

Discourses of karma yoga in Bhagavad Gītā

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Abstract

The Bhagavad Gītā is the song of God. There are 700 verses and eighteen chapters in Bhagavad gītā. The Lord kṛṣṇa is the guru or spiritual teacher and Arjuna was a disciple in Bhagavad gītā. śrī kṛṣṇa is the hero of the Bhagavad gītā. Bhagavad gītā comes from the sacred text of mahābhārata bhiṣma parva. Mahābhārata described the war between Kauravas and pāṇḍavas at kurukṣhetra. So that was renowned as kurukṣhetra war. Bhagavān says that ātmā possessed a quality by which he is always active in doing the work. The mortal body has no meaning without ātmā. Every person should do his duty as per prescribed the duties for him. yajña is the god viṣṇu and Veda says 'yajña vai viṣṇuḥ'. Bhagavān says, he is the better person who performed his prescribed duties that duty may be faulty, that is better than other performing duties.

Keywords- Bhagavad gita, Bhagavad purana, mahabharata, kurukshetra, Gitopanisad, krsna, sanjaya, Arjuna, parasaramuni, Dhrtarastra, Indra, candra, varuna, sukadeva, vyasadeva.

Introduction

The Bhagavad Gītā means song of God is well known as Gītā in Hindu religion. The Bhagavad Gītā is a part of Mahābhārata and contains 700 verses. The Lord kṛṣṇa was the Guru or spiritual teacher of Arjuna and Arjuna was a disciple of the śrīmad Bhagavad Gītā before starting of the war of kurukṣhetra. He is identified with Lord viṣṇu who is the ancient God of the sun. He is called as Nārāyaṇa an ancient God of the goal or resting place of all gods and all the creatures. The Bhagavad Gītā is also a religion definitive than philosophical disquisition. The Bhagavad Gītā is renowned as upaniṣad and called as Gitopaniṣad and it is the center of Vedic knowledge and one of the most liked upaniṣads in Vedic literature. it obtains its main inventiveness from the prominent sacred text and upaniṣads. Śrīkṛṣṇa is the hero of the Bhagavad Gītā. kṛṣṇa means "karṣati sarvam kṛṣṇaḥ who possesses the power to attract all. God who attracts everybody, that is the definition of God. parāsaramuni who is a great sage and father of the vyāsadeva gives the definition of the God in viṣṇupurāṇa like this.

**aiśvaryaśya samagrasya dharmasya yaśassaśryaḥ/
jñānavairāgyayoścaiva sannāṁ bhaga itiraṇā//1**

Śrīmad Bhagavad Gītā comes from the Bhīṣma Parva of the great epic Mahābhārata which is written by vyāsa. There are eighteen chapters. Mahābhārata describes the war which was happened in kurukṣhetra. Lord kṛṣṇa was a negotiator between the two groups like pāṇḍavas and Kauravas and he tried to avoid the war but could not get success. As a result, the war was taken place at kurukṣhetra and became famous as kurukṣhetra war.

The Bhagavad Gītā begins when Arjuna was depressed and denied to fight with his kith and kins. At that time kṛṣṇa advised him, who was the charioteer of Arjuna and Arjuna accepted kṛṣṇa as his Guru or spiritual teacher. sanjaya who was the charioteer of Dhṛtarāṣṭra described the entire war before him. Sanjaya had got such type of power from vyāsadeva by which he could able to see the war from a vast distance. Vyāsadeva offered that power to Dhṛtarāṣṭra but he refused and approached him to give the power to Sanjaya The main theme of the Bhagavad Gita is depression of Arjuna which was disappeared by the discourses of Lord kṛṣṇa. That discourse of kṛṣṇa is not only for Arjuna but also for all mankind. God

Kṛṣṇa advised him many methods to get peace and said about the different schools, karma(action), dhyāna(meditation) and bhakti(devotion). Finally, God says to Arjuna his most liked way that is surrendering to Bhagavān 'sarva dharmān parityajya māmekam saraṇam braja'(Bhagavad gītā-18.66). God kṛṣṇa explained the secret meaning of salvation to Arjuna in Bhagavad gītā. God described the simple way how a man gets liberation. God says he wants only the devotion of man but not other attractive worldly objects. He accepts all the things of his devotees who offer him full of devotion 'patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhakyā prayacchati'(Bhagavad gītā-9.26).

