

BHAGAVAD GITA- FIVE DAYS COURSE

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*Hare Krishna Hare Krishna, Krishna Krishna Hare Hare
Hare Rama Hare Rama, Rama Rama Hare Hare.*

Today the subject matter of Karma (activities) will be elucidated:-

KARMA (ACTIVITIES)

People often quote Bhagavad Gita with mis-conceptions regarding karma:-

- ◇ 'work is worship' performing activities at job and home in best possible way.
- ◇ 'one's duty is to perform activities without bothering for the fruits of its actions.'
- ◇ 'think good, do good then one will receive goodness'.
- ◇ One must do good karma's in life.
- ◇ never think bad for others and never mis-treat others.
- ◇ Living life of honesty is sufficient.

But truthfully, such convictions are not recommended in Bhagavad Gita, and such karma's are not sufficient.

- Why it's not sufficient to fulfill the duties towards their employer and family?
- Additionally, which kind of actions are actually required in life are recommended in Bhagavad Gita?
- What actually 'bad' stands for when people quote 'never think bad for others and never mis-treat others' ?

People have their own perceptions for the term 'bad'

In today's session these issues will be clarified.

BASIC CONCEPTS OF KARMA

Any action will be termed as karma (broad generic term)

Performing karma means planting the karmic seeds.

Three types of Karma:-
Sakama karma, Vikarma, Akarma.

Also, karma can be further classified in two categories:-
Sakama Karma, Niskama Karma

Only these karma's are recommended in scriptures.

Vikarama:-

These are the profaned (paap) actions performed to fulfill the material desires, against the principles of scriptures and hence not recommended in scriptures. Results of such actions are sinful (paap phal).

Sakama karma

Sa (along with) + kama (material desire).

Means to work in legal way as recommended in scriptures with an intention to fulfill our materialistic desire. Fruits of pious actions are meritorious (punya phal).

Niskama karma

Nish + kama means without desires.

To perform activities with an duty mindset while obeying the statements of the scriptures without being motivated by any materialistic desires.

Akarma

These are devotional spiritual activities that are not counted as the regular actions. Performing such actions will intensify the spiritual devotion. The fruits of such actions is neither pious nor sinful.

General ideology of people towards karma.

People have **dogma** to intentfully perform pious deeds to gain virtues of (heavenly abode, luxurious property, good convenience and comforts).

Those who perform profaned actions receive sins, hardships and sufferings in life.

Karmic accounts of both pious and sinful deeds are exclusive.

Fruits of pious deeds gets deposited in pious account and similarly sins get deposited in sinful account. One gets the next life debiting from both accounts.

People have a **mis-conception** that sinful actions can be depleted with the pious deeds. **Only exceptional actions can deplete the sins of life.** One has to take the responsibility of both pious and sinful deeds. The cycle of birth and death keeps on repeating until both accounts get emptied.

One has to take birth in the case - when sin account is empty and some balance of pious deed is left. **One has to take birth again to endure the fruits of pious deeds.** So in the next life, one again re-collects the fruits of new karma's and thus his karmic account never gets emptied. This way one gets entrapped in material nature and never gets liberated.

In Bhagavad Gita, Lord Krishna advised Arjuna to do only Akarmas and cease both kind of pious and profane activities. If one wants to get liberated from the repeated cycle of birth and death then one must abstain from both (pious and profane) activities.

***In Bhagavad Gita verse 2.50
buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva yogaḥ karmasu kauśalam***

Jahtiha means to get rid of; Ubhe means both; Sukṛta duṣkṛte means good & bad reactions.

One must save himself from both good and bad reactions. So Gita advises one to get rid of both the deeds and not to get entangled in the cycle of birth and death.

Only human life is called karma yoni and All other species are called as Bhog Yoni.

In **bhog yoni** there is no concept of karma.

Example:- if dog bite someone he won't be punished for that. But if that person hits the dog back then he will suffer for his actions. Only self-defence is allowed.

Miss-conception :-

One must do good karma's in life, think good, do good then one will receive goodness'.

**Bhagavad Gita recommends :-
an ultimate religion/ spiritual life (para-dharma)
& not recommends religion /moral life (dharma).**

Religious life/ Moral life (dharma)

People basically want to lead a religious life but religious life is not sufficient.

Moral life means leading a life following rules and regulations.

Example:-

A driver perfectly drives the car following all traffic rules and regulations but don't know his destination. He's just driving the car. People get happy that their car is driving in nice condition but don't know where they are heading. Does this solve the purpose of driving?

