

Significance Of 'Karma Yoga' In The Gita An Accomplishment Of Human Life

Naresh Kumar Behera¹, Ajit Kumar Behura²

¹Research Scholar, ²Associate Professor

^{1,2}Department of Humanities and Social Sciences,
Indian Institute of Technology (ISM) Dhanbad
E-mail: nkbehera92@gmail.com

Abstract:

Karma yoga is an ancient principle of Indian Philosophy. Karma means action, yoga means the state. It suggests the way to live in the world without getting entangled in wrong and sinful action. One of the Hindu religious text Bhagavad-Gītā, Chapter three explain the teachings of Karma Yoga. Karma yoga is the performance of prescribed duties obligatory for everyone. In Karma Yoga, Lord Krishna explains how duty can be performed as abided by responsibility in different stages of life. Lord Krishna goes on to detail the reasons why these responsibilities are so important, the benefits of fulfilling them, the drawbacks of failing to do so, the paths that lead to bondage and the paths that lead to redemption, and so on. The Bhagavad-Gītā prescribes two things that are essentially required to practice Karma yoga: (1) the karma yogin should not have an attainment of the fruits of action and (2) He ought to perform his actions as they are suggested to him. It will also elaborate the concept of Niskamakarma, in this context Gītā says 'Do your duty without aspiration of results.' This paper will summarize the three important concepts of the Gita, viz. Karma yoga, Bhakti Yoga, and Jnana Yoga. Karma yoga leads to Jnana, Jnana leads to Bhakti. Bhakti leads to Salvation. Karma yoga is the foundation to the way of salvation (Mukti). Karma purifies the mind, helping growing Bhakti, which ultimately leads to Jnana. There cannot be Jnana without Karma yoga. Bhakti yoga and Jnana yoga also interlinked. Thus, the paper will try to analyze in a nutshell the importance of Karma yoga, and its significance to attain the highest aim of human life 'Salvation' (Mukti).

Keywords: Karma yoga, Bhakti yoga, Jnana yoga, Niskama karma, Mukti.

Introduction:

In Sanskrit, karma means "do" or "activity," and it includes all actions, whether they are physical, mental, or spoken. The Sanskrit word 'Yaj,' from which we get the word 'Yoga,' implies to unite or declare. As a special skill, device, intelligent method, or graceful way of performing actions (Gita, Chapter 2, Verse 50); as equability of mind towards success or failure (Gita, Chapter 2, Verse 48); and as the device for eliminating the natural

tendency of Karma to create bondage (Gita, Chapter 2, Verse 49), it is used in the Mahabharata in three different ways. The terms "yoga" and "Karma yoga" are used interchangeably at different points in the Gita (Tilak, 1915/2000), because the latter two definitions of yoga discuss the connection between yoga and action. For the purposes of this research, because of Tilak's description of yoga as a "device" or "intelligent method," we will

refer to Karma Yoga as a "technique for intelligently conducting action."

Since the ultimate goal of all beings is to get the soul out of the cycle of birth and death, any method that helps the soul get out of this cycle is better than any other method that is likely to keep the soul stuck in it. Tilak uses the word "intelligent" here in a specific sense to denote an action that is conducive to one's end goals. Hence, whether we define karma yoga as "a technique for performing action in a manner that soul is not bound by the effects of the action" (Tilak 1915/2000).

Karma yoga:

The system of ethics and religion in the Indian context is Karma yoga, which is described in the Bhagavad-Gītā. It's safe to say that the Bhagavad-Gita, also known as the Song of God, has had a greater impact on Indian culture and society than any other sacred text in India's history. The five elements of action discussed in the Gita are the body, the agent, the senses, the functions, and the supreme deity. The human body is the hub of all human endeavors. It accomplishes its goals and generates a range of emotions, including aversion, attachment, sorrow, joy, etc., with the aid of the tools and other variables under its control.

Karma yoga refers to the spiritual of practice and in which action are used to Gods and devotees. It means to achieve transformation and liberation from the consequences of their action. Karma yoga teaches people how to live in the world without being tied to doing bad things. Several Upanishads and the Bhagavad-Gita outline the central principles of karma yoga. The Karma Yogi understands the value of self-discipline when it comes to his senses. Consequently, he takes action by shutting down his thinking and sensing faculties and instead giving command to his working organs. Karma yoga entails

developing one's capacity for altruistic service until it reaches a level of excellence.