There are number of gītās available in Indian literature like Ísvara gītā(kurma purāṇa), śiva gītā, Devī gītā, Harīsa gītā(Bhāgavata), yama gītā(viṣṇu purāṇa), Ashtavakra gītā but Brahma gīta has the same important like Bhagavad gītā. Although many other gītās are available still bhagavad gītā gained a vital role in Hindu religion. The Bhagavad gītā is now worshipped as a holy scripture among the people of India and abroad also.

Discourses on karma yoga

Bhagavān says Ātmā possessed a quality that he is always active in doing the work. The mortal body has no meaning without the absence of Ātmā. Every person should do his duty as per obtained the duty from prakṛti(nature). So there is nobody in this world who does not do his duty for a moment.

**na hi kaścitkṣhaṇamapi jātu tiṣṭhatyakarmakṛt/
kāryate hvavaśaḥ karma sarvaḥ prakṛtijairgunaiḥ//2**

Bhagavān said to Arjuna that, you do your work every day. Karma (duty or work) is better than not doing the karma. The body does not run perfectly without karma. Arjuna was a householder and also ahead of the warrior so kṛṣṇa did not want to that, Arjuna should do his duty of kṣhayatriya as well as a housekeeper.

**niyataṁ kuṛu karma tvaṁ karma jyāyo hvyakarmanāḥ/
śārīrayātrāpi ca te na prasdhayedakarmanāḥ//3**

Bhagavān said to Arjuna, yajña (sacrifice) is the way to god. yajña is the god viṣṇu and Veda says 'yajña vai viṣṇuḥ'. In other words, it is said, who performs the yajña by the specific way that is a service of viṣṇu. viṣṇu is the creator of all universe. Śukadeva gosvāmī said Bhagavān is the lord in many other ways. Bhagavān has created this creation for learning of the creators and yajña by which way god viṣṇu can be satisfied. Bhagavān says in Bhāgavata purāṇa is like this.

**śriyaḥ patiryajñapatiḥ prajāpatirdhiyām patirlokapatirdharāpatiḥ/
patirgatiścāndhaka vṛṣṇisātvatām prasīdatām me bhagavān satām patiḥ//4**

Vedic śāstras are stressed on saṅkīrtanayajña(singing of the god names) which is the best way to attain the devotion of God. saṅkīrtanayajña is adopted by caitanyamahāprabhu for saving mankind. In this kaliyuga, the genius should pray to god through these procedures. It is too difficult to perform all other yajñas (sacrifices) in kaliyuga. But this saṅkīrtanayajña is easy to adopt by all. Bhāgavata purāṇa describes regarding this yajña beautifully.

**kṛṣṇavarṇa tviṣākṛṣṇaṁ sāngopāngāstra pārśadam/
yajñaiḥ saṅkīrtanaprāyairyajanti hi sumedhasaḥ//5**

Many Other gods who fulfill the necessities man's life by performing the yajña(sacrifice). But who enjoys without offering the things to God, they are definitely called a thief. veda describes the different types of yajña(sacrifice) for different gods. But those are all offered to Bhagavān(God). The results of all yajñas(sacrifice) are meant for getting the divine place of god. A simple man should do minimum five yajñas during his lifetime, which is called as pañca mahāyajña(five great sacrifices). śrīmad Bhagavad gitā says regarding the importance of yajña in karma yoga like this.

