

## CHAPTER – 1

### 1 INTRODUCTION

**Humility, unpretentiousness, non-injury, forgiveness, straightforwardness, worship of the Teacher, Purity, steadfastness and self-control are the essence of the Dive.**

**V.8, Ch. XIII, *Bhagavad Gita***

Many Hindu heroes have fought for justice on the battlefield, but today's heroes are different. These days, the conflicts are fought in Boardrooms, presiding over men whose decisions affect millions of lives, and people like us who want to make a difference. It is possible to make a difference even if you are not a superstar. Admittedly, we are all inextricably linked to God, and everyone of us has the ability to alter the course of history.

This chapter of the thesis begins with an overview of the study's history, followed by a review of the existing literature, a description of the problem, study objectives, hypotheses, research design and methods, study limits, scope and importance, and a look at the chapter scheme.

#### **Synthesis of *Karma Yoga***

Karma-Yoga, as one method of gaining mukti (freedom) from the unavoidable cycle of birth, death, and rebirth (sanasara), has solutions to various business issues such as employee dedication, involvement, and turnover. Despite the fact that these employment attitudes have been the focus of multiple studies, our understanding of how Karma-Yoga can positively influence them has not been researched. Karma-Yoga, which is stated in the Bhagavad Gita, emphasises how one should execute one's task without regard for the outcome and how one should maintain equanimity in the face of crisis or ecstasy. Although it would be irresponsible to use Karma-Yoga concepts in today's corporate climate without adapting them to the needs of the current generation. Even yet, the writers are confident that it has the same value now as it did thousands of years ago.

In today's business jargon, most firms moan about employee dedication, involvement, and intent to leave, and in a desperate attempt, they revert to traditional financial incentives and perks. These carrots (incentives) may momentarily alleviate the problem, but they will not give a long-term solution. We are

convinced that when a person views his or her profession through a new and higher lens, the job becomes a duty (a moral obligation), and the individual is then able to connect his or her job to life's ultimate aim (salvation). To a driven individual who sees their job as a reward, even the most mundane and repetitive tasks become meaningful and precious. One of the most significant areas of research in organisational behaviour has been job attitude, or how individuals feel about what they do at work. Because employees spend so much of their time at work, they are looking for meaning and a variety of methods to express themselves. Work has diverse meanings in different civilizations, and our attitudes at work are influenced by these variances in culture, values, and ethics. In the West, people follow the Protestant work philosophy, which governs workplace values. It emphasises the importance of hard work and decency at work in order to have a comfortable existence. As a result, the emphasis in the West is on hard work, which will lead to materialistic growth. In terms of the definition of work and its function in one's life, Oriental philosophies, particularly Indian philosophy, diverge from Protestant philosophy (Chakraborty, 1987). Work or duty, according to Indian philosophy, is a sacred task that transcends our immediate worldly desires and aids in the achievement of life's bigger goals, such as liberation (mukti).

### ***Karma Yoga - An Overview***

Unfortunately, our civilization believes that Mother Nature is an inexhaustible abundance, created for materialistic gain and consumption, and for a throw-away lifestyle. The most recent flaw is the neglect of the sanathana model, which believes in worshipping nature and performing *Karma Yoga* according to the principles rooted in the subcontinent from the beginning and passed on from Guru to Shishya through Mantra, Sloka, Gita, Discourse, and other knowledge-transfer methods. "My yoke is easy, and my burden is light," says the karma yogi. The researcher's goal in this chapter is to give an outline of *Karma Yoga*.

### **The Genesis of *Karma Yoga***

*Karma Yoga* is a path that encourages you to take action. It's a way of preparation for moksha, or self-realization, the Hindu tradition's ultimate aim in life. The notion of *Karma Yoga* has long been recognised in Hinduism, but it was not until the Bhagavad Gita, a literature dealing with the concepts of religion in everyday life, that it became recognised as a path to self-realization. The Bhagavad Gita is based on a moment in the epic Mahabharata in which Arjuna must choose between honouring his dharmic duty to fight his relatives, the Kauravas, for rulership of the country, or ignoring dharma and renounce into a quiet life in which he can strive for moksha. Arjuna is advised to fight by Krishna, who identifies himself as a manifestation of divinity. Moksha was traditionally developed in one's final years of life, when one renounces society and lives as a forest dweller and sanyasin. The Gita resolves the problem of choosing

between a life inside a society and a life in which one can become emancipated.

### **There are multiple paths to the Absolute, the God-head, according to the Gita.**

The Bhagavad Gita changed the way people thought about Karma. Karma is defined as the performance of deeds motivated by an egoistic or non-egoistic reason. Individuals are unaffected by such behaviours since the consequence of every action is chosen and created by god, and so should be credited to god. It doesn't matter what happens as a result of any action, according to the Gita; what counts is the motive behind it. The Bhagavad Gita's reformed Karma is NiskamaKarma, which operates in the world without care for the repercussions of its actions or a desire for specific results. *Karma Yoga* is the practise of embracing niskamaKarma in one's life while also studying the motivations behind one's actions.

Sanathana texts on *Karma Yoga*

### **Practice and Sustainability of *Karma Yoga***

Lynda McClanahan created a river of Karma to depict reality, which represents the streams of life that flow out of Lord Ganesha. Like life, our adoration flows to the sea. We used to revere flowers as children. We clean the temple as kids. We, as young adults, help feed the hungry. For the Lord, we weave garlands and transmit life-affirming wisdom as grihasthas polish temple brass and teach dharma. While *Karma Yoga* progresses, its spiritual goal remains consistent. As a centuries-old science of spiritualized behaviour, *Karma Yoga* is examined, including scriptural connections and how and why it is practised. Then we go over the various sorts of seva offered by Sanathana, demonstrating how they help devotees while also quietly enhancing their spiritual lives.

We also don't avoid discussing whether seva is a means of approaching God in and of itself or a stepping stone to a larger journey.

### **Divine Expressions' Actions**

To recognise God in everything and everyone is a lifelong commitment to *Karma Yoga*. Regarding non-attachment, Christopher Isherwood remarked in his Bhagavad Gita translation: "In general, mankind typically behaves with dread and want." Fear of not achieving a desired outcome. The detached action-taker is the most scrupulous of guys. Not fleeing, but embracing life with more passion than others whose pleasures are tainted with fear and failures with regret. Cleansing, calculating star positions, or picking a conference chair are all done so meticulously that the line between the chosen pastime and the necessary task blurs. Now, every job is vital. He's just oblivious to the project's outcome." Recognizing that we are

straight and pure in our thoughts and actions, whether in a noisy crowd or in quiet seclusion, should encourage this brave attitude of independence and fearlessness.