In Karma Yoga, the Hindu worldview is summed up by three universally held tenets. First, a firm conviction in karma, the idea that one's deeds, good or evil, have the power to determine one's future happiness or misery. Sometimes people have to be reborn in a different form so that they can feel the full extent of the reward or punishment that their actions deserve. The second tenet is that the soul (atma) is an immutable part of every living thing; it is our true, untainted essence that we cannot know through any means other than direct experience. Thirdly, we hold beliefs concerning the concept of salvation (mukti).

Karma Yoga: The technique of liberation

Opportunity for redemption in the afterlife is sought out by those who are convinced of the reality of an immortal soul, the law of universal cause and effect, and the meaning of life as the release of the soul from the reiteration of birth and death.

Indian ideas say that a person's personality and character will determine the best way for them to reach enlightenment. If you have an active personality, are committed to staying in the world, and are seeking liberation, then Karma Yoga may be the route for you.

Aspect of Karma Yoga:

"Let not the fruits of action be determined by the motive; neither let there be in you any attachment to inaction" (Radhakrishnan, 1948/1993), found in Chapter 2, Verse 47 of the Gita, captures the heart of Karma yoga. According to Radhakrishnan, the Gita states in Chapter 3, Verse 12, 13, and 16 that Arjuna is told that anyone who uses the world's resources without contributing to them is committing sin, and that as a result, man has a duty to labour without

seeking his own benefit. We have conceived Karma yoga as having three dimensions: duty orientation, indifference to rewards, and equanimity, based on the content analysis and interpretation of the Gita verses provided by Mulla and Krishnan (2006). Karma yoga, in their view, is the means by which one can achieve salvation (mukti), or the perfect condition.

The idea of karma expands the idea of justice to other worlds and other births by suggesting that all good and bad actions from all past lives are taken into account. One is said to get back in this existence what they sowed in their previous lives (Radhakrishnan, 1926). Belief in Karma, like faith in natural justice, reinforces one's trust in the fairness of the world and places the onus of happiness and misery on each individual. Thus, it is believed that good deeds will lead to a positive end, while bad events are thought to be the result of bad deeds committed in the past (Agrawal and Dalal 1993).

Law of Karma

When properly understood, the law of Karma is not a soulless machine in which humanity is doomed to spend all of its existence. The term Atma is used in the Rg-Veda to refer to the soul or the individual self (Ghanananda 1958). The spirit is the unchanging subject that is uncontaminated by temporal conditions like sin, ageing, death, loss, hunger, and thirst. If the spirit is whole, it has no need for anything else (Radhakrishnan, 1940). Every living thing has the potential for liberation from the wheel of Karma (Mahadevan 1958). The word "liberation" describes this release from the endless cycle of birth and death (moksha).

According to Bhagavad-Gītā Law of karma is the mysterious expression in the saying, as you sow, so shall you reap. As you do, so shall you receive? The consequences are deliberately followed from the action. According to the law of karma, all actions produce their proper consequences. In the

life of an individual the law of human points the moral order that the word karma means both the force generalized by an action and having the propensity of bearing fruit.

Act one must live is to act and to act is to remain bound to the consequences of action without action man can't live. The action is the extinct call demand. The individual remains bound to the consequent of action. Human freedom is limited on two aspects. Firstly one is not free to not act and secondly one doesn't have the freedom to choose the consequences.

Niskam Karma

The Bhagavad Gita emphasises Niskama Karma more than any other teaching. One source of Hindu principles is the Bhagavad-Gita, which emphasises doing what you should without worrying about the results. Lord Krishna recommends "Niskama Karma Yoga" (the yoga of selfless deeds) as the best way to reach enlightenment in the Gita. Through the practise of Niskama Karma, one's consciousness can be made more receptive to the influx of wisdom and illumination.

Niskama Karma, in its oblique sense, refers to behaviour that is done without regard for personal gain or the avoidance of negative outcomes. It's a term for when people do things without caring about the outcomes (results, reactions, or effects). One definition of Niskama Karma is "obligation for duty's sake," while another describes it as "detached involvement," which is neither negativity nor apathy.

