

1. One Role Model of karma Yogi,

The ideal man is he who in the midst of the greatest silence and solitude finds the most intense activity, and in the midst of the most intense activity finds the silence and solitude of the desert. That is the ideal of Karma yoga, if you have attained that, you have really learnt the secret of work.

2. What is duty?

It is necessary in the study of Karma-Yoga to know what duty is. If I have to do something I must first know that it is my duty, and then I can do it.(52)

To give an objective definition of duty is entirely impossible. Yet there is duty from the subjective side. Any action that makes us go Godward is a good action, and is our duty. any action that makes us go downward is evil and is not our duty.(53)

There is only one idea of duty which has been universally accepted by all mankind of all ages and sects and countries, and that has been summed up in a Sanskrit aphorism thus: “Do not injure any being; not injuring any being is virtue, injuring any being is sin.”(54)

Let us do that duty which is ours by birth; and when we have done that, let us do the duty which is ours by our position in life and in society.”(56)--**TECHNIQUE**

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. Duty is sweet only through love, and love shines in freedom alone. Yet it is freedom to be a slave to the senses, to anger, to jealousies, and a hundred other petty things that occur every day in human life? (58)

Later on we shall find that even this idea of duty undergoes change, and the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty leads us to work without any idea of duty; when work will become worship.(57)

“When you are doing any work, do not think of anything beyond. Do it as a worship, as the highest worship, and devote your whole life to it for the time being. The right performance of the duties of any station in life, without attachment to results, leads us to the highest realization of the perfection of the soul.(63-64)

The only way to rise is by doing the duty next to us, and thus we go gathering strength until we reach the highest. (60)-----PROCESS

The only true duty is to be unattached and to work as free beings, to give up all work unto God.(110)

3. We help ourselves, not the world

It is easy to say that there is no use of rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples, rituals, and other concrete forms with particular religions has a tendency to bring into the mind of the followers of those religions the thoughts for which those concrete things stand as symbols; and it is not wise to ignore rituals and symbology altogether. The study and practice of these things form naturally a part of Karma yoga.—TECHNIQUE 1(67-68)

There are many other aspects of this science of work. One among them is to know the relation between thought and word and what can be achieved by the power of word. In every religion the power of the word is recognized, so much so that in some of them creation itself is said to have come out of the world.---TECHNIQUE 2 (68)

Our duty to others means helping others, doing good to the world. Why should we do good to the world? Apparently to help the world, but really to help ourselves. We should always try to help the world, that should be the highest motive in us; but if we consider well, we find that the world does not require our help at all. I once read a sermon in which it was said: “ all this beautiful world is very good, because it gives us time and opportunity to help others.” Apparently this is a very beautiful sentiment, but is it not a blasphemy to say that the world needs our help? We cannot deny that there is much misery in it; to go out and help others is, therefore, the best thing

we can do, although in the long run we shall find that helping others is only helping ourselves. (69-70)--- **TECHNIQUE 3**

When we help others we have to remember 4 points

- a. We have to bear in mind that we are all debtors to the world, and the world does not owe us anything. It is a great privilege for all of us to be allowed to do anything for the world. In helping the world we really help ourselves.
- b. There is a God in this universe. It is not true that this universe is drifting and stands in need of help from you and me. God is ever present therein. He is undying and eternally active and infinitely watchful. When the whole universe sleeps, He sleeps not; he is working incessantly; all the changes and manifestations of the World are His.
- c. We ought not to hate anyone. This world will always continue to be a mixture of good and evil. Our duty is to sympathize with the weak and to love even the wrong-doer. The world is a grand moral gymnasium wherein we have all to take exercise so as to become stronger and stronger spiritually.
- d. We ought not to be fanatics of any kind , because fanaticism is opposed to love. The calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be.(76-77)

4. Complete Self-Abnegation

The highest ideal is eternal and entire self-abnegation, where there is no “I”, but all is “Thou”; and whether he is conscious or unconscious of it, Karma Yoga leads man to that end...**TECHNIQUE (83)**

This Nivritti is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being. When a man reached that state, he has attained to the perfection of Karma yoga.—**TECHNIQUE (85)**

Although a man has not studied a single system of philosophy, although he does not believe in any God and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point.—TECHNIQUE----(85-86)

5. The ideal of karma Yoga

All religions and all methods of work and worship lead us to one and the same goal. I have already tried to point out that goal. It is freedom.--(117)

Karma Yoga ,therefore, is a system of ethics and religion intended to attain freedom through unselfishness and by good works.—CONCEPT(121)

6. karma yoga

Vivekananda says, “Karma yoga....is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The Karma-yogi needs not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realizing selflessness; and he has to work it out himself. Every moment of his life must be realization, because he has to solve by mere work, without the help of doctrine or theory,” Such a description of Karma-yoga shows that it emphasizes firstly the importance and value of action, and secondly the unselfishness.