*Karma Yoga* presents an attitude in which, once embraced, we can transform our work into yoga and meditation—tools for spiritua Today's seeker must study *Karma Yoga* without rejecting its relevance or usefulness. "The [Tamil] name Sivathondan implies a faithful servant of God," remarked my Gurudeva. He must perform his duties as a respectful servant. His master cares about the outcome, positive or negative. Because he is doing God's work, he must do it properly. Every act, from the grandest to the smallest, becomes a hallowed ritual, and "work becomes religion." In this sense, the boundary between material and spiritual dissolves, and the universe is sanctified." Ishwaraarpanabuddhi means "all acts as service to the Lord" in Sanskrit.

"We realise what we truly are inside," said Divine Life Society Swami Krishnananda. To some, the world is a place of joy, while to others it is a place of riches. Others see the world as disturbed due to its many issues. Nothing above applies to a Karma Yogi. A new meaning for him. We must all do moral gymnastics to grow spiritually, according to Swami Vivekananda. This way of thinking allows us to accept life as it is, with all its joys and sorrows. Every moment is perfect. Through numerous yogas, we attempt to improve our character and spiritual growth.

### **Isha Upanishad**

Even though the Isha Upanishad, which is the shortest (18 verses) and earliest, extols *Karma Yoga* in its first two verses, it also highly praises the science of action and merit in the next two verses." God, the universe, and everything else are said to be filled by Him in the first line of the storey. Refuse to conform. Everyone's success is irrelevant. Thus naturally, we develop a sense of renunciation and detachment when we realise that the spirit that pervades the entire cosmos is identical to the atman, which dwells inside us. We won't look for what others own because we know no one genuinely owns anything. Everything rests on and is Divine. Giving everything to the Divine will is essential. "May you live a hundred years, relinquishing your work," verse 2 declares. Until then, Karma will cling to your soul.

*Karma Yoga* necessitates action taken with a renunciation attitude—not only resignation of the outcome of action, but also renunciation of the notion of being the owner and doer. We need Ishvara's shakti to move things ahead. Our souls will not be bound by Karma unless our lives are grounded on a realisation of the divine presence, which is a sort of *Karma Yoga*. Ishvara is the sole genuine power, and His shakti is the only one who makes things happen. Karma will not bind our spirits unless our lives are a form of *Karma*

*Yoga*, based on a recognition of the divine presence.

To achieve Upanishad knowledge and jnana yoga, or grasp our actual essence, one must first learn the attitude of *Karma Yoga* to not do it. *Karma Yoga* is built on commitment, but it also includes jnana (knowledge) (knowledge). The character of the doer and the nature of the deed must both be understood. *Karma Yoga* is the practise of doing good deeds with awareness and inventiveness in accordance with God's will.

### **Replacing Pride with Humility**

Mahatma Ghandi never differentiated between menial and honourable labour. He considered scavenging and cleaning the toilet to be the finest kind of yoga. For him, this was the most important pooja. He was the one who cleaned the latrines. Through numerous forms of service, he demolished the illusory tiny 'I.' Menial tasks are an efficient approach to lower one's pride and raise one's humility. "Seva at my mandir has helped me to grow spiritually and mentally," says Hiral Patel, a nurse from Houston, Texas. It has taught me several important lessons that I would not have learnt otherwise. It is all too easy in today's world to become self-centered and think about "my, my, and how will that help me." I've learned what it means to be selfless and put others ahead of oneself through seva. Pramukh Swami Maharaj, my teacher, taught me about the satisfaction that comes from putting others before yourself." Mata Amritanandamayi said, "Never let go of the charm of selfless love and service. Living a committed life, inspired by love and devotion to mankind, should be an inspiration to everyone. The two sides of a coin are meditation and studying the scriptures. Selfless service is engraved on that coin, and it is this etching that gives it its true worth. Our acts of selflessness and compassion lead us to the truths that are hidden beneath the surface. We can remove the ego that hides the Self by acting in a selfless manner. Liberation comes from detachment and selflessness. This is *Karma Yoga*, not simply work."

### **Seva - The Heart of *Karma Yoga***

The essence of goodness is service given without expecting anything in return, at the appropriate time and place to someone qualified, and with the sense that it is one's duty." In the Hindi language, the term seva is one of the most powerful. This four-letter word has the ability to alter the course of history and people's lives. Awakening to one's own divine Self at the centre of the universe serves as the foundation for *Karma Yoga*, which entails taking action while adopting an atheistic attitude toward the product of one's actions—not only the rejection of ownership and responsibility for the product of one's actions but also the rejection

of the notion of oneself as the doer and owner of one's actions. Ishvara is the only true power, and His shakti is the only force capable of propelling everything forward. Our souls will not be bound by Karma unless our lives are grounded on a realisation of the divine presence, which is a sort of *Karma Yoga*.

Volunteerism and generosity have always been American virtues, and Indian-Americans have used both to engage in beneficial seva conversations with a variety of charitable organisations in India, providing both their knowledge and their cash. A large number of people travel to India to do seva. Simultaneously, they have founded organisations in the United States to assist the impoverished in both India and the United States, as well as to enhance Hinduism's global consciousness. These are distinctly American organisations with a Hindu spirit. As an example, here are four of the dozens of organisations that are doing fantastic work.

Volunteers are bringing Hindu compassion and culture to the US. We work in nine countries on five continents. My first BAPS event was in a hotel where volunteers made and served the meal instead of chefs and waiters. They organise walkathons, health fairs, and disaster relief worldwide. "We do seva," believers say, "because we see God in each individual we help." Janki B. Patel of Chicago, Illinois, says *Karma Yoga* (seva) exposes her to varied places and people. Compassion, humility, honour and understanding were taught to me by them."

Temples, schools, and the society at large are improved through Hindu American Seva Communities (HASC). Through social equality projects, it hopes to foster Indian-American civic engagement in their new home. To help low-income communities and promote social justice, HASC founder Anju Bhargava has built Dharma Seva Centers in temples and colleges. Another innovative Hindu volunteer strategy is UtsavSeva, where people assemble to serve on festival days, combining service with joy and delight.

The Obama White House has acknowledged HASC, which combines Hindu devotion with American service and includes young and non-denominational partners. Students participate in community and refugee service initiatives through the HASC Young Scholars Program. Young Hindus learn to assist individuals of all religions, whether Latin American or Middle Eastern, as they live and coexist in a bigger world.

