (Karma), which govern the universe, came from the Brahma or Christ consciousness (Kutashta Chaitanya), God's infinite intelligence inherently present in all vibratory creation. God's consciousness is cosmic light and all creation. This consciousness of God son (Tat) present in all vibratory

creation sprang from the unchangeable God the father (Sat) existing beyond all vibratory creation. The Aum or Amen or Holy Ghost – all are significations of the cosmic vibration. All four yoga directly or indirectly mention Aum, Tat, and Sat, but Nishkama Karmayogi is beyond the three of them. The yogi has through self-realization attained the supreme goal of life, is neither required to perform actions nor, is he bound by any Karmic results of such actions. All four 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.

The yogi who renounces evil actions and performs noble material duties and meditative religious actions without selfish attachment is a worker for God and attains union with him. When four yogas are in union with God then they are beyond evil and bad actions. The aim of spiritual actions is to find the soul. Soul, mind, body, brain, senses, the world, the cosmos, all are creations of spirit. The wise man does not conceive himself as the architect of anything, does not laugh or cry or disturb him with the ups and downs of dualities. An egotist is never satisfied, be it the rich, poor, a clerk or king of the world. A divine man is happy, whether in a palace, or a poor hut, or a monk's cell. All four yogi's condition is like that of a divine man.

Universe is governed by the laws of Karma. The neutralization in Kriyayoga meditation of the good, bad, and activating qualities of Nature harmonizes the natural attributes in man. He then manifests the true self, beyond the obstacles of the three fold qualities and their twenty-four attributes.

Chapter IVth with 42 verses of The Bhagavad Gita informs Karmayoga and Jnanayoga. The verse 27 informs actual facts of both yogas in Kriya yoga and Jnanayoga.

सर्वाणीन्द्रिय कर्माणि प्राण कर्माणि चापरे ।।
आत्मसंयमयोगाग्नौ जुहवति ज्ञानदीपिते ॥IV-27॥2

According to Yogananda this means, "Again other (followers of the path of Jnanayoga) offer all their sense activities and the functions of the life force as oblations in the wisdom kindled yoga flame of inner control in self" (2002:489-490).³

Yogis who follow the path of discrimination (Jnana Yoga) firmly picture, in their consciousness within, the supreme truth: the indivisible relation of soul and spirit. This Stanza 29, is in accordance with to the method of God-union enjoined by the Vedanta philosophy of India.

The follower of the path of Jnanayoga, attempting meditation of the Supreme spirit, is subject to the "drag" of the ten horses of the senses behind him, plus the pull of the life current flowing through the sensory and motor nerves and also the pull of subconscious thoughts. He is facing in one direction and his "horses" and "chariot" are heading in the opposite way. But the path of Jnanayoga is not only precarious but also lengthy. By Kriyayoga or Karmayoga on the other hand, an ardent practitioner may speedily attain liberation.

Thus the Jnanayoga and Karmayoga paths are different from each other, but their goals are same i.e. Nishkama in four yogas. All four yogas in their functions,

nature, characteristics are different, but their goal is the same is called Nishkama Karmayoga, and Nishkama Jnanayoga, Nishkama Bhaktiyoga and Nishkama Rajyoga.

By the perfect performance, of Kriya, 1,728 times in one posture, (that is at one time) and by practicing a total of 20,736 Kriyas, a devotee can reach the state of Samadhi, (God-union). The Sadaguru will advise him that he is ready for the experience of Samadhi, when devotee takes Bijamantra from Sadaguru or Jagadaguru Janardan Swamiji or Sri-Sri 1008 Swamiji Shantigeeriji Maharaj does Japa Anusthan that means incantation Kriya 1,728 times in one posture (that is a onetime) and by practicing a total of incantations of 20,736 Kriyas a devotee can reach the state of Samadhi (God-union).

