

The Usefulness of Karma Yoga, as Described in the Shreemad Bhagavad Gita in the Workplace for Media Personnel

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Abstract : Karma Yoga means selfless action and the path of service to others. The Bhagavad Gita is primarily known as the source of the teachings of Karma Yoga. This ancient Indian philosophy places great emphasis on the importance of performing one's duties without worrying about the consequences. Practicing Karma Yoga in daily life can help individuals develop a sense of non-attachment to their actions and focus on the present karma. By doing selfless work, a person can achieve inner peace and spiritual development. Bhagavad Gita also gives importance to performing one's duties according to one's nature and capabilities. By aligning their actions with their inherent quality individuals can achieve complete satisfaction in their work. Overall, the teachings of Karma yoga provide a practical and meaningful approach to living a positive and fulfilling life in the society. Karma yoga is the path which leads to salvation through action and teaches the art of living in the present. In Geeta, Lord Shri Krishna inspires to do selfless work. Due to which man remains free from any kind of physical and mental stress in his present life. Karma Yoga is an ancient Indian religious doctrine that recognizes the importance of action and the role of cooperation. Karma Yoga has importance in journalism because journalists must to work to create awareness in the society, protect truth and justice, and bring change in the society. The idea of karma is considered the cornerstone of the philosophy of entire India. Bhagavad Gita is one of the most important texts in Indian philosophy. The primary principle of Karma yoga described in Gita is selfless action in which the Karma yogi has no desire for results. In this study, we will analyse the importance of Karma Yoga in the context of journalism.

IndexTerms - karma, karma yoga, Gita, workplace, journalism.

Background- Geeta is a book which emanates from the mouth of Lord Shri Krishna and fills the entire world with knowledge. By taking shelter of its knowledge, man can achieve the fourfold effort of religion, wealth, lust and salvation. Three types of yoga have been described in this book, which are Gyan Yoga, Bhakti Yoga and Karma Yoga.

Literally the word Karma is derived from the Sanskrit root "Kri" which means; To act. Any action performed by a person through his body, mind, speech - walking, eating, drinking, sleeping, getting up, sitting, writing, plowing fields, carrying burden, thinking, pondering and desiring, speaking, reading etc. Is karma, but In religious scriptures, the word karma is used to refer to the work done by a person's mind, speech and body to fulfill worldly and transcendental responsibilities. "Yogah karmasu Kaushalam" (Gita 2/50) According to Gita, doing actions efficiently is yoga.

Karma is different from akarma (forbidden actions). The classical meaning of karma is action without ego. According to Karma Yoga, one should perform one's duties with excellence, 100% dedication, and the right attitude. For example, when performing an action, one usually thinks, "How will this action benefit me?" Otherwise, the work is done with the aim of obtaining results or praise.

नहिकश्चिद्विष्णुमपिजातु तिष्ठत्यकर्मकृत।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥गीता3/5॥

That is, no human being can remain without doing work even for a moment at any time, because all human beings are bound to do work due to the qualities born of nature.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥योगसूत्र4/8॥

That is, Shuklakarma, Krishnakarma, Shuklakrishnakarma and Ashuklakrishnakarma are the four types of karma.

Journalists play a crucial role in informing, educating, and engaging the public. Karma Yoga emphasizes the importance of selfless service and dedication to one's work, qualities that are essential for journalists to fulfill their responsibilities effectively.

Karma Yoga teaches the value of truth and justice. Journalists have a responsibility to report accurately and objectively, ensuring that the truth is presented to the public. By practicing Karma Yoga, journalists can uphold these values and contribute to a more just society.

The media has a powerful influence on society. By using their platform responsibly and ethically, journalists can bring about positive social change. Karma Yoga encourages individuals to work selflessly for the betterment of society, making it a relevant concept for journalists striving to make a difference through their work.

Karma Yoga promotes selfless action and ethical behavior. Journalists who embody these principles can serve as sources of inspiration for others and contribute to a more ethical media environment. By adhering to the principles of Karma Yoga, journalists can maintain their integrity and credibility in their reporting.

Literature review- Man's current lifestyle, eating habits, speech and clothing have an impact on his spiritual life, human values, values, natural behaviour, and moral behavior etc. Adopting the current lifestyle has brought many benefits to man, but even more than that. Mankind has to suffer losses. In today's busy life, man does not do any work normally due to which he has to face physical and mental diseases.

- Karma Yoga has been widely found to be related to transformational leadership, emotional intelligence and spirituality. (Mulla and Krishnan, 2007, 2008, 2009)
- Srirangarajan et al (2011) claim that the practice of Karma Yoga will create a win-win situation for both the employee and the business. It will help employees achieve job satisfaction, personal growth and fulfillment, and the organization will lead to higher productivity and quality performance. .
- Spirituality in the workplace aims to establish a connection between work and inner spirit. (Giacalone and Jurkiewicz, 2015).

Research Methodology

- We adopted qualitative research methodology to uncover the various dimensions inherent within the concept of Karma Yoga in various Indian philosophical texts.
- Karma Yoga is a growing construct in the management literature. We believe that qualitative methods will help bring to light its deeper and hidden areas.
- In Indian philosophy, the description of Karma Yoga has been given by the mentioned men and this study has been done considering them as the basis.

Analysis- The concept of karma has been established as a systematic principle in Hinduism. Karma is the basic element of Hindu culture on which the entire Hindu social ideology – varna, ashram, religion, debt and sanskar is based. In which species or varna a person will be born or will he attain salvation, it depends on his performance of the accumulated dharma and varna ashram, debt and rituals of his previous birth (or births).

