

ANALYSIS OF YOGA IN BHAGWAD GEETHA

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Paper Received On: 21 OCT 2021

Peer Reviewed On: 31 OCT 2021

Published On: 1 NOV 2021

Abstract

Every human aspires to live healthy and happy life universally. Two such treasures which enable an individual to lead healthy and happy life is through the practice of Yoga with integrated knowledge of its form of 18 chapters in Bhagwad Geetha. It explains the significance and relevance to adopt and apply this evaluated life principles to human life for well-being. In the 21st century where an individual is stressed out with the technical advancements and success, can't able to understand the real purpose of life. to direct the future generations to the productive path of healthy and happy living "The Wisdom of Bhagwad Geetha" and "Practice of Yoga" can be used. Which constitute the social, cultural and traditional structure of Indian's. According to the "Mandukopanishad" the knowledge is classified into two. The first is the knowledge about the absolute(universal) and the other is the knowledge of(materialistic) science. This two knowledge combine together help in the holistic development of an individual. NEP (2020) also stresses on the holistic development of learner which can cater the needs of knowledge in 21 century and make the learner a contributing citizen in national construct. But today's academia concern with the materialistic development ignoring the conventional knowledge (Knowledge about absolute).it is making grow but lacking in experiencing the peace, bliss and satisfaction. Today the human is achieving the heights of success, advancing globally but parallely inviting the problems like depression and anxiety in personal life, social problems and terrorism in societies and pollution, poverty, global warming universally. The human is moving with a great phase towards self-distraction in ignorance. Thus, the main aim of this paper is to Critically review the existing literature of Yoga in India and Critically Analyse the concept Yoga in Bhagwad Geetha. The review reveals the concept of Yoga in the framework of Bhagwad Geetha philosophy. It helps in Critically evaluate the Assumptions and underpinned practices of yoga. The insights, implementations, principles encourage the practice of yoga and its underlaying links with healthy and happy living. It also enables human race to come out of this ignorance and gain perfect knowledge through the practice. Self -experience and Self -improvement are the chief methods in this knowledge which leads to the perfection and purification of an individual. Thus, it can be stated that the Wholistic development of an individual along with the Sustainable development Goals, Millennium goals etc can be obtained through this practice of Yoga's in Bhagwad Geetha.

Key words: Yoga, Bhagwad Geetha



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Introduction:

The practice of “Yoga” and the knowledge of “Bhagwad Geetha” are the ancient treasures which are considered as the great contributions of Bharath to the Human race. Due to this philosophical traditions Bharath is also glorified with the names “Yoga Bhoomi” and “Veda Bhoomi” globally. Recently The “Yoga” was recognised on international platform as an effective and traditional practice for upholding the physical, intellectual and spiritual wellbeing by the United Nations. This practice was given global status by declaring “International Yoga Day” which was being celebrated annually on 21st day of June since 2015.

On Jan 19th of 2020 the “Yoga psychotherapy” is discussed in 20th world congress of psychiatry. where Dr. Pandit Dev Jyoti Sharma had given a presentation about “How Yoga can be developed as the therapy to treat mentally ill patients in the prestigious event organized by (WPA)world psychiatric association and many more research was carried out globally to evaluate the scope of this philosophical practice. Thus, it is considered significant to evaluate and restore this sacred knowledge and practice with great reverence for holistic development of an individual.

Bhagwad Geetha which emerged as a universal scripture is also known as the “**Yoga shastra**” (The science of Yoga) which was composed far before the Patanjali’s Yoga sutras and other literatures on Yoga. This paper aims to explore the literatures to trace the concept of Yoga from ancient to modern and critically analyse the concept and practice of Yoga with the appropriate inclusive theories of Yoga in Bhagwad Geetha. Through reflective analysis, help in disseminate the practice of Yoga universally for the wholistic development of an individual globally. As it may be beneficial to the practitioners to understand the concepts of Yoga beyond the physical exercise and can be viewed as the philosophical thoughts, psychological experiences and as an effective spiritual engagement.

Significance of Yoga and Bhagwad Geetha:

Human society is growing at fast phase achieving the heights of advancement through technology in 21st century. But the rate of Global pollution, poverty, terrorism, crime, pandemic situations, psychological illness effecting the development of economic and human societies. This transformation greatly impacted the thought process and life style of an individual. The sense of sharing and caring, human well-being, living in congruence with nature were back seated. This is because the human lack to understand “who is he?” and what is the real meaning and purpose of life. In this present crisis situation, the true knowledge alone can help the human race to get out of this dark ness of ignorance. This wisdom of light is found in the content of
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Bhagwad Geetha in the form of Yoga's. Paramahansa Yogananda defines Yoga as the science or techniques for practical realization of the philosophical truths of Samkhya.

As practices of Yoga and the knowledge of Bhagwad Geetha forms the satisfying whole or Complement each other. As Yoga is considered as the practical approach of harmonizing mind, body and soul whereas Bhagwad Geetha's theoretical approach explains the significance of understanding the relationship of self with the nature and how to control the thoughts of mind and functionality of the body over soul. Bhagwad Geetha proposes the systematic process of acquiring wisdom through various paths which are called Yoga's. It prescribes 18 Yoga's(paths) presented in the form of chapters to cater the needs of life of an individual and provide guidance of Dharma in everyday life which was evidently stated by the MK.Gandhi in many of his speeches.

Bhagwad Geetha is considered one among the "Prasthan treya" the core source of knowledge. It is basically regarded as the Smrithi (which need to understand) type of text in ancient Bharath. Great scholars from golden to modern age consider it as a Marathon knowledge of Yoga. It refines the life of a human to the ultimate level of purity for obtaining the perfection.

According to Bhagwad Geetha this is the primary and foundational sacred knowledge which is instructed to Sun God (4.1) at the beginning of the creation. Then it is transmitted to Vishwan, then to Manu in a disciplined succession. Many intellectual scholars and Guru's perceive, preserve and re-present by adding their experiences and views in this regard in the form of preaching's and by authoring literature contextually to inspire and adopt every individual towards balanced yogic life. Geetha consist of 18 chapters which are systematically signifying the scientific methods to adopt and attain benefits of Yoga. Beginning from Arjuna's dejection (Vishda) to liberation (Moksha Sanyasa) Yoga. Each of this chapters were systematically categorized into 3 core conceptual Yoga's, named as Karma, Bhakti and Gyan Yoga's(paths) respectively.