Ultimate goal of Each and every human being is Samadhi or God-union. So he must take Bijamantra from Sadaguru then do Kriyayoga or Karmayoga till the Samadhi or God-union. When the devotee at last reaches Samadhi or union with God, then he becomes forever that stage, means attains the God union. After that stage that is sleeping, running, working, drinking, playing, and jumping etc. what is his action that is trance or Samadhi. When he tries then he gets that goal when the yogi by years of practice of Kriya yoga makes his body and nerves adaptable, he can manifest within his body ecstatically, easily all the current generated by the practice of 20,736 Kriyas as much more.

In Kriyayoga or Karmayoga ecstasy, the body is perceived not as flesh but electro life tronic energy. The body thus realized as life force becomes one with Cosmic Energy. The ego consciousness is transmuted into the inconceivable bliss of the soul. The soul and its bliss commingle with the cosmic blessedness of the spirit.

Functions of Karmayoga turn with Cosmic Energy of body and the soul's cosmic blessedness of the spirit into the Nishkama Karmayoga or God's union. God's-union is also like Nishkama Karma. The Samadhi or God's union also at last turnshim into Jivanmukata and Videhimukata. Jivanmukata is calledsvikalp Samadhi Nirvikalpa Samadhi or God union. Actually both are free from all attachment and detachment.

The yogi is able to attain the ecstasy of oneness with God. He vibrates in the universe as cosmic sound or cosmic light and the Holy Ghost Vibration. He finds the Krishna (Kutastha) or Christ consciousness. He merges with the Lord as Cosmic consciousness and Nishkama Karmayogi, Jnanayogi, Rajyogi and Bhaktyogi who is one. Then the yogi unites his soul reflected in the calm heart with the actual Sources, the Moon of omnipresent Spirit.

Through the help of a Sadaguru one learns how to use the nutcracker of intuitive perception to open the verbal shells and obtain the divine meat within. If anyone wants complete happiness, he follows the Sadaguru because without Sadaguru no one can obtain spiritual knowledge and Nishkama Karma from all four yogas, so all the saints say that without Sadaguru no one is completely happy in the world, because Sadaguru is not separated from God or Supreme power in all the religions.

The soul can exist without prana, but the prana in the body cannot exist without a soul as its substratum because soul is immortal but the body is mortal and prana is

also mortal. Pranayama is suggested by The Bhagavad Gita as a universally suitable method for man to release his soul from the bondage of breath i.e. is also called Nishkama Karma. The yogi neutralizes the dual movement. (prana and apana) and by will power withdraws both currents into one revealing sphere of spiritual light at the point between the eyebrows. This light of pure life energy twinkles from the brain centers directly to all the bodily cells magnetizing them, arresting decay and growth, and making them vitally self-maintained, independent of breath or any external source of life.

Kriyayoga is not only breath control, but also life force control. Kriyayoga is referred to obliquely in several scriptures and yoga treatises as Kevali pranayama or kevala kumbhaka true pranayama or life control that has gone beyond the need for inhalation (puraka) and exhalation (rechaka); breath is changed into inner life-force currents under the complete control of the mind, when the breath stops effortlessly, without either rechaka (exhalation) or puraka (inhalation), that is called Keval Kumbhaka i.e. is called all four yogas last stage Nishkama Karmayoga, Jnana yoga, Rajyoga and Bhaktiyoga. All four yogas are at last obtained and their goal is called Nishkama Karma yoga, Nishkama Jnanayoga, Nishkama Rajyoga and Nishkama Bhaktiyoga. It is also called Jivanmukta and videhimukta. They feel themselves and the universal as Nishkama.

The Bhagavad Gita mentions ultimate goal of human being with four yogas that is Nishkama Karma, when any one does any actions, his each and every action is completely dedicated or given up at the feet of God or Sadaguru then that Karma or actions is turned into Nishkama Karma, Nishkama Jnanayoga, Nishkama Rajyoga and Nishkama Bhaktiyoga. The devotee is dedicated that means each and every action is sacrificed at the feet of Siva, Brahma and Vishnu – Arapanmasthu.