### ***Karma Yoga and Sadhana***

Sunita Vishwanath formed the Coalition of Progressive Hindus to promote tolerance. Sadhana, or "faith in

action," strives to attain this. To promote social justice and environmental protection, she was named a White House Champion of Change this year. "Effort Prithvi is our grassroots green project," she explains. We often act like we would in our own country, destroying the environment to glorify the Almighty. Right now, we're cleaning up specific Hindu beaches and trash mountains in Jamaica Bay. In order to nourish the soil and propagate positive messages about their faith, Hindus in America must do things differently. We hope priests would join us in showing that polluting and harming the soil and water demonstrates disrespect for the Goddesses.

By defining bold speaking up to be a type of seva, the Hindu American Foundation (HAF) is recognised with revolutionising Hinduism's concept of sacred service. HAF's young leaders perform seva by ensuring that Hinduism is accurately represented in America, and by fighting the perception and bias fights that few people are willing to fight. What role does Hinduism play in American school textbooks? What is the public opinion in the heartland of the United States? In Washington's power circles, how is it promoted? HAF focuses on human and civil rights, as well as concerns impacting Hindus around the world.

It also trains interns in Washington's political process, a novel way to developing future leaders. Thanks to HAF's seva, Hinduism has a voice in public policy and public opinion. HAF does not remain silent on issues like as yoga in public schools, animal welfare, or maltreatment of Hindus around the world. HAF educates Hindu students this new form of seva through its summer internship programme, in which old Hinduism is preserved through mastering modern-day tools. Pooja Patel, a sophomore at Princeton University, works as an intern for Rep. Tulsi Gabbard of Hawaii, the first Hindu woman elected to Congress and a powerful role model.

All of these Hindu groups in America preach a timeless faith and encourage a new generation of Americans to conduct seva. Despite historic content, they use new vehicles to spread Hinduism in America. This year's Next Gen essay contest winner AanandhChandrasekar says today's heroes are different from those of the past. Ordinary individuals like us struggle for the same cause while men in boardrooms make decisions that affect millions. Celebrities come and go, but even ordinary people make an imprint. We are all connected to God and can change the world."

***Karma Yoga & Global Sustainability: Five great insights from Bhagavad Gita***



**Source: Narayanan Venkataraman Strategic Planning, Non-Volatile Memory Solutions at Intel Corporation**

Sustainability is an often discussed topic these days. Heads of Governments, Regulatory Agencies and Businesses talk about Sustainability. Much of these discussions revolve around *economic sustainability* and *environmental sustainability*. Even in these dimensions, some of the conversations and policy initiatives do not seem to cover adequate ground. Let us look at the issue of global recession. If the economic sustainability is not restored we feel that economies will not grow, jobs will be lost, earning potential will come down, people may go without their necessities and so on.

The solution to this problem arising out of the dominant American prescription, viz., shop till you drop, is likely to solve the economic sustainability issue, albeit temporarily. Increased shopping will merely re-prime the consumption engine. Once that happens more manufacturing and more distribution of goods and services will happen. The economy will flourish and all lost jobs will resurface. However, it may open up



fault lines in the environmental sustainability dimension.

### **Body Level v/s Soul Level**

The societies world over a. The majority of today's goods and services were created with the "throw-away" criterion in mind. They can be thrown away at will, whether it's a pack of fruit juice or milk, or a use-and-throw camera, because cheap replacements are accessible. The manufacturing industry makes a number of design decisions based on the "throw-away" attitude. Automobile engines are no longer put together using bolts and nuts; instead, they are handled by intelligent robots, and the engine can be replaced rather than fixed

### **Economic Sustainability Vs Environmental Sustainability**

We need to create conditions for people to throw things away and buy new ones in order for the consuming engine to run at full speed (known as obsolescence). Planned obsolescence was the notion till 10 years ago. What this means is that you should design an item or a part so that it only lasts a few years and can't be fixed. It's time to get rid of it. However, there is currently a new tendency known as perceived obsolescence. When an object is very nice and in operating condition, we should be able to calmly discard it (as if it no longer serves the purpose) and favour a new one in its place using this strategy.

In simple terms this whole idea works on an important assumption. "Mother Nature" is an endless bounty that is created for ruthless and unmindful exploitation by the human kind. Unfortunately this is the **biggest flaw**. As we increase the consumption levels and solve the problem of economic sustainability, the environmental sustainability issues become serious. Therefore, another set of ideas are being contemplated to solve the environmental sustainability problem. The prescriptions are broadly directed at "protecting the nature".

To think that the throw-away philosophy's net result is to fuel growth by boosting economic activity is, at best, a naive comprehension of the issues at hand. It is becoming increasingly evident that a "throw-away" corporate and societal model will put immense pressure on natural resources. According to a recent study, it takes 12.2 acres in the United States, eight acres in the Netherlands, and less than an acre in India to provide the basic needs of the average individual. One estimate claims that if everyone on the earth lived like those in North America, it would require three planet Earths to feed the current population, let alone future generations.

If we could replicate nature, this might not be such a big deal. Despite \$200 million in intricate machinery and a two-year trial in Arizona to provide breathing air, drinkable water, and adequate food for only eight

people in a man-made 3.2 acre glass and metal dome, the US failed. The 'throw-away' approach has been seriously questioned as a result of this.

.In several seminars on nature and bio-diversity learned researchers talk about protecting nature. Little do they realize that if wisdom prevails we need to protect “ourselves”. Nature does not need any helping hand from ordinary mortals like us. Natural systems have in-built mechanisms for self-correction and once they invoke it we will be nowhere. Recent catastrophes involving earthquakes, tsunamis and flash floods bear testimony to this.

### **Economic Sustainability Vs Social Sustainability**

There is one more aspect of sustainability which has recently attracted attention in modern thinking. This is related to *social sustainability*. Reducing the gap between the rich and the poor, improving the overall standard of living are some of the issues discussed to address social sustainability. However, we are yet to see the intricate connection between all the three types of sustainability. **The “occupy wall street”** movement and the public outrage as a result of globalization in many developing countries are pointing to the inter-play between economic sustainability and social sustainability dimensions. Another experience that we have now stems from the recent multi-lateral negotiations on emissions and pollution control between heads of governments of developing and developed countries. The positions taken by the leaders of various nations on this issue clearly show that social sustainability is closely linked to economic and environmental sustainability.

