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146 The Concept and Value of the Teaching of Karma Yoga According to the Bhagavadgita Book By: Ni Made Anggreni Institut Hindu Dharma Negeri Denpasar E-mail: madeanggreni@ihdn.ac.id Received: August 20, 2017 Accepted: September 15, 2017 Published: October 30, 2017 Abstract Bhagawadgita is one of the Vedic supplements in which there are teachings of Karma Yoga, which contain the working concepts as a guide for Hindus in order to meet the physical and spiritual needs to achieve happiness.

The teaching of Karma Yoga revolves around the way or way of achieving the perfection of life by carrying out the work as required by the swadharma by not binding itself to the outcome of the work itself. Working in non-self-bondage is to work with devotion and devotion to Bharman without expecting personal gain for the welfare and happiness of fellow human beings.

In more modern interpretations, it may be shown as the s actions. This teaching focuses on the action of work without being shackled by the work itself. Values, Teachings of Karma Yoga, Bhagawadgita Vol. 1 No. 2 October 2017 I. Introduction tendency is to emphasize things that are related s understanding of the doctrine of his religion which is very superficial, or the Understanding of Hinduism is not just a set of ideal, abstract, supernatural and mysterious The Concept and Value of the Teaching of Karma Ypga According to the Bhagawadgita Book | Ni Made Anggreni 147 Vol. 1 No.

2 October 2017 if it is actually manifested in the form of useful s judgment according to the Hindu view lies in the quality of his work. Work is a duty for everyone. One will not achieve Seeing the reality of human working out of meaning and the essence of real work, the Yoga. The Bhagawadgita book contains a dialogue between Krishna and , their

teacher and Bhaghi's own grandfather Arjuna.

Arjuna deeply feels guilty when Arjuna fights against his brother and his teacher who educates Arjuna becomes a great knight. Arjuna felt it was no use killing his own brother who was innocent Arjuna thought he would be very sinful. In Arjuna's shrouded circumstances and in the haunt of guilt, the Arjuna driver Krishna in Hinduism which is believed to be the Vishnu avatars who gives wisdom on Karma Yoga and human swadharma (Bantas, 1994: 27).

The teaching of Karma Yoga does not require a high level of knowledge but is, Karma Yoga means "the way of work or devotion in which it contains a high spirit of work or deed regardless of whether he or she is an officer, a farmer, a trader and an abusive laborer, the most important is how they do their best according to their own swadharma and entirely passes the result of his work to Bhargava. from the teachings of Karma Yoga.

The preferred working community is the result of yoga. Society when working, things which are preferred is the result of their work, not the Yoga. Humans who work without being driven by, or fame or other motives are the best workers. From the heart, so as to change the human civilization. It is this kind of Yoga (Vivekananda 1991: 122). This issue is discussed with religious theory according to Koentjaraningrat (2002).

There, namely: religious emotion, belief system, Discussion 2.1 The Concept of Karma Yoga According to the Bhagavadgita Book interests that others have no right to interfere in. It is interesting to discuss how the concept and Yoga teachings.

In today's sophisticated modern times, is it possible to Yoga that is essential to do unrestricted work? It is a common fact that a worker pursues a wage that is usually in the form of. Karma Yoga is one of the yoga of Catur Yoga which should be practiced by Hindus. Karma means work and Yoga mean connecting with God. So karma yoga means connecting Work is 148 not merely counting profit and loss.

Work diligently and thoroughly for the success of the Work willingly and sincerely for the satisfaction of the client or the person being About the benefits of the fruits of karma that are plucked from the work are left to God Do good, right, enterprising, honest, and not lazy are mandated in the holy words of God. This path of the deed is called Karma Yoga.

As mentioned earlier that between the path of Karma and Bhakti, so are Karma and Yoga including the path of Vibhuti Yoga, actually have the same value, yet the

understanding and ability of mankind in itib, 201 1: 210). Karma Yoga is part of the CaturMarga Yoga which explains the four paths to God. In etymology , Karma Yoga consists of two words namely "Karma" which means deed or work Yoga means to connect with God.

So what is meant by Karma Yoga is a way of connecting with God through unconditional The teaching of Karma Yoga revolves around the way or way of achieving perfection s swadharma by not attaching himself to the outcome of his work. Every Hindu must believe that shraddha that will be felt in life if it is actually manifested s judgment according to the Hindu view lies in the quality of his work.