All chapters of The Bhagavad Gita inform various functions of four yogas to achieve ultimate goal. The Bhagavad Gita gives message of God's realization in 18th chapter and 49th verses

असक्त बुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।।
नैष्कर्म्यासिद्धिं परमां सन्यासेनाधिगच्छति ॥XVIII-49॥⁶

According to Ghaisas it means, he whose intellect is not attached anywhere, whose thirst for enjoyment has totally disappeared and who has subdued his mind, reaches through renunciation the final goal action-less-ness (2007:529).⁵

The Devotee attains the “greatest perfection” of his individualized incarnate status when he realizes his true self. That yogi is not attached to his own body or his family or the world, even though he joyously works for them with the only desire of pleasing God. The yogi is in full control of his mind (manas) who conquers his mind then conquers the world. He is in full control of his mind, intelligence (buddhi) ego (ahamkara) and heart (chitta), he is free from all desires for sense pleasures; and who works, yet renounces the fruits of action, becomes free from the reincarnation causing triple qualities of mortal and natural actions.

The yogi is in God-union or forever in Samadhi,

because his four elements mind, ego, intelligence and heart are free from all desires so he becomes completely happy. The name of God is called Bijamantra. It is also called action when yogi is taking Bijamantra from Sadaguru, who is reincarnation of that Bijamantra and gives up this action and by giving up everything in every action is completely happy in his life.

The Bhagavad Gita mentions four yoga with God union in one or four but beyond both of them in following verse.

सर्वकर्माण्यपि सदा कुर्वाणो मदव्यपाश्रयः ।।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥XVIII-56॥⁶

According to Yogananda it means, over and above performing faithfully all one's duties, taking shelter in Me, it is by My pleasure a devotee obtains the eternal; unchangeable state (2002:1074).¹⁶ The devotee beholds God as the shelter of all animals, and himself as unsheltered by any other power, without attachment to the fruits of his efforts, he continuously engages in God-united yoga activities and all other divinely compulsory duties, just to please God.

The quality of yogi's meditation and other actions, the Sadaguru's help and God grace – these are the three necessities of liberation or Moksa. Each and every human being's ultimate goal is to obtain Dharma (duty), Artha (economy), Kama (sex) and Moksa (spiritual liberation). These four parts are directly or indirectly connected with above four yogas.

The yogi is required to make the efforts whole heartedly for God that effort can constitute only 25% of the requirements for liberation. Another 25% depends upon his Sadaguru's blessing, spiritually stimulating the disciple's striving. But the guru's help and the devotee's effort notwithstanding, it is necessary to have also God's grace, which may be said to constitute the remaining 50% of the requirements. The devotee's effort, Sadaguru help and God's grace are very important in all human being life. Then who become completely peaceful inside, outside and all over the world.

When the devotee performs the incantation of Sadaguru's Bijamantra then after some days, or years, with Sadaguru's grace and God's grace he becomes completely peaceful inside, outside and all sides he is calm and quiet all over the world.

5.2 The Nishkama Karmayoga of the Four Protagonists

The Nishkama Karmayoga of the four protagonists has its own different shades. The four protagonists are directly or indirectly the exponents of Karmayoga and Nishkama Karmayoga. Sindi Oberoi, Billy Biswas, Ratan Rathor and Som Bhaskar are Nishkama Karmayogis in their own ways throughout the novels. The Karmayogi is at last turned into Nishkama Karmayogi i.e. is also called God-union. The Nishkama Karmayogi has three different stages Jivanmukti, Videhimukti and Sarvamukti. The Jivanmukti and Vidhimukti is personal salvation, but sarvamukti is collective salvation. The sat-chit-Ananda is expressing in infinite love and the unity of Being. So it is also called

Nishkama Karmayoga. The yogi leads his worldly life as a Karmaogi and Jeevanmukta, and Videhimukta, who dwells in his inner self, and is the same in pleasure and pain to whom gold or stones or earth are one; and what is pleasing or displeasing leave him in peace, who is beyond both, praise and blame, and whose mind is steady and quiet.