In India, it is customary to use the bare minimum of resources in daily life. It was common practise to use every part of a plantain or coconut tree on a daily basis. Such practises ensured two important aspects of daily life: the biodegradability of our food and the sustainability of our consumption. It's past time to evaluate the merits of Indian austerity as a way of life. The best method to protect and nurture nature is to keep things simple. Our culture owes its existence to the worship of nature as God. Unfortunately, it appears that we are gradually losing these values. Recycling and repairing goods to extend their lives may seem archaic. But that is the way things will be in the future. Encore Glass, based in California, has debunked the myth that new wines can't be found in old bottles. It has been collecting empty bottles in cases and selling them back to winemakers.

Encore also sells bottles that are brand new and fresh off the molten hot furnaces, but still made up of approximately 50% recycled glass (cullet) and 100% recyclable materials.

### **Ancient Indian Wisdom Perspectives on Sustainability**

Despite these experiences much of the current efforts to address the issue of creating a sustainable future

have treated these three dimensions either independently or in a serial fashion. Unless we are able to step out of this paradigm, creating a sustainable future will continue to remain like the mirage in the desert. Ancient Indian wisdom provides alternative perspective to address this issue. Some of the salient aspects of this are as follows:

- **Recognizing** the overarching role of natural systems in all matters of sustainability. This is well documented and articulated in the numerous hymns in *Rig Veda* on several aspects of nature.
- **Understanding** the critical role of *mutual dependence* between the natural systems and the living and non-living entities in the Universe. There are numerous references in *vedic* lore that convey this idea. For example, in *Shanti Suktam*, the well-being of not just the living entities, but also of all natural systems is sought through the prayers.
- The quantum of rain was invariably considered the key performance index (KPI) for a **sustainable system**. The, quantum of rain obtained was directly linked to prosperity of the universe in its entirety. Therefore, several portions of *Rig Veda* focused on the Sun, Climatic aspects and rain. Expectedly, more often than not the **prayers in the *Rig Veda* end up requesting for more rain.**

A closer scrutiny of the Ancient Indian literature points to a different paradigm for creating sustainable systems. It points to a key transition that we need to make in creating a sustainable future. **Natural system constraints** are to be recognized and honoured at any cost even before other dimensions of sustainability are addressed. Once the environmental sustainability issues are recognized, the focus must shift towards creating social sustainability. Only when these two are addressed, the economic sustainability issues stand a greater chance to succeed.

**In order to understand the usefulness of Ancient Indian Wisdom to address the issue of sustainability, we shall look at a few ideas emerging out of the *Bhagavad Gita*, one of the most celebrated works in India dated much before the Common Era.**

### ***Yajña*: The Four Insights**

*Yajña* is a grand concept and Lord Krishna has dealt with it in specific details in Chapters 3 and 4 of *Bhagavad Gita*. Lord Krishna mentions that when *prajāpati* created the human beings and other living organisms (*prajas*) in the universe, He also co-created the concept of *Yajña*. He said that by honouring the principle of *Yajña*, the living beings can milch their cow of desires (*iṣṭakāmadhuk*).

सहयज्ञाःप्रजाःसृष्ट्वापुरोवाचप्रजापतिः ।  
अनेनप्रसविष्यध्वमेषवोऽस्त्विष्टकामधुक् ॥3.10

*sahayajñāhprajāḥsrṣṭvāpurovācaprajāpatiḥ  
anenaprasaviṣyadhvameṣavo'stviṣṭakāmadhuk 3.10*

**PRAJAPATI (the Creator) replied, "By this shall you flourish; let this be the milch-cow of your desire — KAMADHUK (the mythological cow that provides all sought objects"), having created humans in the beginning (of creation) with sacrifices.**

**Insight 1:** Sustainability requires that we need to play within the rules in our pursuits of material progress and enjoyment.

### **Mutual Dependence – Critical for Sustainability**

We can clearly understand one component of nature if we pay close attention to it. The entire universe is intertwined. Mountains, rivers, and glaciers in the Polar Regions, as well as other physical systems, have a significant impact on mankind. The animal kingdom, like the plant kingdom, has a significant impact on mankind. When we devour nature mindlessly and toss all pollutants back into it, acid rain, earthquakes, and tsunamis will result. We cannot disregard or push this relationship to the background just because it is too sophisticated to explain or difficult to see through direct observation. This element is brought up by Lord Krishna, who advises Arjuna that in order to achieve ultimate wealth and success in everything we do, we must honour the principle of mutual dependence. Everything in the universe is sustained by the spirit of sharing and unconditional giving (the virtue of Yaja). The Gods bestow this virtue on living beings, and the living begin to repay the Gods using this principle. Lord Krishna claims that parasparabhva is the one who ensures our ultimate prosperity (paramreyas).

देवान्भावयतानेनतेदेवाभावयन्तुवः ।  
परस्परंभावयन्तःश्रेयःपरमवाप्स्यथ ॥ 3.11

*devānbhāvayatānenatedevābhāvayantuvah  
parasparambhāvayantaḥśreyaḥparamavāpsyatha 3.11*

You feed the gods, and the DEVAS feed you; by feeding one another, you will achieve the Highest Good.

*The principle of mutual dependence is at the heart of ancient Indian culture. Our forefathers were able to coexist with other living things (the plant and animal kingdom). We have generally decided to follow the*

*western model of exploiting nature in the existing world order, ignoring this principle. Humans have lost their ability to live in harmony with nature and other living beings in the ecosystem in the name of modern existence. The number of animals that have gone extinct or become endangered in the last 200 years is significantly higher than in the previous 2000 years! This has left us in significant difficulty, and international political establishments are currently engaged in serious climate conferences in order to find a solution to the growing crisis.*

### **Mutual Dependence is critical in many aspects of life**

The value of mutual dependence is the first lesson that all managers or leaders in an organisation will learn in order to be successful in their work. Your subordinates are just as essential to you as you are to them. The husband and wife must grasp the value of mutual dependency in order to have a happy and successful marriage. Because of the universal principle of mutual dependence, particle physicists have discovered that everything operates in perfect harmony at the subatomic level (Pinda) and at the cosmos (Anda). The idea of mutual dependence must be respected by both government and society. If the government's and parliament's elected representatives fail to uphold this ideal, some forces will intervene and remind them of the need for it. The notion of mutual dependency is far more widespread than we may think. Man and nature have a deep mutual reliance relationship. Non-living and living entities are also mutually dependant. Our ancestors' wisdom and everyday activities appear to have recognised and valued this quality. It's past time for us to face reality and change our ways of behaving.

