

A DIALECTICAL UNDERSTANDING OF KĀMA, NISHKĀMA AND SANKALPA

Pramod Kumar Dash

HoD, Department of Philosophy, Nayagarh Autonomous College, Nayagarh, Odisha, India

DOI: [10.55559/sjahss.v2i10.170](https://doi.org/10.55559/sjahss.v2i10.170)

Received: 23.08.2023 | Accepted: 02.10.2023 | Published: 06.10.2023

Electronic reference (Cite this article):

Dash, P. K. A DIALECTICAL UNDERSTANDING OF KĀMA, NISHKĀMA AND SANKALPA. *Sprin Journal of Arts, Humanities and Social Sciences*, 2(10), 17–26. <https://doi.org/10.55559/sjahss.v2i10.170>

Copyright Notice:

© 2023 Author(s). This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC-BY 4.0: <https://creativecommons.org/licenses/by/4.0/>), allowing third parties to copy and redistribute the material in any medium or format and to remix, transform, and build upon the material for any purpose, even commercially, provided the original work is properly cited and states its license.

ABSTRACT

Kāma or desire is the psychic pursuit of attaining any goal. This psychic pursuit is also known as *kāmanā* in the text of the *Bhagavat Gitā*. In most all Indian scriptures *kama* or *kāmanā* has been considered as the root cause of suffering and at the same time it is strongly admired that *kāma* is one of the *Purusāthas* or the values of human life. The word '*nishkāma*' is generally construed as desireless action. But this seems absurd how can there be any action or creation without initiating a desire. So, desire is a must. So, the concept '*nishkāma*' should be interpreted in the broad sense of attachment. We must have desires, but we should control our overriding attachment for such desires which leads to pain and suffering in our practical life. Similarly, the word '*sankalpa*' has also double meaning as described in our scriptures. *Sankalpa* may mean as bounden desires which lead to the chain of desires and it also means as strong determined desire for perfection. A dialectical understanding can have an assess for the reconciliation of *kāma* and *nishkāma* in order to have the best transformation of *sankalpa* in our personality.

Key Words: *Kāma, Nishkāma, Sankalpa, Purusārtha, Shiva sankalpa suktam*

I

Introduction:

Kāma, nishkāma and *sankalpa*, as the dialectical triad, explain the transcendence of *kāma* and *nishkāma* leading to the synthesis of the highest psychic transformation of *sankalpa*. Without attachment we cannot have any psychic pursuit for doing any action. Without detachment we cannot attain freedom from the bondage of our own actions. Our attachment for doing an action and detachment from the bondage of action, both are

inevitably required for perfection. Indulgence in action and renunciation of action lead us to imperfection. The goal of life is to transcend both indulgence and renunciation and attain the highest state of *Naishkarmya Siddhi*. This is possible by *Sankalpa* or the noblest desire originated from our *samskāra* or the disposition of spiritual discipline. *Sankalpa* is a strong determined desire to attain the specific goal in life. *Sankalpa* is our deep inclination for attaining the highest ideals. *Kāmanā* is the desire that leads to action but *sankalpa* is the desire that is created by our *samskāra*. 'As we desire, so we do' and 'as we do, so we desire' are two dialectical aspects of our psychic pursuit. The former is *kāmanā* and the latter is *sankalpa*. The perfection of the state of *sankalpa* is attainable by the practice of *Nishkāmakarma*. *Kāma* or desire is the psychic pursuit of attaining any goal. This psychic pursuit is also known as *kāmanā* in the text of the *Bhagavat Gitā*. In almost all Indian scriptures *kāma* or *kāmanā* has been considered as the root cause of suffering and at the same time it is strongly admired that *kāma* is one of the *Purusāthas* or the values of human life. The focal concern of this piece of writing is to clarify the paradoxical status of desire in our practical life. Secondly, we shall discuss how can we negotiate the gap between what should be desired and what is not desirable at all. Thirdly, we shall observe the fact that whether desires create actions and reactions or our habituated actions create desires in us. And lastly, we shall conclude how *kāma* or desire can be converted to *nishkāma* or the state of desirelessness and after being habituated of the skill of *niskāmakarma* how we can become able to have *sankalpa* or the desire for the perfection.