Thus, work is The word 'work' in Sanskrit comes from the word Kri, which means to do, act, execute Work is inevitable because it is a law of nature. Kri is a law of nature. According to Bhagavad-gita work is a disciplined life. A disciplined life is filial. Bhagavadgita also explains that there are at least three working formulas outlined under This is working as usual.

Teachers teach at the school, mechanics work in Work without expecting results. In Hinduism, it is The second type is wrong to work (wikarma). The wrong work is lying. Lying is a work without hands and feet, but with ying also causes and consequences, according to the , killing, doing immoral, and so forth. It' s all work.

According to Bhagavad-gita such work is Wikarma also means choosing a job and expecting a certain reward (Pidarta, The third type of work is a work called "do not work". In Sanskrit, it is called akarma. Another example of Akbar is not the time to learn, do not want to do homework, do not want to carry The type of work that Wikarma Karma or work incorrectly .

Through work, one can achieve the purpose of life and the essence of life incarnated Work is any form of physical and/or non- The Concept and Value of the Teaching of Karma Ypga According to the Bhagavadgita Book | Ni Made Anggreni 149 Vol. 1 No. 2 October 2017 physical activity that a person undertakes to . A man without work, everyday life is impossible, especially for the interests outside , community , state, humanity and to God.

Only through one' s work will be able to live better in the future (Gorda, 2003: 7). As described in the book of Bhagavadgita, III-.4, it is mentioned: Na karmaGâmanârambhânnâishkar Translation: People will not attain freedom because they perfection can be achieved only through work. ork is obligation, work is yajòa. Need to realize whe one still live in this world, humans Work is a must for everyone.

Let us examine together , people who do not work, just lazy life suffered, miserable Versatile shortcomings, an insult to those around him. In s swadharma, work can also improve the standard of human The teachings of Karma Yoga also teach that everyone has their assigned tasks and work , society, state or human beings, must work in accordance with the duties and obligations of explained in the Bhagavadgita Book, III-8, as NiyataAkuru karma tvaA karma Translation: Work as it is determined because the work is better than not working if you do not his life, everything has been arranged. So also .

The teachings of Karma Yoga in Bhagavadgita explain that we must work in accordance with our talents and Work is a must for everyone. By working people can . What is basically work which is a must?Being human in the world is s special tools such as thoughts, feelings of ideals and Work according to world law is mandatory . Without work humans will not be able to develop the culture that resulted in his s gift.

Meanwhile, the act of insulting God is a All work must be in the spirit of devotion, devotion to God Almighty . Although the world 150 is shackled by the law of work, but if the work s manifestations in various functions. Carrying out A good and virtuous person is a person who prefers worship rather than his own needs. .

In the Bhagavadgita Book, III-14, which stated:: Annâdbhavantibhûtâniparjanyâdanna ajñâdbhavatiparjanyoyajña% karma samudhawa% Translation: Because food, living things, because of rain, life and Brahman have a close relationship. H . The spirit of devotion and of ferings, planted trees to become forests, then the rain With the water of creatures living and developing, well-being can be enjoyed.

2.2 Values Contained in the Teachings of Karma Yoga According to the Bhagavadgita 1) Moral or Ethical Value in Life. Moral comes from the Latin word "mos" (plural "mores") meaning custom or custom Moral is the doctrine of good and evil, which concerns human behavior and deeds A person who is obedient to the rules and norms prevailing in his society .

Morals in their manifestations can be rules, , obedience to the values and norms that bind the lives of people Ethics is a form of self-control in the association of living together . In living together , human must regulate himself in behaving. No . As it was pointed out in the Bhagavadgita, II-47, as karmanyevâdhikârastemâ stvakarmaGi.

Translation: Your duty is now only acting and working with no expectation of results, not once anything else besides the act, never think of the . God Himself does deeds. Neither

as a macrocosm, through world events, nor as a **The Concept and Value of the Teaching of Karma** Ypga **According to the Bhagavadgita Book** | Ni Made Anggreni 151 Vol. 1 No. 2 October 2017 will serve as a brilliant lesson. The tireless activity Only by working, human can achieve perfection.