Every individual by nature aspires for happy, success and peace in life. To obtain them the intellectual scholars and Guru's proposed the practice of Yoga. This philosophical practice was more explicitly explained in a practical way through classifying them into 18 specific Yoga's in Bhagwad Geetha. Depending on the internal nature of the individual the appropriate Yoga can be adopted to achieve the ultimate goal of life. (18.41). Yoga's in Geetha are considered as the progressive steps to refine an individual nature with purity and perfection helping in directing them to achieve the supreme goal of life. "The beauty of the Gita is the
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universality of its teachings, applicable to all phases of life” (Paramahansa Yogananda,303p God talk to Arjuna). As it instructs and reveal the yogic wisdom in a naturalistic setting.

Objectives of the study:

1. To explore the term “Yoga” from ancient to modern.
2. To understand the concept of the Yoga in Bhagwad Geetha.
3. To interpret the significance of Yoga in present scenario.

Review of literature:

God talks with Arjuna (1995) by Sri Sri Paramahansa Yogananda is a two-volume book which reveals the yogic scripture in Bhagwad Geetha in an explorative way. Paramahansa Yogananda being a yogic Guru and practitioner of Kriya Yoga reveals the content of Bhagwad Geetha in a metaphysical yogic approach. The main aim of this book is to provide the root-map through the practice of Yoga for God realization. Unlike other literatures, here stress was laid on the procedure of practicing it with the appropriate underlying knowledge of inner engineering which were revealed to him by his Guru Lahari Mahasaya(late guru of Paramahansa Yogananda). The meaning of Sanskrit words and their contextual meaning in the footnotes helped the reader to understand the contextual meaning of the similar Sanskrit words used in Bhagwad Geetha verses repeatedly. The extended metaphoric explanation of the context and characters of Mahabharata adds deeper Metaphysical, Spiritual and Psychological understanding about the concepts. This piece of literature aid in exploring the unfolded many layers of complexity of the yogic scripture. Thus, considered help full in acquiring Appropriate knowledge of yoga practice with associated theories of yoga’s for obtaining meditative wisdom.

Paths to god: living the Bhagwad Gita (2004) by Ramdass is a unique type of book which can be considered as a curriculum for the course “The Yoga’s of Bhagwad Gita” conducted by Buddhist university through Ramdass.According to him Bhagwad Gita is unparallel statement of the Yoga which was introduced to the western people through this course and piece of literature in the form of curriculum to teach students in summer in Naropa institutes for psychological and spiritual growth. As the profound statement of Yoga and the knowledge of the sacred book of India, He found it more appropriate to their cultural criticism. A Manual of spiritual life and Ecstatic vision of God’s ultimate nature. He perceived it as the Historical document and adopted it as a perennial philosophy. He declares it as the Metaphysics and applied its suggested methods and practices principles which were blended and represented in the form of curriculum. This included exercises of complete Sadhanas, encouraging and

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cultivating spiritual insights for deeper understanding of Gita. He describes this spiritual script as a symbiological human interaction with all motivation and emotions passing through conscious point of view. Further he added a special syllabus copy in this book which include understanding about the various topics such as Meditation practice, Tapasya's, Hatha-Yoga, Japa, Kirtan, Satsang (collaborative practice of worship). He also integrated the principles of wisdom in the ordinary day to day exercise in form of stories, anecdotes, reflections which enable the students to experience the divinity. It also provides path of Yoga's which are mentioned in Gita for attaining union with God. He explains This process of attaining God includes Spiritual struggle through spiritual exercises along with Self -realization. He also added his own personal experiences with his Guru along with the ideology of realization. this book suggests adopting different methods of yoga, contextually to obtain same goals of life.

The ultimate science of Yoga (2004) by Goutham Paul explains that the Yoga is the connect which combines the individual manifested conscious through the universal energy which is the ultimate source of all the energies and conscious. This union of energies are explained in Bhagwad Gita which is referred in this paper as in context of quality not in quantity. It stresses on being one spiritually. It reveals Yoga as step-by-step process with the contemporary results. He founds Patanjali Yoga is same as 6th chapter "Abyasa Yoga" of Bhagwad Geetha and he reveals that the good health is by product of this practice. He also analyses the concept of yoga in Bhagwad Geetha and Finds the Bhakti Yoga (Devotion) as the highest of all. As it includes the true essence of knowledgeable actions in the form of loving service as referred in verse (6.47). Further, the classification of Supreme or God realization as the Brahmin, Paramatma and Bhagavan which can be attained by respective practice of Yoga's were explained metaphorically. According to classification given in this paper, realization of supreme as brahmin can be the goal of Gyan yoga, through Astanga yoga the practitioner can know the paramatman and by practicing the Bhakti yoga (devotion) the practitioner knows Bhawan. Bhagavan is god which consist of 6 parts(bhagas) or opulence's such as buity, wealth, power,fame,knowledge and renunciation. And in conclusively it states that the personal and devotional union(yoga) is superior of all.

Recent Development in Yoga: A Scientific Perspective (2016) by Deepak Kumar Semwal,Ashutosh Chauhan,Satyendera Prasad Mishra,Ruchi Badoni Semwal reviewed the present status of the Yoga and meditation in terms of Research and development globally for wellbeing of the people over the stressed life. This review explains that the practice of Yoga in ancient India is defined as the a physical, mental and spiritual practice. It gained popularity
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not only in Indian but also in western countries. This paper reveals that the practice of Yoga was proved potentially useful in treating many psychosomatic diseases along with the anxiety and tension which were growing due to prevailing practice of urbanization and stress full life style. The Authors by reviewing the important research-based literature and reports from standard journals found practice of Yoga is beneficial to improve life style and to treat many physical and mental disorders. The use of Yoga for physical fit-ness (Eight limb Yoga) and therapeutic treatment proved to improve the psychosomatic disorders. It is the technique which was being used as the complimentary medicine for many diseases in developed countries like USA and UK. Therefore, an analytical look over the historicity of Yoga revealed in this article suggest the holistic way of leading life which is more contrary to economic and materialistic development goals over physical and mental well-being. The Yoga practice is named as the ancient medical therapy and also being introduced in syllabus of students. As the research revealed that the mental stress can be reduced to significant low level through regular practice of Yoga (Dr.Denninger of Harvard medical school). Thus, this article constitute the evidences for various yogic practices and their serviceability through national agencies and also establishing the scientific bases to prove that “Yoga is a practice of wellbeing”.