Karma yoga has been explained in detail in Geeta. In Indian philosophy, karma is considered the cause of bondage. But in Karma yoga, that form of karma has been described which does not cause bondage. Yoga means attainment of equanimity (Samatvam Yoga Uchyate). Keeping an even keel between success and failure, success and failure is called equanimity. Yoga also has another meaning. That is to perform the actions efficiently (Yoga: Karmasu Kaushalam). It means to act in such a way that it does not create bondage. Now the question is, which karmas give rise to bondage and which do not? According to Geeta, the actions which are performed selflessly for God do not create any bondage. They help in attaining the supreme state of salvation. In this way, doing work for God without attachment to the fruits of action is actually Karma yoga and by following it, man attains Abhyudaya and nihashreyas.

According to Geeta, Karma yoga is more preferable than taking renunciation from actions or abandoning them. Man does not attain success or supreme status by merely renouncing his actions. Man does not remain without doing work even for a moment. All ignorant living beings are controlled, subjugated and induced to perform actions by the three qualities of Satva, Raja and Tama arising from nature. Even if a person does not act externally and is not involved in things, he still thinks about them from his mind. This type of person has been called a fool and one who behaves wrongly. It is mandatory for man to do work. Without it, even the survival of the body is not possible. Lord Krishna himself says that he has no duty in the three worlds. They do not have to achieve any unattainable thing. Still they remain engaged in action. If they do not act then humans will also become inactive by following the path followed by them. Due to this, there will be a lack of work to be done for the welfare of the people, as a result of which all the people will be destroyed. Therefore, even a self-enlightened man, who has become free from the bondage of nature, should always keep doing his work. Just as an ignorant person works with the desire to achieve results, similarly a self-enlightened person should work without any attachment to the welfare of the people. Thus, according to Geeta, only a person endowed with self-knowledge can truly be a Karma yogi.

**"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि" ।।गीता2/47।।**

In the above verse, Lord Krishna has told Arjun that doing work is your right and not the right to reap the benefits. According to Shankarabhashya it has been said that your right lies in your actions only, not in fruit of karma. You should not desire the results of your actions under any circumstances. If you have a desire for the results of your actions, then you will be the reason for getting the results of your actions. Therefore, do not become the reason for getting the results of your actions in this way, because when a person gets engaged in action due to the desire for the results of his actions, then he becomes the reason for rebirth in the form of results of his actions. In this way, even in not doing any work, you should not have any attachment or love.

Before the composition of Gita, Karma in the form of ritual of yagya was of utmost importance in the Vedas and Brahmins, even if this Karma was limited to the Yagya shala. Many yagyas were performed from time to time to attain worldly and transcendental pleasures. Thereafter, in the Upanishads, the importance of knowledge increased rather than performing sacrificial actions as prescribed in the Vedas. The curiosity for eternal happiness intensified rather than worldly and material happiness. Bliss was achieved in the realization of Parabrahm. Brahma gyan became the ultimate goal of man rather than worldly or transcendental pleasures. In Purana literature, the importance of devotion increased compared to work and knowledge. Bhakti was also considered as useful as knowledge in attaining the ultimate goal. As a result, many sects and philosophies became popular in support of devotion. Therefore, action-knowledge-devotion is the sequential order. The same sequence can be seen in Geeta also.

In fact, Geeta begins with Karma yoga. Before reaching Bhakti yoga, Lord Shri Krishna initiates Arjun into Karma yoga. Before the start of the Mahabharata war, Arjun turns away from the war after seeing his relatives in Kurukshetra.

The principle of Karma phala should be coordinated with this last verse of Shri Krishna in such a way that even after getting engaged in hard work, if a person surrenders beyond the power of thought and choice, then God always frees him from all sins through His Karma yoga. This is the karma yoga of the Lord which He clearly underlines with the verb 'Mokshayishyami' - "Aham Tva Sarvapaapebhyo Mokshayishyami Ma Shuchah." That means Abandon all duties and take refuge in Me alone; I will liberate you from all sins; do not grieve.

Emphasizing on Karma Yoga, it has also been said in the Upanishads that a man should always aspire to live a hundred years while doing work.

The mantra presented in this context is worth following-

There should be no doubt here that after doing the work the Karma paste will become inevitable. In the latter part of this mantra, eliminating this doubt, a clear announcement is made.

Discussion and Conclusion- In today's fast-paced life, man does not do any work normally due to which he has to face physical and mental diseases. According to Karma yoga described in Geeta, when a man does any work without desiring its result, then he has to bear responsibility for that work. There will be no attachment due to which he will not have to face any kind of problem in his life.

In fact, Karma yoga is the only yoga through which we are able to connect with our soul. Karma yoga awakens our self-knowledge. We can then foresee not only our present life objectives but also our trajectory in the afterlife. In this yoga, God is attained through action. Karma yoga has been considered the best in Shrimad Bhagavad Gita.

The importance of Karma Yoga in journalism is especially important in encouraging inspiration, social reform, truth, justice, and social justice in the society. Journalists need to be dedicated and dedicated to their work, and Karma Yoga can help them reach this destination. Therefore, journalists may be advised to respect the principles of Karma Yoga and incorporate them in their work.

Through the way of Karma Yoga, journalists can find meaning and purpose in their work, serving society with integrity and dedication. This research paper highlights the importance of Karma Yoga in journalism and encourages journalists to embrace its principles for the betterment of themselves and society as a whole.

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