**Insight 2:** Achieving excellence in a Sustainable fashion is critically linked to the principle of mutual dependence.

### **Social Sustainability thru Give & Take**

The term *Yajña* typically invokes in our mind an altar in which offerings are made to a deity with a certain expectation of tangible material benefits, usually of a self-centred nature. It does not convey the full spirit of *Yajña* unless we contemplate on it a little more deeply. The critical aspect of *Yajña* is giving (or sharing) without a sense of attachment. That is why symbolically at the end of each offering the *mantra* ends with “not mine” (*na mama*). The other aspect of *Yajña* is giving back to the system. Lord Krishna says in *Gita* that consuming oneself the endowments received without a spirit of offering back amounts to behaving like a thief (*stenaevasaḥ*).

**इष्टान्भोगान्हिवोदेवादास्यन्तेयज्ञभाविताः।**

## तैर्दत्तानप्रदायैभ्योयोभुङ्क्तेस्तेनएवसः ॥ 3.12

*iṣṭān-bhogān-hi vodevādāasyanteYajñabhāvitāh,  
taiḥ-dattānapradāyaibhyoyobhūṅktestenaevasaḥ. 3.12*

Those endowed with the spirit of *Yajña* are blessed with all their desires. However, those who do not have the spirit of sharing the riches that they have been blessed with are indeed thieves

According to Krishna, those who partake their wealth & riches after offering *Yajña* are indeed absolved of all sins. Others (who consume without honouring the principle of *Yajña*), indeed cook for themselves & consume only sins.

## यज्ञशिष्टाशिनःसन्तोमुच्यन्तेसर्वकिल्बिषैः। भुञ्जतेतेत्वघंपापायेपचन्त्यात्मकारणात् ॥ 3.13

*Yajña-śiṣṭāśinaḥsantomucyantesarvakilbiṣaiḥ,  
bhujjatetvaghampāpā ye pacantyātma-kāraṇāt. 3.13*

Three conditions emerge from the above *ślokas*. *Yajña* is about sharing, giving back to the system, and not planning life in a purely "selfish" or "what's in it for me to enjoy" manner. These three together play a critical role in maintaining long-term viability. It ensures that milking one's ideal cow will be a controlled process.

**Insight 3:** Sustainability is beyond climate change and economic issues. Indeed, it must encompass social systems also.

### **An operational framework for Sustainability**

This puts our life into perspective and provides broad guidelines for us to make sustainable choices in life. We need to imbibe the value of peaceful coexistence in our daily life. This can happen only when we are able to put in place a larger framework of give and take. Ancestors in India therefore instituted the concept of *PañcaMahāYajñas* (Five Great Sacrifices) as our daily duty in order to practically implement the idea of peaceful coexistence.

- By offering ***BhūtaYajña***, we take care of small living beings around us (such as birds, domesticated animals, worms, insects etc.). By being very conscious of the environment we can extend this idea to plants, rocks and rivers. This is the extended version of *BhūtaYajña*. This is a good approach to address the vexing ecological problems that we face today.

- By *Manuṣya Yajña* we derive the joy of helping destitutes, orphans, unexpected guests, poor and the needy by offering whatever we can (in cash or kind, food) to them. This can be the bedrock of social sustainability and has the potential to rival the corporate social responsibility programs in terms of the impact it can create in the society.
- By offering *Deva Yajña*, we express our thankfulness for what the Gods bless us (in terms of rain, and other bounties of nature) and continue to receive them in an overarching framework of mutual dependence. The most manifested form of the *Devas* are the five great elements (space, air, fire, water and earth). This daily act makes us acutely aware of the need to keep our ambience in absolute rhythm with our activities and thereby minimize pollution (air, water, earth etc.) levels.
- By *Pitr Yajña* we offer our respects and deep sense of gratitude to the departed souls in our family who are responsible for what we are today.
- By *Brahma Yajña* (by reciting the vedic hymns, Upanishads etc. and teaching them to others) we show our enormous respect to the great seers and ṛṣis, who gave us the greatest piece of wisdom that we can ever have. We also assure them by this act that this great knowledge is being handed down the generations with reverence and a sense of responsibility.

Developing a culture of sharing and giving back to the system will ensure sustainability at two levels. Sustainability of the natural systems will be a logical outcome of this process. This is because a one-way ruthless exploitation of Mother Nature will be a blatant violation of the spirit of giving back to the system. Resources will be consumed in a carefully thought out manner. Whenever natural resources are consumed, efforts will be made towards replenishing them in some manner. Even the resources will be consumed with minimum amount of wastage. All these practices were followed by the ancestors in India and these principles shaped their living style. A simple illustration is how every conceivable part of a plantain tree (the leaves, the stem, the flower, the fruit and even the dried part of the outer layers of the stem) are put to use in our daily life.

### **Metric for Sustainability**

Ancient systems and literature in India invariably pointed to the importance of rain. A study of the vedic text, puranas and other forms of literature emphasizes the need to have good rain for establishing a sustainable society. In the Gita, Krishna also mentions the importance of rain and links it to the concept of *Yajña*, thereby demonstrating how the operational framework of *Yajña* can indeed ensure sustainability.

**अन्नाद्भवन्तिभूतानिपर्जन्यादन्नसम्भवः ।  
यज्ञाद्भवतिपर्जन्योयज्ञःकर्मसमुद्भवः ॥ 3.14**

*annādbhavantibhūtāniparjanyādannasambhavaḥ,*

*yajñādbhavatiparjanyoYajñahKarmasamudbhavaḥ. 3.14*

Living beings exist on account of food, food is obtained from rain, rain from *Yajña* and *Yajña* from appropriate acts

**Insight 4:** Parameters pertaining to natural systems such as rain are good metrics of Sustainability

### ***Yajña&Karma Yoga***

In Gita, the relationship between *Karma Yoga* and the overarching principle of *Yajña* was also established. Some say that doing *Yajña* frees one from the bonds of slavery (of work & results). Working without being unduly affected by results is a *Karma Yoga* principle, hence executing actions using the generic framework of *Yajña* is *Karma Yoga*.