Similarly,

People get happy that their car is driving nicely but don't know where they are heading. Therefore, religious life is not sufficient. **People don't know their actual aim of life, what to do in life, and what direction they must take up to their final destination.**

Spiritual life / Ultimate religious life(para-dharma)

In spiritual way of life one knows his aim of life & purpose of life. Spiritual life is to lead a life being conscious about the goal of life and selectively choosing every step towards achieving that goal.

One has to understand the very purpose of life.

Defining the purpose of life.

People generally think that their aim of life is to be successful in their careers, to earn well, luxurious life

style, magnifying business or to get promotions in job etc etc.

They do not have clear understanding of what they really want to achieve in life, their goal of life.

Bhagavad Gita tells us the real purpose of human life.

People think that everyone has their own aims of life. But Gita tells us that every human being has the same purpose of life.

If we analyze the commonality, integrity among-st all people, cooperation is obvious. Because the destination is one.

Whatever people do in their respective lives (like watching movie, travelling or even devotional service), the main motto behind every work is to gain happiness (ananda).

Source of happiness

Example :-

When a bulb won't lit if it doesn't get connected to the source of current. Although one may keep changing different brands of bulb, it won't get lit until connected to the power house.

Similarly,

One may adopt numerous techniques to be happy, he won't be able to get ananda. One will become foolish if he tries to achieve happiness in materialistic world. **One can get real happiness in life when one links himself with the blissful Supreme lord.**

Bhagavad gita verse 8.15

***mām upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām
gatāḥ***

Mahatmaya after achieving the abode of the Supreme personality of godhead , will never come back to the place of miseries-the material world.

Lord Krishna in Bhagavad Gita describes the nature of the material world.

Material world is miserable

Lord specifically gives us an insight that this world is a place of miseries, happiness in material world doesn't exist and hence one cannot churn out happiness from it.

Example:-

Taking out happiness from this miserable world is similar to the churning out butter from water, by whatsoever advanced techniques may be used.

Aspire for happiness

Bhagavad Gita verse 9.33

*kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas
tathā*

*anityam asukhaṁ lokam imaṁ prāpya bhajasva
mām*

Lord Krishna expects from us that after taking birth in the temporary miserable world, engage in the service of the Supreme with full devotion. This is the actual source of happiness for us.

How devotional service gives ananda

World taught us the wrong lessons of life which are ingrained in our mindsets as the only truth. World has taught us that happiness is in receiving the services by becoming a boss, master & owner.

But in actuality the real pleasure lies in giving service rather than receiving services. Secondly, our manufacturing is to give services to the Supreme Lord.

Example:-

Once the limbs of the body thought that all hard work is done by us but sweets are enjoyed by the mouth who doesn't do any work. A hand cannot enjoy the sweet while holding the sweet because it's not made for this purpose. It's function is to provide/supply the sweet to the mouth and that is it's pleasure.

Similarly,

***In bhagavad Gita verse 15.7
mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati***

Actual position of the living entities:-

All living entities are part and parcels of the Supreme lord, and their duty is to selflessly engage or serve the Supreme Personality of Godhead to satisfy His senses for His pleasure. Until then we won't be in the state of joy - real happiness.

***In chaitanya Charitamrita verse 20.108-109
jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'***

Actual position of the living entity is to engage in the loving devotional service for satisfying the senses of the Supreme Lord Krishna for His pleasure and in turn enjoy love from the supreme personality of Godhead, rather than to gratify one's own senses.

Every living entity has two requirements:-

To love and to be loved. Love means selfless service without any expectation simply to please him. These requirements gets fulfilled in the loving relationship with the Supreme Lord. Love Krishna and enjoy loving reciprocation from Krishna.

In CCAdi verse 4.165:-

***ātmendriya-prīti-vāñchā — tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma***

The desire or efforts engaged in the devotional services to satisfy the senses of the Supreme Lord is real love.

We in turn are receiving love from the Supreme Lord. He is providing us the food, air to breathe, water. All the basic necessities of life are provided by the Supreme Lord.

Miss-conception :- Work is worship.

People think that working nicely for whatever work profile is imparted by the God is sufficient in life.

Example :-

According to the thief, he is also doing his set of karma to steal things, he is performing his karma nicely by looting only one or two houses.

So, one should not be mistaken that only performing actions is sufficient.

Lord Krishna clarifies in Bhagavad Gita :-

- Which types of karma one must do?
- How to do these karma's?
- With what mindset/ mood one should perform karma?
- What to do with the fruits of the actions?

Ardha-kukkuti-nyaya: the logic of half a hen

Example:-

A hen used to lay a golden egg but used to eat lots of expensive dry-fruits. The owner of the hen thought that front portion of the hen is a costly business and rear half of the portion is better, so he cuts the hen in half. So, naturally he lost the golden eggs too.