Bhagavad Gita and science-A review (2019) by Dr.Dantu Muralikrishna is a review and analytical report which evaluate the scientific aspects in Bhagwad Gita that were interpreted in Sanskrit verses. The author regards Shri Krishna as a scientist who discovered and created the Nature with his vital energies. According to him Theories of sciences in modern age are the already claimed to be explained in the Bhagwad Geetha. He explained the theories of nature environment and its synthesis with living beings, End of universe or Heat death of universe which is based on the 2nd Law of thermodynamics which is known as pralaya in Sanskrit, Polymorphism and Human behaviour theories of Psychology, Science of Yoga and meditation practices for physical and mental health were explained contextually with the appropriate reference verses. He defines Yoga as procedure of working with devotion for welfare of all and Yogi is one who can control the mind, body and overcome all attachments, fears and anger are considered as the Sage of study mind. Thus, the correlation of relevant verses of Bhagwad Geetha provided scientific understanding through appropriate exploration in this article.

Methodology:

The present study being a philosophical considered as qualitative research to explore the concept of Yoga and its practices from ancient to modern. However, the study also Adopted Pragmatic method. According to Dr.G R Angadi this method is a logical method of
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ascertaining the meaning of intellectual concept by reference to practical consequences. In the present study it helps in comprehending the concept of Yoga in its totality including the theoretical and practical anticipation from ancient to modern. Further, Critical Analysis is also applied. As it includes the process of exploration, evaluation and collection of empirical support through the review of Bhagwad Geetha.

The exploration and evaluation of the practice of Yoga in various literatures were carried out to know the Origin and significance of this philosophical practice in different context from ancient to modern. Additionally with special reference to Bhagwad Geetha systematic review of the chapters were done to Specifically comprehend the concept of Yoga in its various dimensions. It helps in gaining deeper insights on the selected concept and on its associated sub concepts along with the underlying connections. Based on which the reflective analysis was carried out for critically reflecting on the applicability and adoptability of Yoga for holistic development of human life.

Concept of Yoga: Historical traces:

Yoga is derived from root word “Yuj” which mean “to unite, or to join”. The historicity of “Yoga” reveals that it is a prominent practice in Indian tradition and culture. It was evidently revealed by the sculptures portrayed on ancient monuments, temples, excavations gathered by archaeological department and through ancient literature. Passing through many civilizations and cultural prisms the concept of Yoga was represented and practiced by intellectual scholars and sages in a range of ways. Thus, it is significant to explore the associated literature of Yoga to understand its usability and relevance today for adopting it.

According to Paramahansa Yogananda “*The literature is considered as an index of the mind of any nation*”. It enables one to understand the concept in a systematic and organized way. The main aim of this paper is to explore the concept of Yoga in various literatures and also evaluate the concept of yoga according to Bhagwad Geetha and its adoptability in recent era.

The review reveal that the “Yoga” is substantially a core concept which is being practiced since Pre-Vedic period. (1500-1000BCE). As it is mentioned in one of the hymns (5.81.1) of Rig Veda where Sun was represented as Yogic ally controlled. Further in Various Upanishads like Brihadaranyaka Upanishad of 900 BCE Yoga is referred as a practice of Pranayama (Regulating breath) (1.5.23).Kathaupanishad of 3rd century explains it as a controlling technique of senses(6.10).

Ramayana of 2nd century with special reference to life of Rama, discusses “Purushottama” Yoga along with “Yoga Vasishtha” authored by Vasishtha and Valmiki. in which it is explained as the process of stabilizing or calming down the mind.

Mahabharata (3rd Century) defines and classifies Yoga with a special reference through Bhagwad Geetha. Which was used as an important instrument to enlighten and empower Arjuna in the battle field of Kurukshetra where he was not able to decide on his Dharma. Shri Krishna explains 18 Yoga’s to establish Arjuna in Dharma. These 18 chapters of Yoga collectively named as the Bhagwad Geetha. This yogic scripture of wisdom is believed to harmonize the mind, body and soul of an individual and help him seek meaning and purpose of this human life through systematic practice of Yoga. This scripture lays stress of establishing equanimity of mind(2.48) and contextually explains Yoga as acquisition of skills in actions(2.50)(“*Yoga karma su koushalam*”).

In 4th century Patanjali’s contribution in the form of “Yoga-sutra” was considered as the first systematic exclusive compilation done on Yoga which made him father of Yoga. His work consist of 196 sutra’s divided systematically into 4 chapters.(Samadi, Sadana , Siddi or Vibhuthi, and Kaivalya pada respectively.) In his work he defines Yoga as a continuous ongoing process of self-disciplining(*Atha Yoganushasanam*) and effective method of stabilizer of the mind.(“*Yogas chitta vritti nirodha.*”1.2) which help an individual to identify and establish himself into the conscious of true self. Further, the Mahayana Buddhist Yogacara work of same century explains Yoga in four steps (faith, objective, perseverance and means (2.152).

Additionally, Vishuddhimagga (Buddhist philosophy) of 5th century, Hema Chandra’s Yoga sastra and Yoga sataka by Haribhadrasuri of (6th century) defines Yoga as association of knowledge, philosophy and behaviour. He states that this is the way for liberation. Early Puranas of 7th century, Jain philosophy of 11th century, Dattatray’s Yoga shastra 13th century, and many more from the modern period including works of Adi Shankara’s Bhrama-suthras Bhasya explaining Yoga as a way to gain knowledge about reality (2.1.3).

Swamy Vivekananda in his works explains Yoga as the procedure of restraining the mind-stuff(Chitta) from taking various forms(vrittis). He is considered as the one who introduced the Astanga Yoga to western countries, while his visit to western countries in 19th century.

Aurobindo’s integral Yoga, Paramahansa Yogananda’s Kriya Yoga, Hatha Yoga (physical exercise), Raja Yoga of meditation, Shakuntala Devi’s Sahaja Yoga are the range of Yoga ‘s evolved through natural practice of intellectual Gurus periodically and culturally. They have carried forward from generations in the form disciple-succession (Guru-Sishya Parampara) for
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wellbeing of human race and to establish the positive association between the mind, body and soul and to connect the Self with the Nature around.

However, Some Indian Institutes like Maharshi research centre, Kaivalyadhama Institute in west India, Lonavla Yoga research institute, S-Vyasa (swami Vivekananda Yoga anusandana samsthan) university etc exclusively conducting research on Yoga practices for integrating Yoga as socially relevant science to Indian life styles. Taking it one step forward S-Vyasa, UGC and some other universities are offering Bachelors and Master's degrees to encourage and spread this yogic practice in whole world. Not only in India, many of the world countries started research on this topic to revive this Bhartiya tradition.