II

***Kāma*: Origin, Nature and Dynamics**

Every time man confronts his own memory and stumbles on the path of action and knowledge. The personal memory demands the continuity of event. Out of this demand for continuity mind become captive by habits. Habit is the greatest defense mechanism which keeps out the incoming of new impulses and influences from life. Habit insists the continuity of past experience. Thus habit is a closed confinement in which life encircles the same ground again and again. Man needs psychological security for this as he seeks a base of continuity and finally becomes trapped by the defense mechanism. He clings to habit mechanism firmly, leaving no trace of flexibility. Such a person cannot confront a new and challenging situation which is out of his box of habits and at that moment he becomes completely unpredictable. He clings blindly to his pattern of habit to find the only way of security and survival. Habit gets converted to our reactions. Reactions are the strongest and the most powerful psychological defense that prevent fresh life impulse and fail to confront a new situation. Man is ever afraid of a direct encounter with life situation. He prefers to live behind the walls of his reactions. His reactions are nothing but his past experiences. It is only in the moment of discontinuity from our reactions that a new impulse of life can be experienced and new challenges can be confronted with a mind of equanimity. Our psychological life is a reactive life. The interval between challenge and response gives a scope for creativity. But man reacts immediately to the stimuli received from outside world fearing that its very security will be threatened if an interval is entertained. Therefore he prefers immediate reactions. Immediate reactions make the closed system even more closed and ultimately move towards extinction and death.

The *Bhagavat Gītā* observes,

*krodhād bhavat saṁmohaḥ saṁmohāt smṛtivibhramah
smṛtibhramśād buddhināśo buddhināśāt praṇaśyati.*¹

Delusion originates from anger and loss of memory originates.

From delusion. destruction or discrimination originate from

Loss of memory, he perishes.²

The distinctive ability of man is to discriminate between good and bad which is lost due to the loss of memory, delusion and other passionate propensities. The destruction of discrimination deludes and misguides man for wrong desires. Man flows in the flow of desires without contentment. If one's desire is fulfilled, he aspires for the next desire and that leads to the vice of greed (*lobha*). If the desires are not fulfilled, he becomes frustrated and that leads to the vice of anger (*krodha*). Both these vices of *lobha* and *krodha* are due to the root vice of attachment or infatuation (*moha*). These three vices together trap man in the bondage of desires. The *Bhagavat Gītā* observes that these three vices of 'Lobha', 'Krodha' and 'Moha' are the three gates leading to the hell of self-destruction. Therefore, one should abandon all these three vices.³ Discriminative wisdom helps one discriminate between the status of the self and not-self. In ignorance, one mistakes the self as not-self.

The *Katha Upanisad* observes,

*Indriyebhyaḥ parā hyarthā arthebhyasca param manaḥ
Manasatu parā buddhiḥ buddherātmā mahān paraḥ.*⁴

Beyond the senses are the sense objects; beyond these objects is the mind;

beyond the mind is the intellect and beyond the intellect is the great-self.⁵

Nature of a desire is determined by the source of desire and the objects of its fulfillment.⁶ Our mind monitors and helps to satiate the desires. When mind is misguided by lower propensities, it becomes inclined towards the things that are pleasurable (*preya*) and when it aspires for something subtle, it becomes inclined for the preferable (*sreya*). Mind has the natural tendency to move in the direction of the pleasurable (*preya*).⁷ The unending and dissatisfied cravings of the senses and the constant longing of the mind are meant to attain Infinity and be in its native poise. So, it is obvious that spirituality is the base of the physical and psychic perfection. *Dharma* harmonizes the psycho-physical impulses towards the cherished goals in which all desires are fulfilled (*āptakāma*) and therefore, there is nothing to be desired.⁸ If there is any desire, it is the desire for knowing the self (*ātmakama*).⁹