Similarly,

People don't perceive the whole concept but rather they grasp only that portion according to their own interest. They manipulate the scriptures by believing in one thing and not believing other things. This is not right.

Motivation behind the karma

In Bhagavad Gita verse 2.47

***karmaṇy evādhikāras te mā phaleṣu kadācana
mā karma-phala-hetur bhūr mā te saṅgo 'stv
akarmaṇi***

Certainly, One has the right to perform the actions, but do not aspire for the fruits of the action. Do not consider yourself to be the cause of the results and never be attached to the credit of the work.

People say:- 'this profit is the result of my hardwork'

They cease to perform activities when they are not entitled for the fruits of the work and credit of the work.

Lord Krishna says, one must not get attached to **not doing the work.** So, one must dutifully perform the actions.

What is the motivation behind the activities when a person works hard as a duty not enjoying its fruits & no credit?

Lord Krishna says that the motivation behind while performing an action is **atma-shuddhi.** purify one's heart so that all material desires within oneself diminishes.

How to perform karma

In Bhagavad gita verse 2.48

*yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañ-jaya
siddhy-asiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate*

Lord Krishna says to Arjuna to perform the actions situated in yoga (in connection with Krishna). means to situate oneself in the relationship with Krishna and then perform an activity.

In Bhagavad Gita verse 8.7

*tasmāt sarveṣu kālēṣu mām anusmara yudhya ca
mayy arpita-mano-buddhir mām evaiṣyasy
asaṁśayaḥ*

Lord Krishna says to Arjuna, All the time you should think of Me and carry out your prescribed duty of fighting. Here Lord emphasizing to think about Him before performing his action.

People tend to think that performing devotional service is the waste of time but rather it's the right utilization of the time - in Bhagavat seva (devotional services). Rest all the activities is done for making a livelihood.

Remembering the Supreme Lord is not easy as our attention is diverted to some or the other things. It needs practice, by dedicating an exclusive time for remembering

the Bhagavat. Then gradually one will remember the Supreme Lord in mundane activities of life. **Iskcon recommends best way to remember God is to chant his holy name everyday.**

Miss-conception :-

Why bad things happen to good people?

Why good things happen to bad people?

People compare themselves with others. They think that so and so person inspite of being lousy is immensely successful in life. But we haven't done anything wrong or mistreated others but still our life is full of difficulties.

Nobody is innocent

No innocent person can ever be punished in the court of God.

If they are being punished then they must have done some misdeeds in the past. Yamraj's court is absolutely fair justice without being asked intention, right and wrong. Every moment of our lives are being recorded by 13 spies all the time with us. Even our thoughts are being scanned. Therefore, We are accountable for every action and every thought. We have to be very responsible for thinking, feeling, willing and in actions.

One has to understand that they are not innocent. Our presence in the world is the proof in itself that we are not good people. This material nature is the jail, and all living entities are criminals here. Good people stay in the abode of the Supreme Lord. Criminals can't expect a VIP treatment in jail but is beaten all the time. Food is for survival only.

Therefore, one must not expect life in this materialistic world to be smooth, peaceful, calm without any problem. One must be surprised if his life is smooth enough.

Srila prabhupad ji says :- "We are in the dangerous place and the danger is inevitable."

Scriptures repeatedly reveals the living entities to get out of the miserable world. Because this is not the place for a gentleman and woman to live.

Performing karma means planting the karmic seeds which germinate at different times.

Example :-

If one sows the seed of the mango tree, it's fruit can be cherished after many years. But one can get roses just within few days by planting a rose plant. Therefore, the time of the results vary.

Similarly,

The results of few karmic actions are reaped after many many years, sometimes after many births.

Some are immediate results of instant karma.

That's the reason sometimes, a good person may have had some bad karma of their previous life which are reaped in this birth whereas a bad person may have had good karma of their previous life.

Example :-

Dhritrashtra was the king in his previous birth who went for hunting. He broke the nest with 100 eggs in it. Karma had to wait for an appropriate time for 50 births in which earn and accumulate enough pious deeds to attain the merit of being born a king and have 100 sons in one lifetime. He born blind and never saw his children as the bird never did. He has to suffer the karmic reaction by losing his 100 sons.

karmasya tattvaṁ nihitaṁ guhāyāṁ

Principles of karma are very complex, one can't quickly relate to the reactions and events of life because there are many factors involved. One should always stick to the principles of karma as instructed in the scriptures to lead the life accordingly.

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Tomorrow there will be a discussion on material nature, time and how to imbibe the principles of Bhagavad Gita practically into daily life.

Hare Krishna!