The first emphasis shows that it does not recommend asceticism or a flying away from the world. Man has to remain in the world, in the midst of good and evil, and pain and suffering. And he has to work, ---has to keep on working as well as he can.

The second emphasis is still more important. The karma yogi has to work for unselfishness, which means his work should be non-attached. Vivekananda seems to be very much impressed by the Gita-ideal or Niskama-karma. The secret of action is that one must not expect anything in return of the action done.

Vivekananda took the example of the life of Lord Buddha, who, after attaining Nirvana, kept on working throughout his life. His works can be taken as the ideal of non-attachment. He did not fly away from the world, he remained in the midst of men, kept working for the good of men and expected no return.

Vivekananda says, “ He works best who works without any motive, neither for money, nor for fame, nor for anything else; and when a man can do that, he will be a Buddha, This represents the very highest ideal of Karma yoga.

Then how can this lead to the union with God?

A continuous doing of selfless work, or constant practice of non-attachment in all actions enables a man to rise above his self, and to have a feeling of oneness with everything . Moreover, bondage is bondage of self—of personal motives and desires. Unattached action is evidently a transcendence of this kind of bondage. Thus through selfless work one's mind becomes pure and he is able to identify himself with all. This is realization of immortality.

7.Freedom and karma

According to Vivekananda the real nature of man is freedom. Freedom is not conceived as a character or a quality belonging to the soul, it constitutes the very essence of the soul. The soul is freedom.

But then, Vivekananda also believes in the Law of Karma. He is of the opinion that our actions produce tendencies-Karma, in accordance with which our future our future lives are determined. He, like the ancient Indian thinker, believes that man normally performs his actions out of ignorance. Such actions create samskaras or tendencies which determine his future nature. Now a doubt arise : How can Vivekananda maintain at the same time the determining character of karma and man's freedom? If man's entire personality and actions are determined by his karma-tendencies, then

man is determined; how can we say that freedom constitutes his real nature?

Man's karmas determine his nature, means his own actions create tendencies that bear fruits for the future. But Karma does not contradict man's freedom because final escape rests ultimately again on one's own actions. By his own good deeds, man can win over his ignorance and suffering. That also shows that man is basically free. Again, the soul—the Atman, in fact, always remains free—is never in bondage. The apparent state of karma---bondage, is really a delusion created by ignorance, it is merely a Lilla in which the soul has become involved.

“No need of looking behind, FORWARD! We want infinite energy, infinite zeal, infinite courage and infinite patience, then only will great things be achieved.”----Vivekananda---

1. Concept of Karma Yoga according to Vivekananda

Vivekananda says, “Karma yoga....is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The Karma-yogi needs not believe in any doctrine whatever. He may not believe even in God, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realizing selflessness; and he has to work it out himself. Every moment of his life must be realization, because he has to solve by mere work, without the help of doctrine or theory,” Such a description of Karma-yoga shows that it emphasizes firstly the importance and value of action, and secondly the unselfishness.

The first emphasis shows that it does not recommend asceticism or a flying away from the world. Man has to remain in the world, in the midst of good and evil, and pain and suffering. And he has to work, ---has to keep on working as well as he can.

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2. Example

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3. Process

Process 1---What is his duty?

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Process 2--We help ourselves, not the world

When we help others we have to remember 4 points

- e. We have to bear in mind that we are all debtors to the world, and the world does not owe us anything. It is a great privilege for all of us to be allowed to do anything for the world. In helping the world we really help ourselves.
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- h. We ought not to be fanatics of any kind , because fanaticism is opposed to love. The calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be.(76-77)

Process 3-Complete Self-Abnegation

The highest ideal is eternal and entire self-abnegation, where there is no “I”, but all is “Thou”; and whether he is conscious or unconscious of it, Karma Yoga leads man to that end.

4. Technique

For Process 1;

Let us do that duty which is ours by birth; and when we have done that, let us do the duty which is ours by our position in life and in society.”(56)

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. Duty is sweet only through love, and love shines in freedom alone. Yet it is freedom to be a slave to the senses, to anger, to jealousies, and a hundred other petty things that occur every day in human life? (58)

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For Process 2

It is easy to say that there is no use of rituals and temples and all such paraphernalia; every baby says that in modern times. But it must be easy for all to see that those who worship inside a temple are in many respects different from those who will not worship there. Therefore the association of particular temples, rituals, and other concrete forms with particular religions has a tendency to bring into the mind of the followers of those religions the thoughts for which those concrete things stand as symbols; and it is not wise to ignore rituals and symbology altogether. The study and practice of these things form naturally a part of Karma yoga.

There are many other aspects of this science of work. One among them is to know the relation between thought and word and what can be achieved by the power of word. In every religion the power of the word is recognized, so much so that in some of them creation itself is said to have come out of the world.

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give up his life and all else for others, he has arrived at the same point.

5. Goal of Karma yoga

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Karma Yoga ,therefore, is a system of ethics and religion intended to attain freedom through unselfishness and by good works.

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