

The three paths of salvation in the bhagavad-gita



**ASSIGN
BUSTER**

Bhagavad Gita through the Lord Krishna primarily advocates three spiritual paths towards attaining spiritual salvation, namely Karma Yoga, Jhana Yoga and Bhakti Yoga. The online Indian Purans describes these three paths as follows: Karma Yoga, the as the path of action; Bhakti Yoga as the path of love; and Jnana or Dhyana as the path of wisdom (www. indianet. zone, 2008). The Three Paths for Salvation Karma Yoga is articulated by the Lord Krishna to Arjuna when he exhorted the latter, “ Perform your prescribed duty, for doing so is better than not working. One cannot maintain one’s physical body without working”.

On what manner or under what circumstance that work should be done, the Lord Krishna further elaborated, “ Work done as a sacrifice to Vishnu has to be performed, otherwise work causes bondage in this material world.

Therefore, O son of Kunti, perform your prescribe duties for his satisfaction, and in that way you will always remain free from bondage (Prabhupada, p. 94-95)”. This exhortation is for the path seeker to dedicate his mundane works to the Lord Vishnu. The fruits of his labor should not be served for sense gratification. Dhyana Yoga, calls for one to possess the proper knowledge to know the path of right wisdom.

The knowledge that is referred here is transcendental knowledge. Krishna referred to this in reverently, “ In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of mysticism. And one who has become accomplished in the practice of devotional service enjoys this knowledge within himself in the due course of time (Prabhupada, p. 168)”. What is referred here is spiritual understanding.

It is the conclusion of the premise that the cause of our suffering and bondage is ignorance. This is the result of devotional service to Krishna.

One finds peace within himself in this self-realization “ Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in me always, without a doubt (Prabhupada, p. 433)”. This statement of the Lord Krishna embodies the path of love or bhakti yoga. This is love through expression of devotional services as prescribed in the vedas. There is acceptance that there is love of god in the hearts of everyone, many of these are impure by material association. One has to free his or her senses to be a true devotee. Conclusion

All these paths ultimately lead to the supreme state of being. Nothing is indicated as being superior or more prominent among the three Paths. The Path of Wisdom or the dhyana or jhanna path could be in a bit in an elevated plane than bhakti and karma since Krishna himself has described it in the indicated quote in superlative terms, “ In this world, there is nothing so sublime and pure as transcendental knowledge. . . “. What is being imparted in the Bhagavad Gita is for the three paths to serve as options to man. Through each, one may ultimately tread the other or perhaps not at all. Yet any of the three will lead to Nirvana.