

that it is *Tyāga* to abandon the fruits of all actions such as *nitya* or obligatory ones, *naimitya* or the occasional specific ones and *kāmya* or the optional work. *Kāmya karmās* are those that create new bondages leading to rebirths for the fulfilment of desires that prompted those actions. Seeds for further transmigrations should not be sown by those aspirants who are intent on gaining liberation. When the fruits of the various works are not cared for, that attitude is *Tyāga*, which prepares the *sadhaka* for emancipation. This is the view of a second set of sages.

The aspirants endowed with *sattva guna* need not do any karma. In fact, all activities drop off from them, of their own accord. Any endeavour on their part to retain karma proves itself futile. The Lord Himself releases them from all duties. The domestic activities of a pregnant young woman are reduced as her pregnancy advances. After delivery she has no work except looking after the babe. Such is the case with those imbued with *sattva*. But the others who are not *sattvikas* should necessarily engage themselves in their allotted duties. As the servant of a rich man does the work assigned to him, the devotees of the Lord should discharge their duties, holding them all as the Maker's mandate. The Lord's name ought to be repeated mentally while the activities are going on at the physical level. At the appointed times meditation on the Lord may also be carried on. This is the gist of the Karma yoga.

— Sri Ramakrishna

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३

त्याज्यम् दोष-वद् इति एके कर्म प्र-आहुः मनीषिणः ।

यज्ञ-दान-तपः-कर्म न त्याज्यम् इति च अपरे ॥