The above chronological and literary exploration reveals that the Yoga is an Ancient, deep-rooted technique which was carried forward as a tradition from our Descenders with range of patterns and continuous contributions contextually. It is considered as an effective tool of harmonizing the thoughts of mind and bodily actions of an individual which help in maintaining the equanimity in all the dualities of life. It was also practiced as an effective method of acquiring skills of actions (duties) as stated in Karma Yoga of Bhagwad Geetha. It is perceived as a meditative practice for obtaining Knowledge of Self with understanding of its association with the Nature. It purely relies on the thoughts and experiences of the practitioners. Its ultimate aim is to transform an individual who aspires to rise his conscious to the heights of reality. Basic principles of Yoga include creating equilibrium and to neutralize the effects of external dualities on an individual.

It is suggested as an effective and efficient method of raising the consciousness of an individual to the heights of pure knowledge enabling an individual to obtain the potential to balance self with positivity, experience the real bliss and satisfaction in life as a holistic being.

Science of Yoga encrypted in Bhagwad Geetha:

Chapter: 1-Arjuna Vishada Yoga: *The despair of Arjuna.*

It begins with the Drutharastra's dialog, a blind sensed king, metaphorically indicating the ignorance or inability of seeing the reality. Where he inquires about the warfare and curiously asks Sanjaya to explain the situation at the battle field and asks what his sons and Pandu sons were doing. (1.1). His anxiety and discrimination qualities among the members of same family are considered as symbols of ignorance. Further, in the upcoming verses the Arjuna perceives the same members as his own family. Arjuna, by seeing the Armies on the either side discovers them as the members of same family where he grew up, friends with whom he spent his childhood and respectable teacher who educated him fill up with false compassion, attachment

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he had with them. He was surrounded by the waves of emotions and attachment, made him weak and confused to decide on his immediate Dharma.

His mind is overridden with the emotions (unstable mind set), he can't able to discriminate and take appropriate discission (lack of discriminative intelligence (Buddhi)). Arjuna elaborate, how he is feeling physically(bodily). Here, this description symbolically indicates that body is influences and governed by his mind. As this Mind is confused and failed to take appropriate discission due to lack of discriminating intelligence.

He further reaches the state of renounce and states that he has no desire of victory nor interested in kingship (“*Na kankshey vijayam Krishna...*”) (1.31) this statement of Arjuna reveals his qualities of renunciation and complete detachment (Viragya) towards the materialistic desires. This state of renunciation and detachment of mind inclined to observe the perfect knowledge . This law of detachment is considered as the significant state in Yoga.

His thought process begins at personal level via family reached society and kingdom. Being an intellectually equipped and brave in the battlefield of Kurukshetra, he can't able to decide on or understand his Dharma (his duty according to universal law).

Sri Krishna as Yogeshwar (king of yoga) plays a role of active and patient listener. He is the Yogeshwar who was perfected with Yoga and had control over the senses and mind. Thus, perceives the despair of Arjuna with great compassion. This is recognized as a one of the meditative qualities of a pure intellect within the context of Yoga.

Chapter :2-Sankya Yoga: *The Yoga of self -knowledge.*

Arjuna appeal Shri Krishna to be his Guru and plea him to accept him as his disciple and request him to suggest the appropriate path of Dharma (righteous path) in this situation. (Dharma is the universal laws /responsibilities, by performing it an individual come close to the righteousness, gain knowledge and experiences inner peace.) With in this chapter Sri Krishna discloses **Samkhya Yoga**.

Samkhya Yoga is the knowledge of Self. It reveals the true nature of the self (mind, body and soul) along with its characters (2.23). It talks about the sense organs, preceptory organs, composition of body (5 elements), which help us to understand the significance of the mind, body and soul and how they should be used as tools to survive lawfully according to Dharma. This knowledge lays foundations to the real knowledge, even according to western philosophies. In this context the great philosopher Socratus says “unexamined life is not worth living and he believe that true self is our soul”.

Self-control, self-discipline, self-conscious, self-realization, Self-confidence etc are the some of the sub-concepts of the concept of self-knowledge. Which help in constituting the integrated inner self with proper personal identification. Obtaining the knowledge of self with the self-experiences and self-introspection, provide an opportunity of self-improvement. The journey of great ness of great personalities starts with the knowledge of self. Yogi here evaluate his own exact nature through perceiving the mind, body and soul. Some of the illustrative we know are Adi Guru Shankaracharya, Ramanuja, Tulsidas, Sivananda, Yogananda, Bal Gangadhar Tilak, Swamy Vivekananda etc. They adopted the true spirit of Yoga in daily their life and gain experience through this knowledge as a principle of life to Shape it. For instance, Mahatma Gandhi took “Ahimsa” as his life principle from this great Science of Yoga which made him improvement his personal identification and directed him towards his Dharma. .

Further, the discriminative intellect (Buddhi) is discussed which is known as the **Buddhi Yoga**. It helps an individual to take appropriate decisions contextually and make discrimination between the lust, desire and need. The raise of an intellect to the heights of equanimity is defined as the Yoga (2.53). It stabilizes the mind and governs the senses. The structure of senses, body, mind, intellect and soul was explained in this context where Soul is considered as superior to all. (3.42).

Chapter:3-Karma Yoga. *The Yoga of right action (Karma Yoga):*

Karma and kriya are derived from the root word “kr” which mean actions. But the karmas are external and the kriyas are considered as the internal actions (thought process) as explained by Sadguru in his talks). Therefore, Kriya Yoga is mentioned as the essence of karma Yoga in Patanjali Yoga-sutra. It is a path of work which are based on self-experiences of Self-knowledge. The underlying principle of this Yoga is doing “Actions as inactions” which is explained as the prime quality of true Karma yogi. An individual who performs his prescribed actions, but will not expect any fruit, **renounce the desires** and expectations, is identified as true karma yogi. This Yoga explains the concept of karma and its types. Practice of “Nishkamy karma” is referred as a proper way of performing karma. Detachment of mind and by renouncing fruits of actions are main principles of this Yoga. Constant practice of this Yoga leads to promotion in the quality of mind (Chitta shuddi) and increased concentration through which Kriya Shakthi (skills) of an individual enhances. Detachment leads to the disciplining and regulating the mind which leads to the spiritual progress as stated by Guruji Mahasaya. Patanjali in his Yoga sutra also suggested the detachment (Viragya) and practice (Abyasa) for achieving equanimity (1.12).

