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The Sense of Yoga as Portrayed in the Bhagavad-Gita

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Do you want to live life king size? Well within the material world do you still want to realize divinity? Staying in the humdrum of worldly pleasures do you need to experience that immortal peace? Going through the routine work and responsibilities yet do you yearn for that difficult stoic stance? The probability of all these is astonishingly positive.

If 'yes' then 'how' will be the very next question? The answer to which is provided in the Bhagavad-Gita. Bhagavad-Gita is India's greatest contribution to humanity.

Any path leading to God, self-realization, or to ultimate truth is Yoga. Any person on this path is a Yogi.

This scripture says that God is the origin of this entire world. This awareness of God is enough to begin with. All creatures are important and have the purpose of their own. A human being has evolved as the best, hence the crown of creation, blessed with a thinking mind.

Soul is imperishable. It can take on any body be it human or otherwise. Hence death is just a door way to another life. This is unavoidable. It is the nature's law, His law. This chain of birth-death-rebirth of soul can be cut. This can be done only when the

soul has taken a human form, because only a human being is equipped with a mind, the capacity of which is infinite. Being born a human itself is a great opportunity for self-attainment, not to be lost.

So, the first step is not to grieve over death. For an ordinary thinking death is the maximum loss that can happen. When that itself is said to be not worth the grief, then there is no other situation in life worth to be worried about. Courage in any crisis is must to be wise.

Pleasure and pain are just phases which pass away. Not to enjoy the pleasure and not to feel the pain is being yogi, the man of wisdom.

To have such an even mind means one has full control over the senses and mind too. This control extends to desires by itself leading to true knowledge. Being free from unnecessary desires destroys anger, fear, passion, attachment, lust and greed.

All actions are to be performed as duty, without concern for their results. Responsibilities are to be carried out free from attachment, selflessly. By performing one's own duty man attains perfection. Even though defective or devoid of merit, performance of duty does not incur sin. Remaining content in all circumstances strengthens mind.

Renunciation is just a disciplined activity without seeking its fruit. Meditation is needed to attain everlasting peace. Meditation is possible when one abandons lust, anger and greed. This yoga is not for him who eats too much, not for him who does not eat at all. Also one who is given to much sleep or one who is ceaselessly awake cannot attain this. Only he who is regulated in diet, recreation, action, sleeping and waking, accomplishes this yoga.

Divine happiness comes to the yogi whose mind is calm, sinless with subdued passion.

The Bhagavad-Gita explains the type of food for a yogi. It is *satvik* foods. They are that which is palatable, pleasant and non-violent. They bring inspiration, vitality and cheerfulness. This influences the mind positively. They also promote longevity, intelligence, strength, health, happiness and delight. They are sweet, bland and nourishing. A yogi has to avoid foods that are bitter, acidic, salted, very hot, pungent, dry, burning, half-baked, insipid, putrid, stale and polluted.

Exercise or the famous yogic postures help in controlling the physical or bodily discomforts. Yoga is often confused with a set of difficult postures and deep meditation. This popular understanding of yoga is incorrigible. A healthy and tamed body acts as a catalyst to hasten the process of self-attainment and is not self-attainment by itself.

In the path to realize divinity through devotion one should know what it means. Devotion is also a path to self-attainment. Devotion to God is the path of pure love. This love has no attachment. To have this means not to have any ill will, free from egoism and self sense and have even mindedness in all spheres of life. No prayer should be offered for obtaining any neither object nor entertain any desire. Also prayer should not be offered to God for the removal of any trouble. Earnestness, supreme faith, renunciation, evenness of mind, right actions, offering all actions and duty to God is the true devotion and prayer by itself. This complete reverence and surrender to God leads to self-attainment or God-realization.

This is easier said than done. Living in this magnetic world surrounded by all sorts of pleasures and happiness is just like missing the woods for the trees.

Yoga becomes easy when one readily recognizes that this worldly pleasure is temporary. There exists a superior form of bliss beyond this, an ethereal world of sublime, subtle peace. To attain that there is a definite path. Yoga.

At the beginning, the good action, meditation, sacrifice and penance may appear futile but the end is joyful. Pleasures derived from senses appear sweet in the beginning but the end is futile. The joy derived by inflicting pain and discomfort to other deadens the soul both in the beginning and in the end.

Yoga is skill in action. Offering all duties and its fruit to the divine, free from pleasure and pain, renunciation, non-attachment to external objects and happenings, free from grief and extreme joy, self control, self-discipline, free from all desires, gain and pain.

Yoga is a human spiritual endeavor for Divine attainment, which is to be practiced with utmost determination and undismayed heart. What it offers is nothing less than supreme happiness and infinite bliss. This has to be the supreme goal of life.

In verse 2 of chapter XII of the Bhagavad-Gita says,
“Those who fixing their minds, worship, ever earnest and possessed of supreme faith, they are most perfect in yoga”.

Following each and every arduous steps of yoga without lapse may lead to self-attainment, the ultimate goal of any wisdom.

Imbibing the vast virtues as said in the discourse one by one in daily life to practice it at our own convenience, experimenting with the promised values will definitely lead to heavenly rich human life. To taste the Divine bliss and immortal peace,

to realize Divinity and live life God like is not illusive for a yogi according to the Bhagavad-Gita.

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