**iṣṭānbhogān hi vo devā dāsyante yajñabhāvitāḥ/
tair dattānpradāyaibhyo yo bhukte stena eva saḥ//6**

Every living creature depends upon Arna(rice) who is originated from rain and rain can possible by yajña and yajña can possible by performing the daily action.paramapurṣa(supreme soul) is the occupier of all the yajñas(sacrifices). Indra,varuṇa, Candra are the representatives of Bhagavān who maintains the worldly works and all the Vedas are giving instruction to satisfy the gods through yajñas(sacrifices). The verses of Bhagavad gītā is like this.

**annādbhavanti bhūtāni parjanyaḍanna sambhavaḥ/
yajñādbhavanti parjanyo yajñaḥ karmasamudbhavaḥ//7**

There is well instruction of karma in Veda and Veda is originated from that supreme soul. As a result, omnipresent Brahma is always present at the place of yajña karma (sacrifice). If a man wishes to get the grace of God then he should perform the yajña karma as per the instruction of Veda. Because Veda is originated from the breath of that supreme god. It is described in Bṛhadāraṇyaka upaniṣad that Ṛk, sām,yajur, and Atharva all the four Vedas are created from the breath of Bhagavān(Bṛhadāraṇyaka upaniṣad.4.5.11). God is always present at the place of yajña(sacrifice) because he is all pervader. That description is seen in the third chapter of Bhagavadgītā like this

**karma bramohodbhavaṁ vidhi bramhākṣharasamudbhavam/
tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam//8**

Further, Bhagavān kṛṣṇa said to Arjuna, without attachment with any results of acts man gets parambrahma(supreme soul). But he should do his duty without desiring of any fruits in mind.

**tasmādsaktaḥ satataṁ kāryaṁkarma samācara/
asakto hvyācarankarma paramāpnoti puṣṣaḥ//9**

God is supreme and there is no difference between his body and ātmā. All the senses of God are divine and his one sense can do every work of all the senses. There is no superior to him or equal to him. He possesses many more powers. As a result, his every sense can do the every works serially (śvetaśvatara upaniṣad.6.7.8). God regulated all the regulations which prescribed in the scriptures, yet he does not perform any work which violates the prescribed rules of śāstras. Although he is above all the śāstras and regulations of the creation. Bhagavān said o son of pṛthu, there is no prescribed duty for me in this planetary world nor I want to anything still I do the prescribed work. God himself says to Arjuna like this.

**na me pārthāsti kartavayaṁ triṣu lokeṣu kiñcana/
nānavāptamavāptavayaṁ varta eva ca karmaṇi//10**

Bhagavān said to pārtha that if he does not do his work regularly then a great loss would happen in this world and man follows him and there are many other varṇasaṅkaras (unwanted population) has taken birth in this living world. Hence god performs his duty sincerely.

**yadi hvayahaṁ na vartehaṁ jātu karmaṇyatandritaḥ/
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ//11
Utsīdeyurime lokā na kuryāṁ karma cedaham/
Saṅkarasye ca kartā syāmupahanyāmimāḥ prajāḥ//12**

Jivātmā thinks he is the doer of all the works. But in reality, when all kind of works is performed by the influence of nature. Due to the delusion of god man bewildered by his sense and says he has done everything in this world.

**prakṛteḥ kriyamāṇāṇi guṇaiḥ karmāṇi sarvaśaḥ/
ahaṅkāravimūdhātmā kartāhamiti manyate//13**

Bhagavān said, who does his duty with devotion mind and all the sense. They love to all and all the people loves to them although such type of fellows are doing their duties but never entangled. The person who performs the duty without affection to any other worldly objects and surrenders his every performing action towards the supreme soul. They are not affected by sinful works like a leaf of the lotus is not touched by water. The verses of Bhagavad gītā is like this.