Man loves to live a luxurious life. If all humans are left free without any constraint, most of men shall demand food to eat and idle hours. Man undergoes three stages of growth and transformation from desire to desirelessness: a) desire-originated activity, b) selfless activity and c) meditation. In the first stage, man grows into the state of awakening by mitigating his unnecessary desires. This transforms human personality from the state of inertia to the state of full activity. In the next stage, man evolves into the state of selfless activity being tired of the desire-motivated activities. In the third stage, man becomes meditative and evolves to the state of actionlessness. Desire less activities are called *Yajnas* which refine mind and intellect of the seeker of wisdom. The Upanisads, the last part of the Vedas, imparts the wisdom of the Truth and Infinity which is attainable only by a pure intellect having no desire for the worldly allurements. Thus, in the first stage of transformation, man is advised to

whip out of his sleepy inertia (*tāmas*) motivated by the individual's egocentric desires. In the next stage, inertia (*tāmas*) is developed into the rajasik activities and again it is transcended through the process of sattwik activities undertaken in a spirit of goodwill, love and compassion and finally, the individual attains the state of tranquility and peace, purity and joy. Being groomed with desire management, man gets transformed from the state of 'renunciation of action' to 'renunciation in action'.

III

Kāma As Purusārtha:

The moot question is: how can we maintain the double standard by assuming *kāma* as the main source of pain and suffering and the cycle of human life and at the same time as *Purusārtha* or the value of life? If Nirvana is attainable only by the annihilation of *kāma*, then how is it credited for *Purusārtha* or the value of life? Human desires are infinite. But all actual and possible desires are bracketed under three fundamental desires (*kāmanā*). We have ***kāmanā* for *artha*, *kāmanā* for *dharma* and *kāmanā* for *moksa*, the highest value of life.** *Kāmanā* is treated as value because it has survival utility. *Kāmanā* for *artha* inspires us to fulfill all means of existence. *Kāmanā* for *dharma* inspires us to live a life of righteousness and perfection. *Kāmanā* for *moksa* inspires us to live a life of renunciation, to live a free life, to have a better existence, to let others live and to attain contentment in everything favorable and unfavorable.

Kāmanā for *artha* (*Artha kāmanā*) is inevitable for human life. *Artha* or wealth is the instrumental value in human life. *Artha*, in the narrow sense, means money or wealth and in the broad sense, it means 'means for existence'. 'Means for existence' includes both material and mental requirements for existence. We need food, clothes, house, water, air, good environment, etc. for our existence and we struggle for all these requirements. Similarly, we need to understand the meaning of a word addressed to us. We need social recognition, self-appraise, inspiration, education, etc. which are mental requirements for our existence. *Artha* as an existential compulsion, makes our existence efficient and effective. *Artha* as *purusārtha* connotes both material prosperity and understanding life comprehensively. Any resource that contributes our existence by fulfilling our *kāmanā* is *artha* and therefore, it is justifiably deemed as a value paradigm.

Kāmanā for *dharma* (*Dharma kāmanā*) is the prerogative of humans. Every man has *mānava dharma*. The intrinsic and distinct quality in man is rationality, *vichārasakti*. Man is the privileged being having innate ability to make distinction, elimination and assimilation. This ability is the prerogative of man which enables man to act on the path of righteousness. It is intrinsic in man and distinct from all. Now the question is how do we determine the path of righteousness? What makes us to decide – this is right and this is wrong. Here comes the rule or the code of conduct. *Dharma* means 'act according to rules' prescribed and meant for nucleus situation. One should act as per the principle- 'my station and my duties'. The rules are contextual, not constant. The rule is context-specific but perfection-centric. Perfection is the goal of *dharma*. If any conduct that leads to imperfection in short of long run is *adharmā*. "*Dharama raksati raksitah*".¹⁰ Those, who protect *dharma* are protected by *dharma*. Those who work in the pursuit of perfection are protected by the impact of their perfect work. *Kāma* and the *artha* are to be guided by *dharma*, the principle of righteousness and perfection. *Dharma* upholds our existence all through by eliminating unrighteous and imperfect *kāmanā* and bad means of existence. *Dharma* guides in the right direction and one who follows the

path of *dharma* automatically attains freedom and contentment (*moksa*). So, *kāmanā* for *dharma* is a spontaneous pursuit of holding the right path so that one can attain freedom and contentment in life.