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Chapter:4-Gyana-Karma Sanyasa Yoga.

This is known as the Yoga of true knowledge with discipline comprised in actions. Which is known as the combination of knowledge (Gyana)and karma sanyasi (renounced action) Yoga. Which explains, how this principle of “*Nishkamya karma*” will purify the mind blockages(kleshas)which are explained by Patanjali in yoga sutras (2.3)he states that the ignorance, ego, attachments, hatred and cling towards life are the five type of Kleshas .which will not allow mind to be installed in pure conscious for gaining the knowledge. thus, overcoming them and acquiring the knowledge known as Gyana yoga. This Yoga was adopted by many intellectual scholars and Gurus to experience the divine understanding. This knowledge is considered as more beneficial, as it provides solutions to the problems of life (by changing thought process). This spirit of Yoga has transcended wisdom to be attained. The individual who understands this knowledge is freed from the all problems(kleshas) and meditate on the truth of reality. Peace is the primary product of freedom from desires says Paramahansa Yogananda which are obtained as the part of Gyana Yoga practice.

By following the principle of “*Nishkamya karma*” an individual will not entangle himself in this worldly affair. Such one will be freed or get detached with the mind and intellect, will drive to the righteousness (4.21). As control over vehicle is important to enjoy the safe ride. Further, in this chapter, the types of Yoga’s are explained and the choice has been given to adopt them according to their respective material nature. The darkness of ignorance can be vanished only by the light of knowledge. When the senses are controlled and the mind start working in conscious, then the knowledge will raise to the higher levels of wisdom. All the different Yoga’s or paths leads to the same goal. So, it is significant to practice Gyana Yoga ,as it teaches a way of adopting the knowledge and skills of discrimination in analysing the structure of the universal knowledge.An individual when able to unite his mind with the wisdom and bliss of his soul is considered as the Gyana yogi.

Chapter:5-Karma Sanyasa Yoga

This analyses and explores the Yoga of action and knowledge together. Karma Yogi is one, who stands firm in performing his prescribed actions according to the principle of *Nishkamya karma*, able to stabilize his mind and regulate senses accordingly. This are the unique qualities of karma yogi. The one who perform his materialistic duties along with the spiritual conscious (Gyan) being neutral in all the gains and losses of life is known as the “*karma sanyasi*”. The Gyan Yoga’s wisdom with the Karma Yoga’s action leads to the same results but the Actions of karma are considered more superior than any other (5.6).As the
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experiences gained by work are more significant and worthy in the process of perfection. The yogi who attain the perfection will work under the conscious of spiritual reality that the actions are done for self-purification.(5.11).

Through this Yoga the individual regulates the senses, mind, body, intellect and make himself prepared to attain the happy and bliss (5.21). This process of self-purification and self-perfection activate the innate knowledge (5.15). This process of self-regulating and self-disciplining through the practice of Yoga makes man perfect, purified and led him free from the all the attachments of life.(5.27) The one who can able to impulse the raising desires and wraths is considered as a happiest individual on earth.(5.23). Therefore, the transformation of an individual's consciousness to super consciousness and getting union in it is the essence of this Yoga.

Chapter:6-Yoga Dhyana: *Yoga of concentration*:

The concentration of the mind is key to practice Meditation. This concentration is the station of mind where the thoughts are stabilized or neutralized without distraction. This is possible only through Renunciation which mean "to cast aside" (Sanyasa). It can be achieved as the state of mind without any disturbances of desires and attachments. On the other hand,The Yogi ,is the one who practice the meditation to seek the God in-ward.Thus,the Sannyasa and the Yogi are the two different paths to the same destination and can be overlapped many times. It is the process in the Yoga through which the mind and the senses are regulated and the concentration is set at a particular point by "yogi". He purifies his desires, clears the ego, and attain the perfection. (4.45). The one who always strive to be attached to reality with the process of meditation and perform all his actions as a loving service to the supreme reality with true conscious is considered as the true Sanyasi. This union of Self-conscious with supreme conscious is the essence of Dhyana Yoga. Patanjali Yoga sutra also stresses on "*Chitta vritti nirvrita*" mind without desires".

The renunciations and detachment are attributes of mind. Through Meditation all the Doubts (Kleshas) are vanished and mind was convinced through pure knowledge and was expanded with supreme conscious. When an individual is not attached with the actions he perform and nor with the senses then he is considered as the true yogi in this context(6.4).The mind of an individual need to be evaluated and conquered to make it friend (6.6).It is tough and turbulent to control it but can be stabilized by constant practice(Sadhana) and detachment (6.35) It is also well explained by Patanjali in Yoga Shastra "*Abhyasa vairagya abhyam tan nirodhah*". (1.12) This enables an individual to overcome with the dualities of life and able to grant the
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vision of identifying the reality. (6.8). Bhagwad Geetha also suggest the Asana, the sitting posture to meditate with proper concentration.(6.11-13).This process of meditation results in experiencing the true bliss and peace which is the primary stage of attainment of supreme lord and yogic-ally this state is known as “Sam-Adi”(Everything is same).(6.21).This process of inner union of the mind with knowledge of discrimination and detachment to Sense objects and remain undisturbed in all the circumstance is considered to be in Yoga of concentration. Krishna declared such yogi as the superior than the any Tapasvi, Gyani and Karim.

In this context, the beautiful composition of saint Tulsidas in his Indian mystic verses” *the ornament of knowledge is meditation; the decoration of meditation is renunciation and the pearl of renunciation is pure, unfathomable Shanthi*” help us understand in the lyrical way, the significance of meditation.