**यज्ञार्थात्कर्मणोऽन्यत्रलोकोऽयं कर्मबन्धनः ।  
तदर्थकर्मकौन्तेयमुक्तसङ्गः समाचर ॥ 3.9**

*yajñārthātKarmaṇo 'nyatra loko'yaṃKarmabandhanah,  
tadarthamKarmakaunteya muktasaṅgaḥsamācara. 3.9*

### **Relevance of *Karma Yoga*: Towards effect on Character and Work**

The objective of humanity is to get knowledge. Eastern philosophy has only one ideal for us to strive for. Man's purpose is not pleasure, but knowledge. Pleasure and contentment are short-lived. It is a blunder to believe that pleasure is the ultimate goal. Men's erroneous perception that pleasure is the ideal to strive towards causes all of the world's pain. After a while, man realises that he is after knowledge rather than enjoyment, that pleasure and misery are both excellent teachers, and that he learns just as much from evil as he does from good. When pleasure and pain pass before a person's soul, they leave a variety of impressions, and the sum of these impressions is referred to as a person's "character." When you examine a man's character, which is only an amalgamation of tendencies, the sum total of his mental bent, you'll see that both hardship and enjoyment play equal parts in creating his personality. Both good and evil play a role in forming character, and in some situations, suffering can be a better teacher than pleasure. When you consider the world's great individuals, you'll see that pain taught them more than happiness, poverty taught them more than success, and blows kindled their inner fire more than acclaim. Man, once again, possesses this knowledge. To a degree, it is self-evident that no knowledge comes from without; all knowledge comes from within. What a man "knows" should be what he "discovers" or "unveils" in pure psychological terms; what a man "learns" is actually what he "discovers" by removing the veil from his own soul, which is a mine of unlimited knowledge.



The discovery of gravitation is credited to Newton. Was it hiding in a corner, waiting for him? It was all in his head, and he realised it when the time came. The mind is the source of all knowledge in the world; your mind contains the universe's endless library. The external environment is only a prompt, an opportunity for you to explore your own mind, but your investigation is always focused on your own mind. The fall of an apple sparked Newton's curiosity, and he began to study his own ideas. He rearranged all prior thought links in his head and uncovered a new one, which we now refer to as the law of gravity. It wasn't in the apple, and it wasn't in the earth's core either. As a result, the human mind is the repository of all knowledge, secular and spiritual. In many cases, it is not discovered but remains hidden, and as the covering is gradually lifted, we say, "We are learning," and as the process of uncovering proceeds, knowledge grows. The person whose veil is being lifted is more knowledgeable, the person whose veil is thick is ignorant, and the one whose veil has vanished completely is all-knowing and omniscient. Omniscient men have existed and will continue to exist in future cycles, and I believe there will be a plethora of them. Knowledge is like fire in a flint in the mind; suggestion is the friction that draws it out. So, with all of our feelings and actions—tears and smiles, pleasures and sorrows, weeping and laughter, curses and blessings, praises and blames—every single one of them can be seen, if we study ourselves attentively, as having been brought out from within us by so many blows. As a result, we have become who we are. Karma—work, action—is the term used to describe all of these hits. Karma, in the broadest sense, is every mental and physical blow to the soul that, as it were, sets fire to it and displays its own power and wisdom. As a result, we're all doing Karma all the time. That's Karma I'm referring to. If you're paying attention, that's Karma. The air we breathe is infused with karma. Karma, let's go for a walk. Every action we take, whether physical or mental, results in karma, which leaves its mark on us. Working solely for the purpose of working. In every country, there are those who are truly the salt of the earth, who work for the sake of working, not for the sake of fame, renown, or even getting to heaven. They labour because they believe it will benefit them in the long run. Others, on the other hand, help the poor and contribute to greater causes because they believe in and enjoy doing good. Notoriety and celebrity are rarely instantaneous rewards; they usually come when we are old and reaching the end of our existence. Isn't it true that a man who works without regard for his own self-interest gains nothing? He is, without a doubt, the most successful. Selflessness pays better, but few people have the patience to put it into practise. In terms of health, it is also more cost-effective. Because they involve such a display of power, love, truth, and selflessness are not only moral idioms; they are also our highest goals. To begin with, a guy who can work for five days or even five minutes without thinking about himself, the future, heaven, punishment, or anything else has the potential to grow into a massive moral behemoth. It's difficult, but we recognise its value and the good it brings to our hearts. The greatest display of force is self-restraint; self-restraint is a manifestation of greater might than all outgoing action.

The coachman can either let a carriage with four horses go down a slope unrestrained or restrain it. Do you think it's more powerful to let them go or to keep them? Before crashing to the ground, a cannonball soaring through the air goes a significant distance. When one of them collides with a wall, a lot of heat is released, and their flight is cut short. All outward energy directed toward a selfish motive is squandered; it will not result in the return of power to you; nevertheless, it will result in the development of power if it is restrained. Self-control will ultimately lead to a strong will, which is a feature that differentiates a Christ or a Buddha. Stupid men are unaware of this information, but they still want to rule the world. Even an idiot can rule the entire world if he works and waits. Allow him a few years to limit that ridiculous notion of rule, and he will be a world power when it is fully gone. Like some animals, the majority of people are unable to see beyond a few years or simply a few steps. Our planet is a small, tight circle. As a result of our lack of patience in seeing beyond, we become immoral and wicked. This is where we fall short and feel powerless. Even the most menial of jobs should not be avoided. Let the person who knows nothing better work for self-interest, fame, and money; but, everyone should endeavour to grasp greater and higher motives. "While we have the right to work, we do not have the right to the fruits of our labour." Allow the fruits to speak for themselves. Why is it crucial to be concerned about the outcome? Never ponder what a man's attitude toward you should be if you wish to help him. Don't worry about the outcome if you want to do a fantastic or good job.

### **Relevance on Secret of Work**

Physically aiding individuals by alleviating their physical needs is admirable, but the assistance is more effective when the need is greater and the assistance is more thorough. It will be of huge service to a man if his desires can be removed for an hour; if they can be removed for a year, it will be much more so; but if they can be removed forever, it will definitely be the greatest assistance that can be afforded to him. All other information just temporarily satisfies our cravings; spiritual knowledge is the only thing that can truly end our miseries. With the understanding of the spirit, the power of want is forever removed; hence, assisting man spiritually is the ultimate support that can be provided to him. We always find that those who supply man with spiritual knowledge are the greatest benefactors of mankind, and as a result, we always find that those who supported man in his spiritual requirements were the most powerful of men, because spirituality is the essential foundation of all our acts in life. If a man is spiritually sound, he will be strong in all areas of his life. Even physical requirements cannot be addressed unless spiritual needs are met as well. There is intellectual assistance after spiritual assistance. Information is far more valuable than food and clothing, and it is even better than the gift of life to a man, because knowledge is man's true life. Knowledge is life, and ignorance is death. If one lives in the dark, stumbling through ignorance and misery,

life is of little value. Physically supporting a man is the next item on the list, of course. As a result, when considering how to assist others, we must be careful not to fall into the trap of assuming that physical assistance is the only option. Because it cannot bring long-term fulfilment, it is not just the last but also the least fulfilling alternative. The agony I feel when I'm hungry is relieved by eating, but hunger returns; my pain can only be relieved when I'm completely satiated. Hunger will no longer be able to make me unhappy, and neither grief nor sadness will be able to affect me. As a result, the highest level of support is that which aims to develop us spiritually, then intellectually, and ultimately physically. Physical aid will not be sufficient to alleviate the world's woes. These physical desires and miseries will persist until man's nature changes, and no amount of physical assistance will be able to completely alleviate them. The only way to overcome this problem is for humanity to be purified. All cruelty and unhappiness that we see stems from ignorance. Let men have light, let them be pure, spiritually powerful, and educated, then the world will be free of misery, and only then. We can convert every home in the country into a charity asylum, and we can construct hospitals all throughout the country, but man's suffering will continue until his character changes.