Kāmanā for *moska* is innate in man. Man is freedom-seeking by nature. One should not be duty bound, rather a duty creator. A duty bound man is trapped by the bondage of his duty. But a free man thinks instantly what to do and what to avoid with a commitment that in his course of action, at any point, knowingly or unknowingly, he is not devoid of love, compassion, sacrifice, service and perfection. One cannot simply live by the principles of living. One should know the skill of living. The skill of living consists in living with love, compassion, sacrifice, service and perfection. Such a life style is possible by the sense of freedom, a sense of withdrawal, a state of fulfillment, a state of *ānanda*. One should aim at perfection, well-being and benefit of our fellow-beings. This practice automatically and gradually develops a sense of freedom. Human birth, longing for freedom and the care of an enlightened sage are the three gifts of divine grace. There are three things which are rare indeed and are due to the grace of God-namely, a human birth, the longing for liberation and the protecting care of a perfected sage.¹¹ Longing for liberation is known as *Mumuksutvam*. Mind expands when it gets positive response from within and constantly engaged in good thinking and good willing. As mind expands (*visṭāra*), the locus of *dharma*-consciousness becomes wider in scope and one can start thinking from wider perspectives and work for the greater interest. Thus *kāmanā* is a must. Without *kāmanā*, *artha* cannot be persuaded, *dharma* cannot be practiced and *moksa* cannot be attained.

IV

Kāma* and *Nishkāma

All of us act according to our passion and devotion. But there is a difference between the performance of action done by the ignorant and the wise. The ignorant acts out of attachment and the wise acts with the sense of detachment. They differ in their attitudes. The ignorant is attached to the results of his actions but the wise has renounced the desires for the results while performing an action. Our passionate desires for the results dissipate the noble spirit in us, and this leads to utter failure, anguish and despair. The mind is always attached to something. Otherwise it cannot function. So attachment is a must. But we can change the nature and object of attachment. When our mind is attached with or desirous of guiding the world (*lokasangraha*), attachment loses its position and works for larger section of humanity. The egoistic self and egocentric desires put man into bondage. Hence, one should act, unattached to his own egocentric desires and act like a *karma yogi* inclined for only *lokasangraha*.

In the *Bhagavad Gitā*, *niskāma* does not mean the absence of *kāmanā* or complete renunciation of *kāmanā*. Rather, *niskāma* connotes the highest end of performing an action which is *lokasangraha* or collective well-being. In an instance of *niskāmakarma*, the agent has to work only, in so far as it promotes *lokasangraha* by suspending the sense of agency, construing oneself as mere instrument to fulfill the will of the providence and having abandonment of the desire for the fruit of the action (*phalakamaksatyāga*). It may be submitted that the desire of *lokasangraha* is different in kind from the desires which are promoted by the *gunas* of *prkriti*. *Karma* is performed with *dharma*-paradigm. But it is not as rigorous as categorical imperative. *Karma* should be performed according to both the

paradigms of *Dharma* and *Svadharmā*. But this karma may be the cause of bondage even if it is done according to both the paradigms of *Dharma* and *Svadharmā* because the agent may have the sense of agency (*kartābhava*). The agent of action is necessary for doing an action but the sense of agency (ego) in doing that action even if it is done according to the paradigms of *dharma* and *Svadharmā* leads to bondage and suffering. Similarly the consequences are inevitably accrued to an action but the unnecessary nagging after and hanging over the consequences leads to bondage and suffering. So *Dharma-karma* or *Svadharmā-karma* is not *Nishkāmakama* or *Akarma*. The *Dharma-karma* or the *Svadharmā-karma* should be performed without the sense of agency and without the expectation of the consequences. This is called *Akarma* or inaction. *Akarma* or inaction is a state of mind or wisdom which motivates one to do *Niskamakarma*. In the *Bhagavat Gītā* it is said that the wise person is he who sees inaction in action and action in inaction.¹² The *Bhagavat Gītā* has given all scope for human freedom through *Svadharmā* and at the same time ultimate freedom from all bondage through *Niskamakarma*. The dynamics of karma such as *Dharma-karma*, *Svadharmā-karma* and *Niskamakarma* are well explained in the *Bhagavat Gita* without any logical oddity and absurdity. When one is established in the state of *Niskāmakarma*, it ultimately takes one to the state of *naiskarmya*. *Niskāmakarma* is cognized as a qualified *karma* installed with five fundamental attributes. Firstly, *karma* should be free from the sense of agency (*kartābhāva*). Secondly, *karma* should be free from attachment for the results or consequences, favourable or unfavourable. Thirdly, *karma* should be inclined for the collective well-being (*lokasangraha*). Fourthly, *karma* should be executed by free will or rational will. And finally, *karma* should be guided by the principle of righteousness (*dharma*).