Chapter :7 Gyan -Vijayan Yoga: *The knowledge of true nature of supreme conscious.*

This Yoga deals with the absolute science of the supreme conscious. The Yoga of knowledge consists of Dharana, Dhyana and Samadhi. (As explained by Patanjali Yoga sutra chapter1). Shri Krishna introduces the (Bhakti)devotion which is governed by the principle of complete submission of Self with supreme to unite with him in this Yoga. The conscious is perfected with in this Yoga as in Gyan Yoga. Unlike Gyan and Karma the Bhakti Yoga enable an individual to directly experience the connection with Supreme conscious through unconditional love, dedication and compassion. This Yoga can be accomplished only by few. As many fails to understand the nature and the scope of the supreme conscious. “*itad yonini bhutani sarvani...*” (7.6). It talks about the energy which dwells in all living entities equally in the form of Chetana (material energy or prakriti) and Jiva Shakthi (eternal energy or purusha). The one who knows me in my real form will be excluded with the dilution, dualization, deviation and distraction this is called “God realization”. (According to Modern science we all studied that the “Energy neither be created nor destroyed but can be transformed into different forms “Newtons law states which was already stated in Bhagwad Geetha .) This Yoga focuses on the union of energies of Supreme conscious which is the underlaying reason of the creation. Th supreme conscious consist of two energies which dwell in every creature of the creation. They are the Prakriti and Purusha, the materialistic and the cosmic energies respectively. The materialistic energy is the composition of 5 elementary energies and the cosmic energy is Jiva Shakthi which is the innate ,divine conscious present in every entity as the integral part of God .It will be activated when God was realized and individual become one with establishing the Spiritual connect.(7.6).

Further, the sustenance of the creator in his own creation was described as to help in realizing the supreme conscious in different forms. As Same energy in different forms. The Yogi in devotion become devotee and the one who experiences supreme in the limited forms are still considered as ignorant and the one who experience his presence every-where in an infinite form are considered as truly established in transcend divine union by understanding the infinite nature of supreme. Thus, Devotee experience the companion or union of the Supreme conscious in all walks of physical, spiritual and cosmic journeys.

Chapter:8- Akshara Para brahma Yoga: *The Yoga of imperishable Supreme.*

Yoga of attaining the supreme. Sri Krishna reveals the way to reach the supreme through Bhakti(devotion) Yoga. He clarifies the forms of his divinity in and around us as the adhibhutha, adhidaiva and adhiyagna as physical, spiritual forms and in our performed actions respectively. (8.4) He suggests that the person who attain the self-control, self-discipline and meditate on me will be observed in my Devotion, Action and knowledge. Stabilizing the mind without any deviation is key to attain me through this Yoga. (8.9-10). Further, he educates the devotee should always be established themselves in divine union through which they remain to continue in it even after death to attain liberation. This Yoga of Devotion is continuous and constant attempts for getting out of the cycle of birth and death for attaining liberation. (Unite in supreme conscious).

Chapter :9-Raja-vidya Yoga *Direct perception of divine with supreme knowledge.*

It is the Yoga which offers the knowledge of higher authority. It is secret, confidential, greater and royal of all the knowledge of life. As it suggests the direct way which have potential to transform the life of an individual to transcendental. As it is adoptable according to the Dharma and practicable conveniently. (9.3) Supreme conscious in manifested form dwells in everything in universe but everything can't possess it. (9.4). Shri Krishna declares "He is the origin of everything which exist here". One who knows this, that he is part of me, becomes my devotee. They meditate in me to be saved. This devotion engages their mind in me with great determination. Finally, they will be perfected as a devotee in this yoga.

Chapter:10-Vibhuthi Yoga: *The infinite manifestations of supreme consciousness.*

Glories or Opulence's of divine. Through this Yoga the ultimate glories (chief characters) of Supreme consciousness were revealed. He declares that he is the ultimate source of an intelligence, bravery, confidence and every great exceptional quality of being, dwells in him. The one who attain this knowledge will attain great realization about the supreme nature. They become Dearer to me (as who knows this, start respecting my creation and they are

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imitated by others (3.23) he further also enlightens Arjuna by explaining about the universal form. This Yoga reveals the true nature of supreme soul explicitly which enlighten the devotees to connect with supreme in an infinite way. Destroying their ignorance and realizing him in infinite manifestations of his creations.

Chapter:11-Vishwa Roopa Yoga: *Revelation of the universal form of super conscious.*

This Yoga is the central to the entire Yoga's of Bhagwad Geetha. Within this Yoga the introduction of the divinity of universal form of Supreme conscious was revealed. The expression of reality of true knowledge in the manifested divine embodiment vanishes the doubts of devotees or yogis with in this Yoga. The vision of yogi is different from that of physical vision. This special vision of yogi only enables to perceive the divinity and it was granted to Arjuna as he was observed in Dharma and have faith and devotion which are considered as the essential qualities of a true Yogi. In the above discussed Yoga's, the various forms of reaching the Supreme is described but in this chapter, it is Demonstrated to all thru Arjuna's vision. Arjuna, being an intellect may not able to rely on such existence of a system which is in universal form. He requests for the revelation of such universal form of supreme. Considering the request of a great devotees, lord Sri Krishna fulfilled the wish by providing the divine sight to Arjuna. (A sight which can see beyond physical) and launches his divinity which can be perceived through Yoga of pure devotion alone.

In this context the reaction of Arjuna is considered more significant as a knowledgeable person and a yogi. First, he listens to the knowledge imparted to him about various Yoga's, about the nature and scope of the supreme reality. Then he understood how to adopt and apply them in an organized way. Then he reacts to Revelation of universal form as a pure devotee and disciple of Sri Krishna. He surrenders himself, accept Supreme as the universal form, ultimate true and goal of every yogi. He asks excuses for his ignorance, realizes the supreme soul as a limit less, eternal, brighter than sun, controller of past, present and future, the one who have no beginning, no middle and no end(infinite). He realizes him as a true "Yogeshwar" as he is united (11.7) with all the entities in this form as told in previous chapters (9.4). Sri Krishna enlighten Arjuna and explains that, everyone here, including him is an instrumental. Adharma will have a miserable end. The Krishna explains the Yoga maya as the art of manipulating things through Yoga. He further reveals the way to reach the perfection of Yoga (union with supreme) is possible only through performing their prescribed duties, with sense of detachment, treating all the beings as equal and able to sense me in all the entities (11.54,55).

Chapter:12-Yoga of Bhakti: *Devotion as a way to union*

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Yoga of devotion (Bhakti Yoga) demands the purity in the services and activities. To reach the ultimate conscious is the supreme goal. It is set by the devotees/yogis in Indian culture. This Yoga was practiced by devotees in (Devotion) Bhakti period, some among them are Meera bai, Ramakrishna, Tulsidas who set their goals on Supreme.

It is a Yoga through which an individual will be filled with the divine qualities and observed in meditating with love in supreme conscious. They purify them self with the services which are perfected to be submitted to Supreme. They unite and become one in God. They adopt all the qualities of God. (Daivi sampathi). The one who dedicate all the actions to me and practice detachment through disciplined mind with constant practice (Abyasa) will definitely reach their ultimate goals says ShriKrishna. Further, he conclusively states that “performing actions through knowledge is better than the path of Meditation”, Best of all is renunciation of fruits of actions. Through which the ultimate peace and bliss can be experienced instantly. (12.12).

