



Pratidhwani the Echo

A Peer-Reviewed International Journal of Humanities & Social Science

ISSN: 2278-5264 (Online) 2321-9319 (Print)

Impact Factor: 6.28 (Index Copernicus International)

Volume-VII, Issue-II, October 2018, Page No. 240-245

Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India

Website: <http://www.thecho.in>

Is Niskama Karma as a Metaphor of Emancipation: An Analytical Study?

Soumitra Pal

Research Scholar, Vidyasagar University, W.B., India

Abstract

The present papers aim to explicate that how the Nishkama Karma (desire less action) which mainly disclosed in Indian sacred scripture the Bhagavad Gita as well as others Schools of Indian Philosophy as a representation or metaphor of emancipation. The doctrine of Niskama Karma (desire less action) and the doctrine of liberation (Moksa) in Indian thought is a very primordial and extensively discussed theme. It is generally said that we defined any performance which done by us can be treated as an action or Karma. All actions or performance may cause bondage. Bondage is the cause of cyclic order of birth and death. Question arise that if all of these action can cause bound, what kind of action can free from the cycle of birth and death? People how to know what types of action can remove reincarnation and what is the process or how to achieved liberation? In order to solve those questions, I have divided the subjects into five stages in my research paper. At the beginning of my research paper I explained the etymological meaning of the term "Karma" and classification of "Karma". In the next part, I explained the nature of Yoga. In the third phase, the doctrine of Niskama karma has been discussed. In the fourth phase, I explained very briefly the nature of Moksa. In the last phase, I am trying to connect inter-relation between the doctrine of Niskama Karma and the doctrine of Moksa. Now, I will discuss above said problems in this paper....

Key Words: Niskama Karma, Salvation, Emancipation, Lokasangraha, karmayogi.

1.Introduction: In Indian Philosophy accepts four kinds of Purusartha (the goal of human life) are Dharma (Religion), Artha (Wealth), Kama (Sex) and Moksha (Liberation). Among of the four types of Purusarthas Moksha or liberation is the one and only absolute and ultimate goal of human life. It is very difficult for common people to achieved liberation or the absolute and ultimate goal of human life. In Indian philosophy, generally it is think that the liberation is cessation from all suffering. So that, normally common people want to be free from all suffering. I have already informed about the matter, bondage is the root cause of the suffering. So the question is: what is the way out from this bondage? If action is considered to be the cause of bondage then action less ness is the only path of release or liberation? The answer to these entire questions has been superbly interpreted in the Srimad

Bhagavad Gita. The Bhagavad Gita did not say anything about abandonment, but it was said about liberation only can possible through action. Naturally question can come and feel what kind of action has been mentioned in the Bhagavad Gita which is the metaphor of emancipation? The answer to this question can be said that all the actions which desire less are the symbol or metaphor of liberation that called Niskama Karma.

2. Objectives of the Study: The objectives of the proposed study are as follows:

- This paper tries to explain the etymological meaning of Karma and classification of Karma.
- This paper tries to explain the nature of Yoga.
- This paper tries to explain the nature of Niskama Karma.
- This paper tries to explain the nature of Mukti or salvation.
- This paper tries to focus inter-relation between Niskama Karma and Moksha.

3. The etymological meaning of Karma and its classifications: The word “Karma” derived from Sanskrit word ‘Kr’ which means doing or activity or movement or action or accomplishment or deed or going on etc. So that can be said to mean somewhat to do. It is generally believed that actions that people do every day in day by day in our busy life. As such, walking, go to the market, smoking, singing, watching movie, driving, daring etc. In this context, it should be remember that any kind of disordered action cannot be accepted as actable. Therefore it can be said that action is a kind of calculated and closely controlled act whereas there is a kind of causal connection.

There are various types of actions such as:

Firstly, Actions or Karma are traditionally classified into two categories:

- i) Sakam Karma (Desire-full Action); a desire-full action or sakam karma is one of which done with a desire to produce a result, i.e. to obtain an object, to get rid an unwanted object already in possession, or to stop the possibility of being made to have an unwanted one.
- ii) Niskama Karma (Desire-less Action); a desire-less action would be one in the doing of which no desire is involved. Desire less actions, which is contrasted, with an action done with a desire as its motivating agent. It does not mean an action done with a desire in the doing of which no desire is involved, but that in the doing of which there is no desire to produce a particular result, or, no attachment for any result producible by it.

Secondly, actions or Karma are also classified into two categories:

- i) Anarabddha Karma; it refer to the results of which have not yet started to be fruitful.
- ii) Prabddha Karma; it refers to the present reaction of the past actions or the work that started to be fruitful.
- iii) Sanchita karma; it refers to a collections of past actions.
- iv) Sanchiyamana Karma; it’s refers to the activities that are being sorted in the present life.