### **Practice of *Karma Yoga***

*Karma Yoga* does not demand a huge sum of money to practise. You may aid others with both your ideas and your body. If you come across a poor sick man on the side of the road, give him a sip of water or milk. Encourage him by saying pleasant things to him. Put him in a carriage and take him to the nearest medical centre. If you don't have enough money to pay for a carriage, carry the patient on your back and ensure that he is admitted. If you undertake this kind of service, your heart will be cleansed. Such service for the poor and helpless pleases God more than pomp and vanity in the service of the wealthy.

### **The Duty and the Freedom**

In the study of Karma-Yoga, it is critical to grasp what duty is. If I have to do something, I must first accept responsibility for it, and only then can I begin. Various countries have different perspectives on duty. The Mohammedan believes that it is his responsibility to follow what is written in his book, the Koran; the Hindu believes that it is his responsibility to follow what is written in the Vedas; and the Christian believes that it is his responsibility to follow what is written in the Bible. We notice that different people have different ideas on responsibility, based on their age, historical period, and country. Like any other universal abstract term, "obligation" is impossible to define accurately; we can only get a sense of it by comprehending its actual processes and results. We all have a natural or taught instinct to respond in a certain way when certain events occur in front of us; when this instinct arises, the mind begins to examine

the situation. It believes that acting in a specific way under certain circumstances is beneficial at times and that acting in the same way under the same conditions is incorrect at other times. According to the ordinary sense of obligation, every good man follows the dictates of his conscience. But what makes a particular action a duty? If a Christian finds a piece of steak in front of him and refuses to eat it or give it to save another man's life, he will definitely consider himself to have failed in his duty. However, if a Hindu eats or presents that piece of beef to another Hindu, he would definitely believe that he, too, has failed to meet his commitments; the Hindu's upbringing and education have conditioned him to believe so. Thugs, a notorious band of thieves in India during the last century, believed it was their duty to kill as many people as they could and steal their money; the more people they killed, the better. Ordinarily, if a man shoots another man on the street, he is likely to feel horrible about it and believe he has done something wrong. However, if the same man kills not one but twenty people as a soldier in his regiment, he will definitely be happy and believe that he has performed wonderfully. As a result, we can see that what is done, rather than what is spoken, defines an obligation. As a result, giving an objective definition of responsibility is impossible. However, there is a sense of obligation from a personal aspect. Any action that brings us closer to God is good and our responsibility; any action that brings us further away from God is wicked and not our responsibility. We can witness that certain behaviours exalt and ennoble us, while others degrade and brutalise us from a subjective standpoint. It is, however, impossible to determine which activities have which inclinations in relation to all persons, of all kinds and conditions. However, there is only one concept of obligation that has been universally accepted by all humans across all periods, sects, and countries, and it is summarised in a Sanskrit aphorism: "Do not harm any being; not harming any being is virtue, harming any being is vice."

We've already established that the word Karma has a psychological connotation of causation in addition to its meaning of labour. Any work, activity, or thinking that has an effect is referred to as Karma. As a result, the law of Karma is also known as the law of causation, or the law of inescapable cause and sequence. Wherever there is a cause, an effect must be produced; this inevitability cannot be avoided, and this law of Karma is valid throughout the cosmos, according to our philosophy. Whatever we see, feel, or do, whatever action occurs wherever in the cosmos, while being the result of previous labour on the one hand, becomes a cause in its own right, producing its own impact on the other. Along with this, it is vital to understand what the term "law" means. The tendency of a series to repeat itself is implied by law. We expect this sequence or co-existence to repeat itself when we see one event followed by another, or even when two events occur at the same moment. This law is known as Vyapti by our old logicians and philosophers of the Nyaya School. All of our legal notions, they claim, are the result of association.

A series of phenomena is associated with objects in our thoughts in an invariable order, so that whatever we are experiencing at any particular time is immediately referred to other facts in our minds. Any one idea, or in our psychology, any single wave created in the mind-stuff, Chitta, must always produce a great number of similar waves. The psychological concept of association is an all-encompassing term, and causality is merely one part of it. This pervasiveness of connectivity is called as Vyapti in Sanskrit. The anticipation in the internal world that one experience will be followed by another, and that the series will repeat itself, is the same as the sense of law in the external world. As a result, law does not exist in nature in reality. It is a practical error to claim that gravitation exists in the earth, or that any law exists objectively anywhere in nature. It's all in our heads; law is the manner through which our minds comprehend a series of events. What we term law is the result of certain events occurring one after another or simultaneously, followed by the conviction of their regularity, allowing our minds to grasp the method of the complete sequence. The second item to consider is what we mean by "universal law." Our universe is the component of reality characterised by Desha-kalanimitta (Sanskrit for "space, time, and causality"), or what European psychologists call "space, time, and causality."

This universe is only a little part of infinite existence, shaped by space, time, and causation into an odd shape. As a result, law can only exist inside this conditioned universe; it cannot exist outside of it. When we talk about the cosmos, we're only talking about the portion of it that our minds can see, feel, touch, hear, think about, and imagine—the world of the senses. This is covered by law; but, everything beyond the existence of the law is not, because causation does not extend beyond our mental sphere. There is no mental association of objects outside the senses, and no causation without association of ideas, hence everything beyond our mind and senses is not governed by the causality rule. Because all law is based on causality, it is only when "being" or existence is given a name and taken on a form that it obeys the law of causation and is called legal. That there is no such thing as free will is obvious, because will is all we know, and all we know is contained within our universe, which is governed by the rules of space, time, and causality. Everything we know or will learn is susceptible to cause, and nothing is free. It causes other agents to react, making it a cause. But that which has been transformed into the human will, which was not the human will before it was moulded by space, time, and causality, is free. It begins in freedom, becomes enslaved, flees, and returns to freedom.