Sindi Oberoi is the uprooted young man of the second half of 20th century. Sindi tries to get rid of further agony through detachment, and self-sufficiency; which only lead to Babu's suicide, which shatters the make-belief of detachment that he had tried hard to cultivate to set things right, he intends to propose to June, who dies at the very moment Sindi had decided to be involved throughout the novel. (The Foreigner) In all the events, he is not attached, but detached, so Sindi Oberoi's function in the novel is not only detachment but like Karmayoga, and also Nishkama Karmayoga.

Billy or Bimal Biswas is a protagonist in the Strange Case of Billy Biswas, who has his different functions and shades in the novel. Billy Biswas ceases to belong to this world but like Siddhartha, he renounces enlightenment. The novel is divided into two types of people – the tribal people and High society people. According to Billy's views the tribal people are original and true, but people of high society are not original and true. So Billy Biswas likes the tribal people.

The union with Bilasia makes Billy to discover that bit of himself which he has been searching for all his life and without which his life has been merely a replica of others. The novelist's reference to this kind of relationship testifies to his belief in Sankhya yoga or philosophy or Jnanayoga and the relationship between the matter and the soul outlined in it. So in the novel, the Prakriti is Bilasia and the Purusha is Billy's union with each other. It is like Sadaguru and Sadashishya's union with each other, like God and Bhakta's is union each other. It is like a Karmayogi's union with the Nishkama Karmayogi.

Ratan is told by his superintendent that his individual actions are insignificant even to God, the remote observer, who is interested in how one spent money rather than how one got it. There are no rewards and punishment here and now. The result is moral and immoral confusion throughout the novel. Rattan Rathor's life is meaningless and various actions in the novel. The apprentice indeed is the story of Ratan's progressive corruption and compromises on his way from the small to the smart set, followed by the final atonement. Ratan's life is a see-saw battle between the opposite values represented and propagated by his father and mother. Rattan is the symbol of father's idealism and mother's materialism. He is a true representative of the millions and highest ambition over is to be one of the select people.

Ratan at first serves as clerk, but at last he became an officer partly as a reward for his marriage to the Superintendents niece. He had accepted the bribe. When Ratan's journey reaches the bottommost rung to corruption, the Brigadier is back from the war, dejected, worn out and hopeless with a few disconnected strands of vague memories. He knows his own false notions. He knows' good and evil and at last who to choose evil. He has failed his true self; he does not know the right path to his soul, his self, and

his authentic existence.

Arun Joshi seems to be advocating a balanced mixture of spirituality represented by the God of Kurukshetra (Lord Krishna) and humanism represented by Ratan's father. So Ratan Rathor is Archetypal point of view as Karmayogi and Nishkama Karmayogi throughout the novel.

Thus, The Apprentice is neither an existentialist novel, nor is it a confessional story nor a modern novel depicting human angst, nor even a success and failure story but an Indian tale which goes to the deeper resources of the tradition to seek more than snap solutions to problems, to involve oneself in an exploration. It gives an inner strength in the presence of such contemporary anarchy and Karmayoga into Nishkama Karmayoga.

The subjectivity of the protagonists, Som Bhaskar is exposed to the randomness of the existential conflict between intellectualism of western exposure as a kind of a split between the materialistic mill of mind in possessing woman as money and what its transaction can buy and the dim sensing of this flame of spirituality as a distant form in his consciousness.