The Yogi who remain unaffected to any Joy or sorrow, loss or pain and in any situation of duality and follows the devotion by immortalizing the chief principles of God realization and become one with God. Such union with supreme conscious and become dearer to him is the ultimate goal of (Bhakti)devotional Yoga. (11.12-20) Adi Shankara in many of his works stated that “The knowledge, when it becomes fully mature become Bhakti. If it does not transformed into Bhakti, such knowledge is useless tinsel.”

Chapter:13-Kshetra, Kshetragya Vibhaga Yoga. *The true nature of body and Self in this materialistic world.*

It reveals the knowledge about the true nature of the (Kshethra)field/body, (Kshetragya) the knower /the self in the materialistic world. This chapter practically considered most significant as it deals with the fundamental concepts and underlying relations among the concepts of the entire Yoga’s of Bhagwad Geetha.(13.5). Here, the field is considered as the composition or union of 5 cosmic elements,11 sense elements including mind and ego, and 5 objects of senses. (13.6) physical body filled with elementary energies which are driving force known as Prakriti. And cosmic energy which is pure conscious is Purusha. (13.20) union of the prakriti and purusha is the underlying principle of Yoga of Creation. The individual in ignorance will himself assume himself as the knower of the field, but the one who realizes the supreme soul as the knower of the field is knowledgeable. The one who realizes that the soul which body(field)possess is the part of supreme soul and perform all bodily action in the spirit of Yoga. Meditating upon that knowledge, dedicating self with the devotion is considered as

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the pure knowledge. (13.24) This knowledge will help us understand the nature and scope of the supreme soul. By cultivation of pure knowledge or through the practice of meditation and through inward journey or through working with renunciations are suggested Yoga's of God Realization (13.25).

Chapter:14-Yoga of Guna's: *Yoga of Material Nature:*

Guna-treya is the Yoga of understanding the three material natures which governs the character of an individual. It is the material nature which lay foundations to life and personality of an individual depending on which the appropriate yoga can be practiced by an individual.. it reveals the theory of individual differences. This three Guna's are sattva(goodness) Rajasa (passionate)and Tamasa (ignorant) which are linked by the divine soul in a materialistic body. The one who have Sattva Guna can easily gain knowledge as the good can readily accept moral knowledge. The passionate among them have chances to slip-up into ignorance. If they are conditioned with the qualities of detachment and renunciation they can realize supreme conscious (14.9).the one in the mode of ignorance were stayed in negligence and dark. The one who identify me as the transcendental of this Guna's (Nirguna) will practice to be transcendental attain divine nature. (14.19). Attaining immortal through the practice of equipoised will raise an individual above this three Guna's. (14.25). This state of immortality and setting self-free of this three Guna's and transcending Self to the level of Brahma is the true essence of this Yoga.

Chapter:15- Purushottama Yoga:*The Yoga of Manifestation of Supreme Being*

The struggles caused in this material world are due to the sense perception including mind. When this are disciplined and made complete surrender to the Supreme soul and realize that inner soul is the part of the supreme(Purushottama) then the cause of problems may be ruined.(15.15).Further Shri Krishna explains on the perishable as materialistic beings (Kshar) and imperishable (Akshar) who got promoted to the level of Mokasha(Salvation).(15.1) The one who has this knowledge of discrimination about the supreme personality (Purushottam) were considered to be in the Yoga of Purush+ Uttama which establish them as imperishable, liberated and enlightened beings. (15.16-20).

Chapter:16: DaivAsura sampatti Yoga: *The Yoga of divine qualities.*

The true yogi is one who have practiced all the divine qualities which comes from the good (sattvic) nature, purity of thoughts, sacrifices, with the knowledge and proper understanding of scriptures. The practice of this qualities leads to the perfection, purification and liberation. Lust, anger and desires are considered as the qualities of self-destructions which
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need to be avoided. Thus, through this Yoga the discipline, devotion and renunciation in an individual were determined and helps in penetrating into true conscious of infinity.

Chapter 17-Shraddhatreya Yoga: *The Yoga of faith (Shraddha)*:

Patanjali Yoga sutra (1.20) states the Faith is obtained from discrimination intellect (Buddi-yoga) and it is obtained from mind fullness and can be improved through Meditation. Faith of an individual is precepted by mind and material nature. If we examine this concept of faith, it can be better analysed through the material nature of an individual. If the individual is good, his faith lies in supreme. As he possesses the understanding of the reality can contribute to the society. The one who is influenced with the passion, such can keep faith on the one who can full fill their desires of passion. The ignorant person in association with bad and ignorant will always be entangled with problems (Klashedas).(17.4).The one who does the austerity(tapa) and charity (Dana) with the motive of helping the society is considered noble.(17.7) He explains the concept of "AUM_TAT_SAT" representing the true nature and scope of the Supreme. "Om" is considered as the smallest, yet power full sacred syllable which when chanted will create the vibrations which are believed to help stabilize mind(Mantra=Mann(mind)+niyantran)(sources research reports)."Tat "mean the tatva which are the sources elements of composition and "Sat" mean the reality which is not subjected to change and always be constant.(Supreme soul).Combine together ,constitutes the complete knowledge. Therefore, the Faith of an individual rely on the materialistic nature and inclination pattern of their perception in devotion may vary. Attaining God-realization and Understanding of Aum-Tat-Sat is the ultimate essence of this Yoga.

Chapter:18-Moksha Sanyasa Yoga: *The Yoga of Liberation*

It is the considered as the conclusive Yoga that direct an individual's life towards the liberation and to attain freedom. This knowledge when adopted and practiced in life, enable individual to understand the meaning and purpose of life. The significance of this progressive Yoga's is to direct an individual conscious towards attainment of Mokasha or liberation as the goal of life. Shri Krishna declares the 3 types of renunciation in Actions (Karma) yoga of an individual they are yagna, dana and tapa the Sacrifices ,Charity and the Penance respectively for self-purification.(18.5).The actions which were performed by an individual involves 5 factors(18.14).they are the body, the doer, senses, the different vital faculties and divine experienced power. The one who identifies the doer of action as self is the impure. Those who are established in the pure intellect with identify the Supreme soul as the real doer of any action.(18.15-16).Thus, detaches self from the bondage of action and set themselves

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free.(18.17)to accomplish their respective actions according to the materialistic nature by practicing the renunciation, detachment, meditation by disciplining of mind and withdrawal of senses.A yogi establish self into the divine conscious to get union with God.(Moksha).This divine confidential knowledge of attainment of spiritual accomplishment is for all (Sarvadharmi). Who aims to attain liberation? (18.66). Yuktheswar ji Guru of Paramahansa Yogananda says” we all come from god and should ultimately return to him with the help of Yoga” (the time less science of God union).