To acquire freedom, we must transcend the confines of this Universe; it cannot be found here. Perfect equilibrium, or "peace beyond conception" as Christians refer to it, cannot be found in this universe, in heaven, or anywhere else where our brains and thoughts can roam, where our senses can feel, or where our imagination can envisage. Because all such places would be restricted by space, time, and causation, none

of them could give us with that freedom. There may be realms more ethereal than our world, where joys are more intense, but even such locations must be part of the universe and hence subject to law; thus, we must go beyond, and true religion begins when this finite universe comes to an end. There, all of these minor pleasures and sufferings, as well as knowledge of things, come to an end, and reality begins. We won't be able to see that boundless freedom beyond unless we give up our need for life, our strong commitment to this conditioned existence. As a result, the only way to achieve the freedom that all mankind's deepest ambitions are to give up this tiny life, this little universe, this earth, this heaven, the body, the mind, and everything else that is restricted and conditioned is to give up this tiny life, this little universe, this earth, this heaven, the body, the mind, and everything else that is restricted and conditioned. If we let go of our attachment to this little universe of the senses or the mind, we will be instantly free.

Going beyond the confines of the law, beyond causation, is the only route out of servitude. However, letting go of one's allegiance to this world is incredibly difficult; only a few people succeed. In our books, we offer two approaches for accomplishing this. The first is known as "Neti, Neti" (not this, not this), whereas the second is known as "iti" (this); the first is the negative attitude, whereas the latter is the positive approach. The negative road is the most difficult. It is only conceivable for men with exceptional minds and tremendous determination to just stand up and say, "No, I will not have this," and the mind and body obey their command, and they triumph. Such people, on the other hand, are incredibly rare. The vast majority of humanity picks the positive road, the path that leads around the world, dissolving all of the connections that bind them. This is a sort of surrender as well, but it is achieved gradually and systematically by learning things, enjoying them and therefore gaining experience, and understanding the nature of things until the mind eventually lets go and becomes unattached. Non-attachment can be achieved in two ways: through logic or through effort and experience. The first is Jnana-Yoga, which is distinguished by a refusal to work, and the second is Karma-Yoga, which requires no effort. Everyone in the cosmos has to work. Only those who are entirely satisfied with the Self, whose desires are limited to the Self, whose mind never wanders from the Self, and for whom the Self is everything do not work. The remaining tasks must be completed. A stream that falls into a hollow and produces a vortex by its own nature emerges as a free current, free to flow without constraint, after a brief stay in that maelstrom. Every human life is infused with this current. It enters the swirl, immerses itself in this universe of space, time, and causation, whirls a little, crying "my father, my brother, my name, my renown," and so on, until it emerges and reclaims its original freedom. This is something the entire universe is doing. Whether we realise it or not, we are all struggling to break free from the world's fiction, whether we realise it or not. The goal of man's experience in the world is to assist him in escaping its whirlpool.

## **Limitations with *Karma Yoga***

It's pointless to deny that Karma has become a modern issue. Emphasis on impermanence, interconnectedness, insubstantiality, linguistic deceptions, and non-self (non-self) make Buddhist teachings appear rather modern in many ways (developmental psychology). However, Karma as an inexorable moral law entrenched in the universe is not included. The way Karma is commonly viewed has two major flaws. Laity can gain enlightenment, but today's laity Buddhists are primarily responsible for helping the monastic sangha. Non-monastics can accumulate "merit" and so aspire to a better rebirth. This viewpoint turns Karma into "spiritual materialism," which is contrary to the Buddha's teachings. Everything is justified by karma, including misogyny and bigotry. It also justifies mistreatment of those without it, who are also suffering the consequences of their past actions. Not much point in fighting for social justice if the cosmos already has it. So why even fight? So Karma has become a major Buddhist concept. Is it doom or freedom? So we must first acknowledge the Buddha's individuality. These natural processes may be controlled by effectively performing Vedic sacrifices, according to early Hindus. The Buddha's spiritual revolution made this ceremonial approach a moral norm. Dhammapada: "Thought expects, leads, and generates experiences." Unhappiness accompanies a soiled mind's words or actions.... Bliss follows one who speaks or acts with clarity." "Karma" means "action." Supposedly, the law of Karma allows us to foresee our future. To ignore the revolutionary nature of the Buddha's discovery, however, puts the vehicle before the horse (activity). Karma is best seen as a spiritual tool: changing our motivations can change our surroundings. Because your sense of self is affected by your conscious acts, Karma isn't something you have. My body is the food I eat, and my mind is the thoughts I repeat.

**Can change the kind of person I am by changing what motivates me.**

**An anonymous verse expresses this well:**

**Sow a thought and reap a deed**

**Sow a deed and reap a habit**

**Sow a habit and reap a character**

**Sow a character and reap a destiny**

What beliefs and behaviours should be cultivated? Our dukkha "suffering" stems from three "unwholesome roots": greed, ill will, and illusion. A distinct self-belief must be replaced by wisdom that recognises our interdependence with others.

What are some of the types of beliefs and behaviours that should be encouraged? Our dukkha "suffering" stems from three "unwholesome roots": greed, ill will, and illusion. A distinct self-belief must be replaced by wisdom that recognises our interdependence with others.

Our actions are guided by feedback loops in which other individuals are involved. People are interested in not only what we do, but also why we do it. I may deceive others at times, but my true character reveals when my goals become clearer. I need to manage the world to get what I want, and the more I feel separated from people who are misled, the more I need to control the world to get what I want. Mistrust drives both parties to further exploit the situation. The more I act with compassion, kindness, and connection awareness, the more comfortable and open I may become. Because I am less inclined to use and mistreat people, they are more willing to trust and open up to me. As a result, changing my goals affects not only my life but also the lives of everyone around me.

Not that other, possibly more unknown repercussions of our actions aren't possible. It's possible that some components of karmic cause-and-effect aren't fully understood. In any case, it's evident that using Karma to change my existing circumstances by changing my current goals isn't a fatalistic philosophy. On the contrary, it's impossible to conceive a spiritual message that's more motivating. We are not obligated to take the bad aspects of our lives silently. In order to change our circumstances, we are instructed to approach them with compassion, lovingkindness, and discernment.

*Karma Yoga*, from the above helps to arrive at a conclusion that the spontaneous blossoming of intuition insight, imagination, creativity, meaning and performing *Karma* is only to connect from atman to parmataman. The journey of human life often goes with one thing on *Karma* and fights another moksha. Researcher in the ensuing chapter attempts to connect *Karma Yoga* to a very specific modern business entity.