The protagonist Som Bhaskar is not open to experience the marriage of heaven and hell; rather he gropes deliberately in the primitive energy of madness to keep generating a sense of ravishing pleasure in sexual and material accomplishments, without wanting to know what is beyond. Vacillation between his wife Geeta, Leela-Sabnis, the philosophy professor and Anuradha perpetuates the labyrinth of his self. This wasting labyrinth is stretched in everything that matters to Som Bhaskar, his Lal Haveli, Anuradha, Aftab's money, his sensual world. The labyrinth has no terminal in his consciousness.

Som Bhaskar is continually in his anguish of alienation, in his existential problem, in his questing, but he effects a departure in the realization of the fact that man's dilemma now is no longer merely in consequences of causes or situations but is rooted in man himself. Som Bhaskar is not only existential and consciousness, but also Karmayogi and Nishkama Karmayogi, throughout the novel.

Thus all the four protagonists are at introspection inside themselves with the various actions or Karmas, so they are Karmayogi but at last all those Karmayogis are turned into Nishkama Karmayogis. So all the protagonists are not only alienated and detached but also Karmayogi and Nishkama Karmayogi.

All the four protagonists of his novels are directly or indirectly categorized into existence consciousness and bliss or cures. The bliss that is the self (Brahman) is unexcellable and unconditioned. But Brahman bliss is beyond all calculation. And the wise one's experience of the plenary bliss admits of no degrees. He has no wants, nothing to gain. His satisfaction is supreme. He illumines; one rests in perfect contentment and peace i.e. is called a Karmayogi and Nishkama Karmayogi.

In this way four protagonists are at last turned into not only Karmayogis but Nishkama Karmayogis. They are also turned into not only Jeenmukta but Veedehimukta. Ultimate goal of all the human beings and all the religious is each and every body should turned into Nishkama Karmayogi and Veedehimukta. When it happened then all

the universal human beings become Om Shanti! Om Shanti!
i.e.all world is peaceful inside and outside.

If anyone wants peace inside, he follows the path of Karmayoga with attachment to Sadguru or Jagadguru Janardan Swamiji with Bijmantra or Anugrah Mantra. Bijmantra is given by Sadguru otherwise that Bijmantra is useless; because many times Sadaguru or Jagadguru Janardan Swamiji said that if persontakes Anugrah mantra from Sadguru and then he does Japanushtan, within six months he obtains some experiences and at last after some days or some years, going beyond the experiences at last will attain a stage like Nishkama Karmayogi, Jnanayogi, Rajyogi and Bhaktiyogi. Many times Jagadguru Janardan Swamiji or Babaji and Sri Sri 1008 Mahamandlkeshher said that if any devotee followed Karmayoga then at last he would turn into Nishkama Karmayoga and Jeenmukta and Veehehimukta.

5.5. CONCLUSION:

Each and every one needs peace inside and outside, so we follow four yogas- Karmayoga, Jnanayoga, Rajyoga and Bhaktiyoga. But Karmayoga is common to every person, because it is easy to all. Arjuna is a representative of common people in Karmayoga. Sindhi Oberoi is like Arjuna. He is also a representative of common people in Karmayoga. He travels all over the world, so he is the Foreigner. He is everywhere but at last nowhere. He loves many women but he does not attach to anyone. It means he does not attach any functions or actions to anybody in the novel. Sindhi Oberoi does not attach and does not detach to anybody in the novel. His attachment and detachment is the part of various actions through the novel. At last his ascions or Karmas are detached and also dedicated to the Lord. As his Karmas are completely dedicated, they turn into Nishakama Karma.

Sindi Oberoi is not only a Karmayogi but also a Nishakama Karmayogi. He represents Nishakama Karmayoga i.e. peace. If we want peace then we have to follow Karmayoga and Nishakama Karmayoga. Sindhi's actions are completely dedicated to the God or Sadaguru and so they turn into Nishakama Karmas. Thus Sindhi is not only a Karmayogi and Nishakama Karmayogi but also, a Jeevanmukta and Videheemukta.