So we must also do the work with , one can avoid involvement in the karmic network, it is a , as a Bharmana or as a Ksatriya, in charity or in whatever else 1). The battle involving Arjuna **is one of the** holiest wars. Dhuryodana and his side are Arjuna, in this situation, the attitude that permits consideration Arjuna is arguing that he should not take the lives of his s own actions.

He will throw all responsibility to the God. So God A sattwik or pure and unconditional duty does not distinguish special events or forms. A pleasant or unpleasant work, a work of reward or punishment, is free from the stain of egoism, and if it is done Values of Service The **teachings of Karma Yoga** on the Bhagawadgita book have a value of devotion Atman.

People who live with passionate devotion and are willing to sacrifice accept s grace is freed from the shackles of the bonds of work that make them Almighty . In a certain level of work is done the noblest person if exercised aimlessly As explained in the Bhagavadgita book, III-19 is mentioned: Tasmâdasakta%satataAkâryaA karma samâchara, Translation: Execute all work as a liability without any Bharman' s embodiment.

He himself no longer has any interest except to form and direct human Educational Value. **The teaching of karma yoga** educates everyone to work. Working in accordance with his talents and profession. The awards, status, 152 and position of a person according to Hinduism A person's career in the world and in heaven is based on , the person can support himself and his family .

Work can also bring people to the freedom and perfection of Na hi kaschitkhsaGamapijâtutisthatya guGai% Translation: No one is not working, even for a moment. work, thinking, saying, and acting of work YajòaValue In general, yajòa means sincere sacred sacrifice to Ida Sang HyangW idhiWasa. For example by giving of ferings, donating money , building the temple. Yajòa is actually any kind of our actions that are done sincerely and , that's yadnya.

Based on the implementation, there are ajòa means doing yajòa with of ferings in the form of objects or materials both embodied in the form of banten, funds and Tapa Yajòa means yajòawhich is individual. The implementation of this ajòaemphasizes one' s effort

to train oneself to establish a self-restraint attitude that aims to Y oga Y ajòa, this yajòa is also individual yajòa because it ajòa means the form of yajòa by sacrificing oneself for the greater , noble, or ultimate interests.

(5) JnanaY ajòa means yajòa form of worship of science both Gorda (2003: 63), says that the offering (yajòa) is a bridging or sacrifice made by s hope that humans in the utilization of the universe Sahayajñâhprajâhsrishtvâpur o' vâcaprâjâpati%, Translation: Once upon a time, prajapati created worship of the Gods, the manifestations of Yajòa can be interpreted to remind every person in the process of life which **The Concept and Value of the Teaching of Karma Ypga According to the Bhagavadgita Book** | Ni Made Anggreni 153 Vol. 1 No. 2 October 2017 as well as creating human.

While socially, offerings (yajòa) can be interpreted as a moral , unity of life, and spirit for the benefit of others. Professional Value Incarnation as a human being was confronted with various problems, constraints, . The uncertainty is caused by the rapid changes in . This means because the attitude and behavior of , pleasure, success, working without significant obstacles (Gorda, 2003: 24).

The environment both social and natural is dynamic and turbulent. This condition will not , and so on. In the book of Bhagawadgita III-8 above, it is also described Arjuna that he expected Arjuna to work and act as he had been . III. Conclusion Yoga is part of CaturMar ga Yoga which explains about the four paths to God.

, Karma Yoga **consists of two words** namely "Karma" which means deeds or Yoga means connecting with God. The values contained in the teachings of Karma oga on the Bhagavadgita book are as follows: (1) the moral value in life, **the teaching of Karma Yoga** is very important applied in everyday life.

Moral is the doctrine of good The **teachings of Karma Yoga** on Bhagawadgita have a value of devotion to s grace is freed from the bondage of work that makes them unite with the God. (3) Arjuna so that Arjuna work in accordance with the profession that is knight. Kamus Bahasa Sansekerta-Indonesia. Surabaya: Paramita. Pudja, G. 2010. Bhagawadgita. Surabaya: Paramita. Titib, I Made. 201 1. Bahan Ajar Teologi V eda. Surabaya: Paramita. Gorda, I Gusti Ngurah. 2003 .

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