Thirdly, actions or Karma are also classified into four categories:

- i) Nitya karma; It which are to be done simply because a scripture requires that they be done simply because a scripture requires that they be done and no reason be asked to justify why they should be done. In this respect, by doing such an action an individual does not earn any reward or moral merit but by not doing it he does incur some demerit. For example, taking daily bath, offering prayers at twilight and some special kind of birth on certain special occasions etc.
- ii) Naimittika karma; Naimittika actions which are to be performed when some special things happen, like the birth of child, or the death of someone in the doer's family, at the time of solar eclipse. Simply, these actions are ritualistic.
- iii) Kamyā karma; Kamyā Karma means are action which we very often perform because we desire a practical thing and for acquiring that thing we perform this type of action. For example, to have a son, to defeat an enemy etc.
- iv) Nisiddha karma; the Nisiddha karma means objectionable action such as drinking wine etc.

Fourthly, in the Bhagavad Gita, there are three types of actions according to qualities:

- i) Swattik Karma: In this case that there is no attachment of the doer in this action. In this action doer does not think of himself as the chief of action. The doer performs this task solely for duty for the sake of duty. Therefore these types of action are called Swattik Karma¹.
- ii) Rajasik Karma: The second type of action is the Rajasik Karma. The exact opposite of Swattik Karma is the Rajasik karma. In this case that the doer himself operates by his arrogance and performs duties and feel himself to be a chief. In this context that the doer performed deeds in the hope of getting the results of the action. Therefore these types of action are called Rajasik Karma².
- iii) Tamasik Karma: Tamasik karma is the opposite of Swattik and rajasik Karma. The doer of Tamasik Karma does not belong to a doer of Niskama or does not want to engage to be rewarded for any fruitful purpose. In this regard the doer can only play action for the sake of selfishness. Therefore these types of action are called Tamasik Karma³.

4. Nature of Yoga: To clarify the concept of Niskama Karma, first of all need to explain the meaning of Yoga. The word 'Yoga' is even more complicated in its meaning than the word 'karma'. The word 'yoga' derived from the 'yuj' which means 'to join'. As per Bhagavad-Gita the word "yoga", yogi or other compounds from the word yoga have occurred so many times. The word 'yoga' means 'skillful device' or 'method'. It may be a means of renunciation or action (Karma) or mental control (Citta-nirodha) or release

¹ See The Bhagavad Gita, (verse: 18.23)

² See The Bhagavad Gita, (verse: 18.24)

³ See The Bhagavad Gita, (verse: 18.25)

(Moksa) or of something else. For instances, the word yoga has been used in the Gita itself, to signify the divine skill or wonderful power of the blessed Lord in creating the variegated perceptible creation (Gī'tā: 7-25; 9, 5; 7.11.8) and on that account, the blessed Lord has been referred to as Yoges'vara (Gita: 18.75). Lord Sri Krishna in the Bhagavad Gita has given two verses regarding the definition of Yoga. Srimad Bhagavad Gita Said in the lyrics of Lord Krishna, clearly defining the meaning of Yoga:

“yoga karmasu kausalam” (Gita: 2.50)

The meaning of this verse can be explained and explained that yoga means some special skill, device intelligent, method, or graceful way of performing actions. In the Sankar bhasya on this phrase, the phrase 'karmasu kausalam' has been interpreted as meaning: “the device of eliminating the natural tendency of karma to create bondage.”

The other definition of Yoga given by Lord Krishna is that:

*yoga-sthah kuru karmani sangam tyaktva dhananjaya
siddya-asiddhyoh samo bhutva samatvam yoga uchyaate . 2.48*

The meaning of this verse can be explained and explained that it is said in this verse of how people will perform the act. The word 'yoga-sthah' contained in the verse different kind of meaning. The first meaning is that performed act only God satisfaction. The second meaning is that stays active and adds to work for desire less. The third meaning is that act only with all the intelligence. These are the root meaning of the word (yoga-sthah kuru karmani) of Karmayoga.

5. Nature of Niskama Karma: In fact, we feel happy when we get our achievement thing, and feel sad when we find failure thing. A person who has equal knowledge in the way of fulfillment of the fulfillment, is wining the loss of loss and doing the work of doing good by doing the same knowledge of happiness and sorrow called Niskama Karmi. Now the question is what are the characteristics of Niskama Karma? These three characteristics of the Niskama Karma are being seriatim in the given below:

1. The elimination of the desire for fruit
2. Omission of authority and
3. Acquiescence of all action to Goddess

In the Bhagavad Gita, mystery of the doctrine of Niskama karma is expressed.

*“karmanyevadhikaraste ma phalesukadacana
makarmaphalaheturbhur ma te sanga o'stva karmani. 2.47*

The meaning of this verse is that you have right to perform your prescribed duty, but you are not entitled to the fruits of action. Never consider yourself the cause of the result of your activities, and never be attached to not doing your duty. The four steps of this verse are said to be in 'Chatursutri'. This is called the essence of the doctrine of Niskama Karma.