**yogayukto viśudhātmā vijitātmā jitendriyaḥ/
sarvabhūtātmabhūtātmā kurvannapi na lipyate//14
bramaṇyādhāya karmaṇi sangaṁ tyaktvā karoti yaḥ/
lipyate na pāpēna padmapatramivāmbhasā//15**

The yogis without desiring the result of the worker perform their works for pious of the own soul by the body, mind, and senses. Bhagavad gītā describes like this.

**kāyena manasā budhyā kevalairindriyairapi/
yoginaḥ karma kurvanti saṅgaṁ tvaktvātmaśudhaye//16**

Bhagavān says the respected sages by dint of self-knowledge can able to see the equality between brāhmaṇa and the people of other castes and also able to see the indifferent between a cow, an elephant. a dog and also the dog eater. The supreme soul or paramatmā resides in everybody 's heart and he does not see any difference between the living creatures. Bhagavad gītā describes it very beautifully.

**vidyāvinyasamparṇe brāmahaṇe gavi hastini/
śuni caiva śvapāke ca paṇḍitāḥ samadaśinaḥ//17**

Bhagavān says to Arjuna, who surrenders his every works unto me and who knows me completely without desiring of profit and who has no claims about ownership of works and he must do the work with the sense that I am the god's servant. The person who performs his duty with full of faith according to our said instructions and follows my teachings, he became free from the bondage of the law of actions. Bhagavān ordered to Arjuna to do the war because he is the head of battle and charioteer of Arjuna. Bhagavad gītā says like this.

**mayi sarvāṇi karmāṇi sanyasyādhyātmachetasā/
nirāśirnirmama bhūtvā yudhasvasva vigatajvaraḥ//18
ye me matamidaṁ nityamanutisthanti mānavāḥ/
Śradhāvanto.nasūyanto mucyante te.pi karmabhiḥ//19**

Bhagavān said that it is better for a person who performed his prescribed duties, even though that prescribed duty may be faulty. That is better than other performing duties. God kṛṣṇa said to Arjuna, a man should die during completing of own duties rather than accepts of other duties.

Śreyānsvadharmo viguṇaḥ paradharmātsvanuṣṭhitāt/ svadharme nidhanam śreyaḥ paradharmo bhayāvahaḥ//20

Conclusion

From the above discussions, it is proved that God is all-powerful and he performed all the seen and unseen works in this creation. Man cannot able to do the works without god's wishes. God instructed that man should perform his regular prescribed action perfectly by which he can able to get the attachment of god and he became a success in his every path of life, there is no doubt at all.

Footnotes

1. Viṣṇu purāṇa.6.5.74.
2. śrīmad Bhagavad gītā.chapter.3,sloka.5.
3. śrīmad Bhagavad gītā.chapter.3,sloka.8.
4. śrīmad Bhāgavad purāṇa.2.4.20.
5. śrīmad Bhāgavad purāṇa.11.5.32.
6. śrīmad Bhagavad gītā.chapter.2,sloka.12.
7. śrīmad Bhagavad gītā.chapter.3,sloka.14.
8. śrīmad Bhagavad gītā.chapter.3,sloka.15.
9. śrīmad Bhagavad gītā.chapter.3,sloka.19.
10. śrīmad Bhagavad gītā.chapter.3,sloka.22.
11. śrīmad Bhagavad gītā.chapter.3,sloka.23.
12. śrīmad Bhagavad gītā.chapter.3,sloka.24.
13. śrīmad Bhagavad gītā.chapter.3,sloka.27.
14. śrīmad Bhagavad gītā.chapter.5,sloka.7.
15. śrīmad Bhagavad gītā.chapter.5,sloka.10.
16. śrīmad Bhagavad gītā.chapter.5,sloka.11.
17. śrīmad Bhagavad gītā.chapter.5,sloka.18.
18. śrīmad Bhagavad gītā.chapter.3,sloka.30.
19. śrīmad Bhagavad gītā.chapter.3,sloka.31.
20. śrīmad Bhagavad gītā,chapter.3,sloka.35.

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