V

Kāma* as *Samkalpa

In Indian scriptures, the word '*samkalpa*' is interpreted in two different senses having two diametrically opposite significance. *Samkalpa* means the strong desire for any involvement which leads to the series of action – reaction cycle. *Samkalpa* also means the noblest desire for attaining and doing perfection. The dialectics of *kama* and *niskama* can be understood by the understanding of the concept '*samkalpa*'. *Samkalpa* as *kama* and *samkalpa* as *niskāma* explain the whole gamut of karmic bondage and freedom.

The *Bhagavat Gītā* observes,

*yasya sarve samārambhāḥ kāmasankalpavarjitah
jñānāgnidagdhakārnam tamāhuḥ panditaṁ budhāḥ.*¹³

Whose understandings are all devoid of desires and purposes,
and whose actions have been burnt by the Fire-of-Knowledge,
him the 'wise' call a sage.¹⁴

Here *samkalpa* is interpreted as our mental slavery and intellectual clinging. Here we are not advised to renounce the results of our actions, but we have to be free from our psychological slavery to the desired consequences.

In the next step, the *Bhagavat Gītā* observes,

*Sankalpaprabhavānkāmamstyaktavā savārnaśeṣataḥ
Manasaivendriyagrāmam viniyamya samantataḥ*¹⁵
śanaiḥ śanairupamedbuddhyā dhṛtigrhitayā

*ātmasamsthaṁ manaḥ kṛtvā kiñcidapi cintayet.*¹⁶

Abandoning without reserve all desires born of *sankalpa*,

And completely restraining the whole group of senses by the mind from all sides.¹⁷

Little by little let him attain quietude by his intellect, held from;

Having made the mind established in the Self, let him not think of anything.¹⁸

These verses from the sixth chapter of the *Bhagavat Gitā* explain the subtle art of meditation. We can control all the sense-organs from their involvement with the sense-objects by rigorous practice of renunciation. Here, the word '*sankalpa*' means all unfulfilled desires. The individual's mind gains inner strength and courage to revive itself if the abandonment of agitating desires are successfully accomplished. The seeker becomes a yogi and attains quietude as a result of his withdrawal from the world of sense-objects. Now he is free from new lines of thoughts and imaginations and at this stage he attains his inner silence. Even though the sense organs are controlled to a large extent, still his mind is disturbed by the memories of its past experiences and roams in search of sense-objects. The attachment with '*Vastu*' becomes the attachment with '*Visaya*' in the mind. So, one should be free from all hidden *sankalpas* through rigorous spiritual discipline of *pratyāhāra*.

Sankalpa is also meant as a positive, strong determination for doing an action. Different persons have different types of desires according to their *samskāra*. As our knowledge varies from person to person, so is our action and devotion. Some are addicted with passionate desires and some are endowed with purified desires. *Niskāma* is attained gradually by the practice of having good desires. From annihilation of desires, we cannot culture the state of *nishkāma*. Our desire for the well-being of others graduates the sense of *nishkāma* in our *samskāra* and results in creating new desires (*sankalpa*) for the best of the society or collective well-being. In the seventh chapter of *Chhāndogya Upanisad*, it is declared that *sankalpa* is greater than mind. In the *Suklayajurveda*, the 34th *adhyaya* of the *Vajasaneyi Samhitā*, the concept '*sankalpa*' is interpreted as right intention or having an auspicious resolve. The highest prayer to the divinity is to be blessed with a peaceful mind having always good intentions for all.