Now the questions may be that Niskama karma is intentional or not since due to lack of desire and selfish desire. In response to such questions it can be said only that the Niskama karma must be intentional. It is said in Karmayoga of the Bhagavad Gita that the Niskama Karma is intended. The intention of the Niskama Karma is Lokasangraha. The two objects of Lokasangraha are:-

The first object of Lokasangraha is that to be doing well:

In this respect the Bhagavad Gita observes that:

*yatah pravrittir bhuttanam yena sarvam idam tatam
sva-Karmana tam abhyarchya siddhim vindati manavah. 18.46*

The meaning of this verse can be explained and explained that man attains accomplishment by worshipping the Lord through the performance of his individual obligation, that is, he becomes qualified for the dawn of Self knowledge.

And the second object of the Lokasangraha that the act can be only done for everyone welfare. The wise man will perform their work in their own lives and motivate to other for as an example. As a result, the ignorant people will all do disinterested action to guide them towards the path of spiritual progress for the intention of Niskama Karma.

From the above discussion it is clear that the person who has the ability to attach intelligence, he adds to the doer of Niskama karmayoga. Here, in addition to adding 'Niskama Karmayoga' involves the term 'Yoga' refers to 'Karmayoga' and the term 'Yogi' refers to 'Karma yogi'. In connection with the concept of 'karma yogi', it has been said in the verse:

*mukta-sanga naham-vadi dhrity-utsaha-samanvitah
siddya-asiddhyor nirvikarah karta sattvika uchyaate 18.26*

The meaning of this verse is that there is no attachment to the action or the fruit of the doer of Sattvik. He does not seem to be the achiever of any actions. He only thinks that God has done all the work with him. Such a person is not ambitious by any sort of consequences, but purely by duties, he performing the task. Such a person victory-defeating success-failure is totally ineffective. There is no sorrow in the fulfillment or does not have grief in the failure. This is called sattvik Karta. This type of Sattvik Karta is also known as Sthithapranja. In a word, the person who is the sattvik Karta is sthithapranja and that person is the Niskama Karma yogi.

6. Nature of Moksha and its inter-relation between Moksha and Niskama Karma:

Moksha is an alternatively known as Vimoksha. Generally it is think that in Hinduism the term "Moksha" refers to liberation from the cycle of births and deaths. It may be said that thinking a little deeper into the matter that Moksha means liberation from the atman or soul from the cycle of rebirth. The term "Moksha" is adopted in various meaning (like Death, Nirvana, Kaivalya Apavarga etc.) in different Indian Philosophical schools. In the Bhagavad Gita, the word has repeatedly echoed that all paths lead to Moksha. There are two types of

Moksha : Jivan Mukti and Videhamukti. Jivanmukti refers to get released in present life and Videhamukti refers to get released after the death of the body. People have been advised to deed in the Bhagavad Gita, not abandonment from effort. It has been said that the binding action is to be abandoned. The only Niskama Karma is not the cause of bondage. In this context, the eighteenth chapter of the Bhagavad Gita can mention the verse and say:

*asakta-buddhih sarvatra jitatma vigata-sprihah
naishkarmya-siddhim paraman sannyasenadhigachchhati 18.49*

The meaning of this verse can be explained and explained that those whose intellect is unattached everywhere, who have mastered the mind, and are free from desires by the practice of renunciation, attain the highest perfection of freedom from action. Now Lord Shri Krishna describes the state of actionlessness or naishkarmya-siddhim. It refers to abandonment of action. Fruit of action is the cause of the creation of human body. Further the human body is the cause of action. Again if the fruits of that action is to reincarnation. Liberation from the bondage of such action is called naishkarmya-siddhim.

7. Conclusion: In the context of the above discussion, in the conclusion Niskam karma is a desire less although it is one type of action. In this case the doer who does not have to bind if he does so. Only sattvik karta do so, that can perform such responsibilities. Later this is known as sattvika Karta, later known as Sthithapranja. Sthithapranja person is the doer of Niskama Karma. Only sthithapranja person is able to achieved Moksha. As a result it can be said that Niskama Karma is called the metaphor of liberation.

Reference:

1. Garg, G.R., (1998), Hand book of Hindu Religion and Ethics, New Delhi, Mittal Publication.
2. Prasad, R., (2008), History of Science, Philosophy and Culture in Indian Civilization (Vol-XXX, Part-1), New Delhi, Concept publishing Company.
3. Prasad, R., (2009), History of Science, Philosophy and Culture in Indian Civilization (Vol-XXX, Part-2), New Delhi, Concept publishing Company.
4. Mahapatra, A., (1995), The Concept of Action and Agent in the Gita, Orissa, Prajnaloka.
5. Dutta, A.K., (1332), Karmayoga, Kolkata, Kolkata, Saraswati Library.
6. Tilak, B. G., (1935), Srimad Bhagavada –Gita Rahasya or Karmayoga Sastra, Delhi, Low Price Publication.
7. Bolle, K.W., (1968), “The Bhagavad Gita”: A New Translation, university of California Press.
8. Upadhaya, K.. N. (1971), Early Buddhism and the Bhagavad Gita, Delhi, Motilal Banarsidass.