

Karmayoga (God-realisation through karma) : Vol. 1

Introduction to Karmayoga

(English)

Compilers

Proponent of the 'Hindu Rashtra'

Sachchidānanda Parabrahman (Dr) Jayant Balaji Athavale

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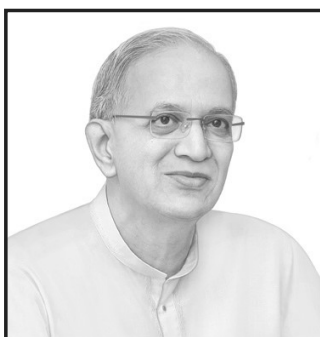


Sanatan Sanstha

Over 9.28 million copies of 360 Sanatan's Texts published as of February 2023 in Marathi, Hindi, Gujarati, Kannada, Telugu, Tamil, Malayalam, Bengali, Odia, Assamese, Gurumukhi, English, Nepali, Serbian, French, German and Spanish.

Introduction to the Compilers

Brief introduction to the unique mission of Sachchidananda Parabrahman (Dr) Athavale



1. Established 'Sanatan Sanstha' to propagate Spirituality
2. Propounder of 'Gurukrupayoga' for faster God-realisation : By performing spiritual practice as per 'Gurukrupayoga', 122 seekers have become Saints and 1,088 seekers are progressing towards Sainthood as of 25.1.2023.
3. Unique creation of Spiritual texts on various topics such as Deities, spiritual practice, daily conducts, Nation & Dharma, etc.
4. Founder-Editor of Hindu Periodical 'Sanatan Prabhat'
5. Proponent of 'Hindu Rashtra' (Divine Rule) (Year 1998)
6. Uniting Saints, Sects, devout Hindus, patriots and social workers to establish the 'Hindu Rashtra' (Divine Rule)

(For complete introduction, visit - www.Sanatan.org)

**Assurance of Sachchidananda
Parabrahman (Dr) Athavale to seekers**

*The gross body has limitations of time and space
How can I be with everyone, at all times
Sanatan dharma is my eternal form
In this form I always exist everywhere*

Jayant Balaji Athavale

17.5.1996

Introduction to H.H. Sandeep Alshi



Besides compiling Sanatan's Texts, H.H. Sandeep Alshi also composes Prasar material (for example - Sanatan Almanac, Dharmashikshan Posters, etc.). He writes inspiring articles for the 'Sanatan Prabhat' Periodicals which provide information on spiritual practice, Nation & Dharma.

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Notes 1. From the perspective of completing the topic, points from other reference Texts have been included. At the end of such points, the reference number is the superscript in brackets and their details are mentioned in 'Bibliography' at the end of the Text.

2. For non-English and spiritual words used repeatedly in this Text, please see Glossary at the end of the text.



Preface



The word 'Karmayoga' (Path of Action) conjures images of those giving alms to beggars, setting up educational institutions, and those engaged in social service. However, in most cases, since the activities are at an emotional level or for the sake of publicity, it does not constitute Karmayoga in the real sense of the word. Then, what exactly is Karmayoga ? Performing a *karma* (An act, action which gives rise to Destiny) which will result in spiritual growth and, ultimately, God-realisation, denotes Karmayoga. Even if the *karma* were to be worldly, performing it in such a way that no new *sanskār* (Subconscious impression) is created on the *chitta* (Subconscious mind) and thereby getting freed from the bondage of *sanskārs* forever is the objective of Karmayoga. Performing *karma* as expected by the Hindu Dharma and the scriptures, by sacrificing the attachment and the expectations of the fruit, is a supreme definition of Karmayoga. If a *Bhaktiyogī* (Follower of Bhaktiyoga [Path of Devotion]), *Dhyānyogī* (Follower of Dhyānyoga [Path of Meditation]) etc. complement their *sāadhanā* (Spiritual practice) with Karmayoga, then it will certainly help improve their *sāadhanā*.

Since the subject of 'Karmayoga' is vast, we are presenting its various facets in Sanatan's Text series titled 'Karmayoga'. This Holy text provides basic information on Karmayoga and the essence of *sāadhanā* according to this Path. The history of Karmayoga, Arjun's doubts about Karmayoga and Shrīkrushṇa's clarification of Arjun's doubts; importance





of performing *karma*; importance of Karmayoga in *vyashṭi* (Individual spiritual practice that benefits only the seeker undertaking it) and *samashṭi sādhanā* (Spiritual practice for the spread of Spirituality); salient features of Karmayoga; secrets of Karmayoga, meaning, sacrificing doership and means of accomplishing it according to Karmayoga, Jñānyoga and Bhaktiyoga; how and why to perform *swadharma karma* (*Karma* as per Dharma) and *kartavya-karma* (Duty-bound acts) are discussed in this Text. We were able to simplify such a difficult subject as Karmayoga solely with the support of the great Ascetic, Gurudev (Dr) Kateswamiji, who explained the gist of several *shlokās* from the Shrīmadbhagwadgeetā. No matter how much gratitude we express at Gurudev's Holy feet, it will still be inadequate.

Our earnest prayer at the Holy feet of Shrī Guru is - 'May the desire for spiritual progress be created in the minds of seekers through the daily practice of Karmayoga.' - **Compilers**



Concept of the Front Cover

The front cover illustrates incidents of happiness-sorrow in rectangular frames (indicating the bondage), whereas *karma* performed with a sense of duty amidst contemplation on God is illustrated in the free space (indicating freedom). Relationships emerging from *Māyā* (The Great Illusion that the material world only is real) and the expectations result in bondage, while *karma* performed without any expectation, with a sense of duty creates no bondage, and is helpful in merging with God.