The *Chhāndogya Upanisad* observes

*Sankalpa vāva manaso bhūyānyadā vai sankalpayate 'tha manasyatyatha
vācamirayati tāmu nāmnirayati tamu nāmnirayati namni mantrā
ekam bhavanti mantresu karmāni.*¹⁹

Sankalpa (will) is surely greater than mind. Verily, when one wills,
then he intends in his mind, then he sends forth speech,
and he sends it forth in a name. in the name sacred formulae
and in sacred formulae the sacrifices become one.²⁰

It is also declared by the Upanisad that *sankalpa* or will which is capable of gaining this world too is infinite. Hence one should worship *sankalpa* as the Truth. One who meditates gains mastery in *sankalpa* and gains all the power within the scope of his individual *sankalpa*. He also gains longer lasting fields of experiences with worldly pleasures, the capacity to enjoy them without outward obstacles. *Sankalpa* leads one from the state of *vāsanā* to *upāsanā*,

from *āshakti* to *bhakti*. The desire for desirelessness is a specific desire which can be possible by *sankalpa* having auspicious intention.

Shiva Sankalpa Suktam glorifies the auspicious mind as:

“That mind which in the waking state through the means of the senses roams through this world, and which in dream state roams through many worlds and in the state of deep sleep returns to its origin, that far wanderer, that light of knowledge my mind, may you have good intentions (*sivasamkalpamastu*)”²¹

May you have good intentions? The methods by which a man who desires to do good, whose senses are stilled, who is smart and diligent and who also becomes competent in yajnas and other karmas created by the shstras as well as that which is the principal and most treasured of the means of knowledge, my mind.²²

May you have good intentions, my mind, that mind that is solely focused on knowledge while ignoring the demands of the senses, that mind that is aware of the eternal and constant aspects of the universe, that mind that resides inside a man but is able to illuminate what is outside whom no actions are possible.²³

May you have good intentions, my mind that exists until mukti, that is aware of the past, present, and future, that grants yogis immortality and that is used to perform the yajna with seven priests.²⁴

May you have excellent intents, my mind, that mind that is the axle of the chariot wheel drawn in one direction by the sense-horse and that mind that is the hub of the chariot wheel whose spokes are the Rks, Yajus, and Samans and whose axle is knowledge..²⁵

The mind can lead a person in the direction of his desires and by controlling animal instincts lead to that dweller in the heart who is immortal and free from turmoil. My mind, may you have good intentions. A good charioteer makes the horses run according to his commands so they go where he wants them to..²⁶

VI

Conclusion:

In the coexistence of dialectical opposites of Kama and *Nishkāma*, there lies the secret of self-transformation through right resolve (*sankalpa*). One should have transcendental visualization beyond the empirical dialectical differences. Spirituality does not advocate escapism. It espouses a scientific approach to social transformation. But for this, there must be established a nucleus of transformation in the life of an individual. One should have transcendental visualization beyond the empirical dialectical differences. This visualization leads to liberation. Liberation is bliss, beatitude and harmony. A *Nishkāmakarmi* must have an implicit vision of reality. In the state of liberation, Action, knowledge and devotion find their consummation. The liberated one is one who is the real knower (*jnāni*), an ideal agent (*nishkāmakarmi*) and a true devotee (*bhakta*). A true *karma yogi* can realize that even in physical inaction there can be an intense mental and intellectual activity and even in the most intense activities, himself as an observer of it, is reveling in ‘unactivity’ (*Akarma*). Such a *karma yogi* has thereby attained a state of great equipoise. Such a *karma yogi* can withdraw himself from himself and witness the activity in inactivity and complete inactivity in activity. Such a *karma yogi* is called *Ātma Yukta*.