Billy Biswas is also like Arjuna. He represents common people and his behavior is strange and wonderful, so the title of the novel, The Strange Case of Billy Biswas, is apt. The novel is divided into two worlds- the modern and the tribal world. The modern world is civilized and the tribal world is not civilized. He does not like the modern world and civilization so he is attracted to the tribal and primitive people. He knows that the behavior of modern world is duplicate. On the other hand the behavior of the primitive world is real and true. So at last he marries Bilasia.

Thus, Billy knows the functioning of the modern and tribal society. At first he is away from the civilized society and at last he is away from the primitive society. Thus, Billy's actions or karmas are desireless throughout the novel. He does not belong to any both of the societies. So he is a Karmayogi and Nishakama Karmayogi. The doctrine of Nishakama Karma, the doctrine of work without desire is applicable to men Who seek only liberation. Nishakama Karma means complete submission to godIt is uniting with

God. This is possible only with the detachment with the Karma. Billy is completely detached from both societies. So at last he becomes Nishakama Karmayogi. If anybody wants complete tranquility, he must follow the path of Billy. Thus at first he has many desires, but in the end, he becomes desireless like a Nishakama Karmayogi.

Ratan Rathor is called an apprientic or Karmayogi. He also represents common people. Ratan is torn between two ideologies, his father's idealism of Mahatma Gandhi and mother's materialism of common people. At first he prefers Gandhi's idealism, but later on he follows materialism and becomes a corrupt officer.

But in the end, Ratan repents and tries to come out of the muddy corruption. He realises the insignificance of idealism and materialism in human life. He surrenders to God and submits all his karmas to God in the temple. Thus, Ratan becomes a Nishakama Karmayogi and gets peace. Anyone who wants peace, must follow the path of Karmayoga like Ratan. Ratan gives up his idealism and materialism, and turns into Nishakama Karmayogi.

Som Bhaskar is called the last labyrinth because he is mazed and bewildered throughout the novel. Som represents common people. He is confused throughout his life. Som is puzzled with emotions and passions of the women, like his wife Geeta and Anuradha. In spite of wealth and prosperity, Som Bhaskar is not satisfied and contented with his wife Geeta. He does not get peace of mind. Hence he gets attracted to Anuradha, but fails to get her. He is torn between the love of his wife Geeta and Anuradha. He tries to end his life. But Geeta saves him and he repents. He gets detached from Geeta, then subsequently from Anuradha. In the end he is nither attached with Geeta nor Anuradha. He does not want to get united with Geeta or Anuradha. He wants to unit with God. Hence he submits himself to God and becomes a Nishakama Karmayogi.

Som's repentance to his labyrinth actions, his self abnegation to his actions make him a Karmayogi and a Nishakama karmayogi. When Som follows the path of complete renunciation, he becomes a Nishakama Karmayogi.

Thus, the four protagonists are initially attached to their karmas. But in the course of the novels they get transformed and get detached from their Karmas. There is complete submission to God on their part. They all follow the path of complete renunciation and become Nishkama Karmayogis. They become Jeevanmukta and Videhimuktas. In the beginning all the four protagonists are hedonists. But their hedonism transforms into Nishkama Karmayoga, i.e. the unification with God. They come out of their restlessness, mental tensions, traumas and confused state of mind and get the ultimate peace i.e. tranquility. When they dedicate their karmas to God, their journey towards 'purnatva', i.e. completeness starts. Their ultimate destination is getting tranquility, peace or 'shanti'. The protagonists represent the common people. Let the human race continue its journey towards completeness.

ओम पूर्णमदः पूर्णमिदं पूर्णात्पूर्णं मुदच्यते ॥
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ओम शान्तिः शान्तिः शान्तिः ॥(2001:1)⁷

Vedananda means it as- OM that(absolute Brahaman 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 sages) perceive nothing but the absolute everywhere(2001:1).8

OM! Peace! Peace! Peace is the ultimate goal of all human beings in the world!!!

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