Karmayoga, also known as the "discipline of action," is the act of doing good deeds for the sake of others without expecting anything in return. Karmayoga entails doing good deeds for the benefit of others, while yoga is practiced for one's own benefit. When someone does something for himself, he develops emotional ties to the outcome. But when he does these things for other

people, the deeds and the results belong to those people, while he belongs to God. His true, everlasting connection to God is revealed to him. The purpose of a human's existence is to become one with God. Any behaviour with the sole motivation of achieving some end result cannot be considered fruitful in any sense. Niskama karma yoga purifies the antahkarana by eliminating mental muda and bringing about chitta suddhi. When he gives himself over to God, everything about him, including his "thinking," "intellect," etc., is given up. When everything is given over to God, nothing else matters, and the mantra "Vasudevah sarvam" is chanted to remind the devotee that God alone is left standing. A man's salvation is ensured in this manner through even indifferent action, and even more so through devotion.

Bhakti yoga (the yoga of love) and Jnana yoga (the yoga of knowledge) are two additional routes that lead to the same destination.

Bhakti Yoga

Bhakti yoga, within Hinduism, is a path or practice aimed at developing one's affection and devotion to God. Devotion to God that is motivated purely by a deep, abiding longing to do God's will rather than by any expectation of reward or avoidance of punishment fits this definition. Because it is a form of yoga but its practice is not as rigorous as that of most other yogic schools and because it is possible to practice bhakti yoga without needing to become a full-time yogi, "bhakti yoga is often considered by Hindus to be the easiest way for ordinary people to attain a spiritually liberated state".

In chapter 12 Bhagavad-Gītā explain Bhakti Yoga. It is essentially a conversation between God and his devotee about liberation and the means to attain it. Bhakti means devotion, attachment, faithfulness, or loyalty. In a religious sense it means worship, reverence, or devotion to God or an object of worship. Bhakti Marg means

the path of devotion, and Bhakti yoga means the state of devotion, and the practice of devotion to attain union or oneness with the object of worship, which is usually God or a personal deity, in spiritual sense Bhakti means intense love for God.

Jnana Yoga

The second chapter of the Bhagavad-Gītā is known as Jnana Yoga or Samkhya Yoga. It contains all important concept and ideas of the scripture. It reminds us that we should not identify ourselves with our minds and bodies as we are immortal, spiritual beings and that to transcend our limited nature we have to gain control over our sense organs our desires through detachment and equanimity and work for our salvation.

According to Bhagavad-Gītā Jnana Yoga consists of the following practice.

- (i) Developing current awareness of the mind, body and the atman or self.
- (ii) Stabilizing the mind in the self through, self-discipline and self-absorption (atma-samyayoga).
- (iii) Acquiring true awareness of the world around and the supreme self beyond (knowledge of sat, true) and asat (falsehood) through discriminate (Budhi yoga).
- (iv) Practicing various disciplines and other techniques as means to self-purification, the predominance of sattva and suppression of rajas and tamas.

Knowledge is attaining by the practice of meditation (dhyana). Some context with discussion of knowledge meditation is recommended for the propose of attaining liberation.

The Gita speaks regularly not only of an action but knowledge (Jnana) which is the mental consciousness stance of the liberated human

being. Though it involves knowing certain concepts it is more completely a knowledge of realization and experience. "The Upanishads and the Bhagavad-Gītā abound in passages which clearly indicate and emphasis on Jnana or knowledge as the only way to salvation"

Conclusion

Thus, this paper will be conclude in Karma Yoga, the path to be selected for liberation must be suited to the temperament and disposition of the seeker, it may be change in human mankind. If you have an active personality, are committed to staying in the world, and are seeking liberation, then Karma Yoga may be the route for you. A Karma Buddhist shouldn't have any greed, overeating, or anger in them. Nothing good will come from his behavior. He shouldn't care about being famous or receiving praise. His integrity must be impeccable. The division of duties is accorded to different categories of people in order to live in an ideal society. So chastises not by birth but the duty their duty is appropriate to their physical nature. One should do his duty according to his karma. Niskama karma states that specific duty are given to different people they ought to perform these duties without attachment or emotion or without any desire to enjoy their fruit. It's a source of happiness and relief for everyone. You may reach the same goal for salvation (mukti) by different path, the path of work (Karma yoga) the path of love (Bhakti yoga) the path of knowledge (jnana yoga).

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