The philosophy of the *Bhagavat Gitā* does reconcile the apparent anomalies between the claims of determinism and free-will. A *Nishkāmakarmi* who has merged his will in the will of God, has no will of his own and acts only for *Lokasangraha*. When he attains this state, all his *sankalpas* are bound to be righteous. They become the very paradigm of morality. When *sankalpa* arises in our heart, it helps expand our consciousness in the universe. The mundane man suffers from the dielectics of *vikalpa*. *Arjuna's visāda* was the result of the lack of *sankalpa* and the influence of *vikalpa*. The *Yogi* or the liberated one is one whose actions, having been promoted by the will of God, do necessarily go to preserve and promote the cosmic order and when construed from the social perspective, they are directed unto *Lokasangraha*. But in order to attain this highest form of disembodied freedom, one must be qualified to attain the state of *Nirvikalpa* transcending all dialectical oppositions. *Jeevanamukti* is the state of freedom while living an empirical embodied life. The *Bhagavat Gita* has given much importance on *Jeevanamukti* as it is the highest form of self-transformation. The self transforms from ignorance to knowledge and from bondage to liberation gradually through spiritual *sāadhanā* or through the practice of Yoga. In the state of *jeevanamukti*, the dialectical opposition between life and death becomes insignificant because one becomes completely identified with one's *Svadharmā*. In *Jeevanamukti*, there is neither death-consciousness nor life-attachment. This is also not a state of inactivity. This is a state where one becomes really qualified to do and enjoy one's *Svadharmā*. This is possible, as suggested by the *Bhagavat Gitā*, by the synthesis of *jnāna*, karma and *bhakti*. Action without knowledge ceases to be an ideal action and knowledge without action remains a mere abstraction. Similarly, knowledge without devotion creates vanity and action without devotion gets tainted with ego-sense. The expression of *Karma mārga*, *Jnāna mārga* and *Bhakti mārga* have the suggestion that these are the three different ways for the attainment of the highest state. The synthesis of *Jnāna*, karma and *bhakti* has been explained in the expressions like "*Samatvaṁ yoga ucyate*"²⁷, "*Yogaḥ karmasu Kauśalam*"²⁸ and "*Sarbadharmanparityajya māmekam śaraṇaṁ vraja*"²⁹. . The *Bhagavat Gitā* suggests that *Karma*, *Jnāna* and *Bhakti* constitute an integral part of human consciousness and the synthesis of *kāma*, *niskāma* and *sankalpa* leading to self-transformation.

References:

The BG., Ch-2 – 63

Chinmayananda Swami, *The Holy Gita*, Chinmaya Mission Prakashan, Mumbai, 1992, p.167

The BG., Ch-16 – 21

The Katha Up., Ch-1, Section-3, Mantra-10

Chinmayananda Swami, *Kathopanisad: A Dialogue with Death*, Chinmaya Mission Prakashan, Mumbai, 2014, p.166

Mohanty, A. K., *Dharma*, Utkal Studies in Philosophy and Elite Publications, 1998. P.66

The Katha Up., Ch-1, Section-2, Mantra-3

Mohanty, A. K., *Dharma*, Utkal Studies in Philosophy and Elite Publications, 1998. P.66

Mohanty, A. K., *Philosophy of Value: Central Issues*, Utkal Studies in Philosophy and Elite Publications, 1998. P.67

Manusmriti (Mahabharat)

The BG., Ch-18 – 73

The BG., Ch-4 – 18

The BG., Ch-4 – 19

Chinmayananda Swami, *The Holy Gita*, Chinmaya Mission Prakashan, Mumbai, 1992, pp.293-296

The BG., Ch-6– 24

The BG., Ch-6– 25

Chinmayananda Swami, *The Holy Gita*, Chinmaya Mission Prakashan, Mumbai, 1992, p. 442
Ibid., 443

The Ch. Up., bhumaiva sukha., chapter 4, verse-1

Vimalananda Swami, bhumaiva sukham, The Chhandogya Upanisad, Section-IV, verse 1

Shiva sankalpa suktam, verse 1

Shiva sankalpa suktam, verse 2

Shiva sankalpa suktam, verse 3

Shiva sankalpa suktam, verse 4

Shiva sankalpa suktam, verse 5

Shiva sankalpa suktam, verse 6

The BG., Ch-2– 48

The BG., Ch-2– 50

The BG., Ch-18– 66