

How can an action be 'Nishkāma'? Answer after the Gita.

OR.

How can our actions be non-attached? Answer after the Gita?

Karmas are of two types. These are — Sakāmakarma and Nishkāmakarma. When we do any karma desiring for result then it is known as Sakāmakarma. On the other hand when we do karmas without desiring for any result then this kind of karma is known as Nishkāmakarma.

Acc. to Gita Sakāmakarma is the reason for our attachment with this world while Nishkāmakarma is not the reason of any attachment. ~~this Nishkāma~~ Acc. to Gita this Nishkāma karma is known as Yogarthakarma.

Yogarthakarma is when we do a karma in <sup>the</sup> sense of ~~Yogya~~ <sup>Yogya</sup> that ~~does~~ action does not evoke any kind of attachment and when we do Yogya for the fulfillment of our various material needs then that Yogya is known as Bhogarthakarma. Acc. to Gita when a yogya is done in the name of God or to serve God then that kind of karma is known as

Yogarthakarma In order to explain the  
meaning of karmayoga, Gita said that  
if we sacrifice all our desires and  
perform any karma in the name of  
God by attaching that with the love  
of God then that type of karma is known  
as Yoga. Following Gita it can be  
said that though we ~~do~~ perform  
various karmas with our body yet  
we are not the real karta of our  
karma. Acc to Lord Krishna, God is  
creator of all and director of all  
beings on this earth. Everything in  
this world is happening ~~fast~~  
according to his direction. Therefore  
God is the mechanic and man is the  
machine. As machine is directed by  
the mechanic similarly the actions of  
all beings are directed by God. If  
a man can accept himself as the  
machine of God then he can realise  
he is only a puppet in the hands of  
God. When we accept God as the  
karta of all our karma then we can  
surrender all the seeds of karma to  
him

That is why Lord Krishna told  
in Gita that we can perform karma  
but we have ~~no~~ <sup>no</sup> right in our karma phal.  
So as we are not the real karta of  
our karma then we must not possess

any desire for the seeds of karma. So  
the process of ~~all~~ sacrificing the  
seeds of our karma is a real meaning  
of the word "Yoga". There is a self ~~or a~~  
behind all our sense organs, actions  
and the self is independent of all  
sense organs and mind. Acc to  
Krishna as sun <sup>reflects</sup> gives light to all  
objects in the world - but doesn't  
itself involve in the rightness or  
wrongness of those individuals similarly  
self also ~~is~~ not get involve with  
any karma of ~~the~~ jiva. When a  
person knows ~~that~~ this truth, he or  
she remains neutral about the seeds  
of their karma. There are various  
meanings of the word "Yogasthya" ~~acts~~  
~~one reason~~ Like the word "Yogasthya"  
means to connect <sup>our</sup> intellect with the  
God and when a person do this then  
he feels that all his actions are the  
actions of God.

The second meaning of  
"Yogasthya" is to sacrifice desire, ~~therefore~~  
~~the~~ seeds of karma. The third meaning  
of "Yogasthya" is to acquire proper  
intellect. So a person who is aspiring for  
Niskāmakarma ~~must follow~~ is his  
responsibility to become Yogasthya.

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We have found in Gita that  
go on doing karma but do not inf. on  
after the seeds of karma ~~is that~~ ~~is~~ ~~is~~  
~~is~~ that is our desire for the seeds  
of karma mustn't determine our karma  
But Lord Krishna also said that a person  
mustn't give up actions. In this way  
Following this there are four levels of  
Karmayoga in Gita

- i) You have only the right to perform actions.
- ii) You have not any right in the result of action
- iii) The <sup>desire for the</sup> seeds of actions must not <sup>influence</sup> ~~determine~~ your actions
- iv) Do not turn your back towards actions.

Acc to some it is better to give up actions rather than the desire for the seeds of action. But ~~is~~ Gita has not recommended idealness. Actually it is not possible for any man to live without doing any actions. A man can't live a single moment without performing any action. So to give up work is not possible. ~~is~~ why Gita has not ~~substantiated~~ ~~the~~ ~~view~~ is not against <sup>the</sup> ~~karma~~ performance of karma. But against the desire for the seeds of karma. ~~Attachment~~ ~~of~~ karma

is not the reason of attachment but  
desire for seeds is the reason for  
attachment. In this way we can make  
our actions Niskāma ~~actions~~.