From the above evaluation the concept of yoga in 18 chapters of Bhagwad Geetha reveal the practicable, realistic features of yoga with integrated associated theories. This accumulating reliable knowledge analyses the concept of Yoga in its different forms, configurations and within differential contexts.

Reflective analysis:

Through this it can be understood that the Yoga is the philosophical practice and the comprehensive concept of union. It unites the Mind, body and soul, binds self-conscious with the super conscious and enable to identify the Self as the part of the Supreme soul in this wholistic creation. It also equips an individual with the sense of integrated and wholistic being. When this science of Yoga reveals the Same super conscious dwell in every entity of this creation it adds the sense of attachment, belonging, meaning and purpose to the life and guide an individual to choose appropriate path for God-Realization according to the materialistic nature and respective Faith. Yoga Enable yogi to experience true bliss and peace through the practice of renunciation and detachment in Karma Yoga. The Gyan Yoga teaches the yogi to maintain the equilibrium in all the situations of life. Through the constant meditation and devotion, the Yogi become Devotee to achieve the highest Spiritual accomplishment through Devotion and discipline in Bhakthi Yoga respectively.

Relevance in contemporary times:

Yoga in contemporary time misunderstood as a Physical workout for maintaining sound body through Physical postures (Asanas). But in Indian culture this concept is deep rooted and being practiced to attain the God-Realization. The literature from ancient to modern times and Bhagwad Geetha reveals that it is a concept which is used as an instrument to transform not only physical outlook but also improves the psyche of an individual. This practice is carried forward from ancient times as Culture by Scholars and intellectuals for wellbeing of the human race Globally. The above analysis, evaluation and interpretation of Yoga in Bhagwad Geetha revealed it in systematic and organized way which is more apt to be adopted in modern times.

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In the present situation a human is advancing with the fast-growing advancements which are providing comforts and convenience but, in this illusion, he is ignoring the real meaning and purpose of life. An individual is getting deviated from the actual highest goals of living life. Due to this change in the thought process and life style an individual sometimes fails to cope with these changes and find the situations against his aspirations. In some cases, even after huge achievement instead of being happy he was still be in nervous and confused state. He lacks to experience his real happiness and peace. To overcome this situation of confusion and agony, the Yoga practice can be used as the effective therapy or complimentary medicine. Which was adopted by most of the medical experts officially after many researches.

Yoga in Bhagwad Geetha is a comprehensive concept with Multiple dimensions. It can be practiced by every individual by mapping it according to their materialistic nature contextually in their respective lives. It is practiced as an Astanga yoga for obtaining physical fitness to realize the Brahman, at the same time it is also be practiced as Meditative technique through the internal journey of acquiring the knowledge of Self as Gyan yoga and at higher level it can also be practiced as the mean of union to connect the materialistic self with the supreme conscious for God realization. Yoga when practiced in its right spirit can attribute its practitioner with stable and trained mind, body and soul, Harmonize the mind's thought process and bodily activities, experience the real peace and bliss , restoring bodily vital energies and practicing the equanimity in all the dualities of life.

National education Policy (NEP-2020) also aims to provide Education which can build character of a learner enabling him to be ethical, rational, compassionate, caring and balanced in all aspects of life. Its main objective is to provide the knowledge which help in holistic development of an individual. "Yoga's in Bhagwad Geetha" can be an effective tool to mould such productive personality of a learner who can efficiently face the challenges of 21st century and can contribute to national building. Adoption of Yoga's in Bhagwad Geetha in its true spirit can educate and improve the awareness and responsibility about the Self and world around and promote the sense of harmony and respect. At all of the above it can provide the way out to achieve Sustainable development goals, Environmental goals, Millennium goals etc. Therefore, this ancient culture of knowledge needs to be preserved, protected, nurtured and should be carried forward as the tradition to preserve and safeguard the future generations for their well-being. Policy makers and the stakeholders should promote this age-old wisdom into main stream for the moulding student's attitude towards nature, disciplining self, obtaining self-concept, God-realization, experience of peace, harmony and freedom in life.

Conclusions:

Yoga is a philosophical practice which was deep rooted in Indian culture. It is a concept which is based on the ideology of union and oneness. Bhagwad Geetha being the “Yoga shastra” provide the integrated theory of yoga. It helps in understanding the significance and relevance of this different type of yoga’s in a human life for wellbeing. It is the perennial philosophy which offers the way to live wisdom life through range of Yoga’s which it provides in the form of its 18 chapters. It is a pragmatic knowledge which is adopted and approved by the intellectual Gurus and took forward for universal well-being since ages. This knowledge is perceived through the method of Self-experience as suggested and recommended by great scholars and also as mentioned in Bhagwad Geetha. Life is better understood and lived to fullest through the principles of this true knowledge. It scaffolds the art of action to realize the reality through Nishkamya karma. It recommends the renouncing desire to reach reality. Expansion of conscious ,gaining experiences, Sound mind and healthy are all considered as the by-products of the practice of Yoga in Bhagwad Geetha. According to Bhagwad Geetha Understanding the nature of supreme which was infinite-manifestation is a key to peace and happy living which can be experienced through the practice of Yoga. As the human feel more confident in walking in the light, then in dark. Thus, it is important to know the true nature of the reality with evidence (Pramana). Through this paper an attempt has been made to explore the concept of Yoga in the Bhartiya tradition through the literature and analyse Yoga through the Yoga-Shastra the science of Yoga (Bhagwad Geetha). “Yoga in Bhagwad Geetha propose the knowledge which help individual to celebrate the life with peace and bliss. It lays foundations to the way of life according to the Glorious phenomenal Cultural and philosophical integration.

“Gita su-gita kartavya, kim anyaih shastra-vistaraihya svayam padmanabhasya, mukha-padmad vinihsrita”.

It means Bhagwad Geetha knowledge alone is equallent to all the knowledge of sciences in detail. As it is spoken by Supreme lord and was composed by Adi Shankaracharya.

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