

THE SELFLESS ACTIONS: YOGA FOR THE INTEGRATION OF THE PHYSICAL AND MENTAL QUALITIES

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ABSTRACT

The spiritual happiness comes from the stability in the behaviour of the people, who perform the actions in the family and the society, keeping in mind the right and the wrong actions. It is mentioned in the holy book of Bhagavad Gita that a person who works selflessly and performs his actions, without any attachment to the outcomes, he is called the true saint. Not the one, who neither burns fire nor performs his work. A person, who attains perfection in yoga, his desires gets vanished automatically and becomes peaceful. The exercise of the soul, spinal cord and the heart, increases the purity of the mind and speech, that gradually helps the mind to become steady. In our body, the soul (light, energy) is present on the last point of the spinal cord, so that when we sit in a padmasan, the energy naturally flows in an upward direction, due to the straight balance of the body. If the behaviour of the body and the nature becomes identical, then the consumption of the body is reduced, and the longevity of the body, in terms of age and physical fitness increases. It is difficult to control the mind, than the speed of the wind. One must learn to conquer the self and the mind, rather to conquer the mountains.

KEYWORDS: Non-Attachment, Padmasan, Touching Feet, Transcendence, Spinal Cord, Conquer.

Introduction

We all are social beings living in the society. Due to living with the friends and companions, we develop the behaviour of satogun, rajogun and tamogun, accordingly. It is very natural for the body and the senses to get attracted to the nature and the natural resources. But, the human beings should also be equally aware of the responsibilities towards the society, nature and the nation. Each and every living being has an equal right on the natural resources. We should uplift ourselves above all our selfish interests and work for the social welfare and for the progress of the mankind.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते |

योगारूढस्य तस्यैव शमः कारणमुच्यते || BG 6:3||

The outcomes of yoga depends upon the actions. For the person to attain renunciation, must sacrifice the desires of materialistic attachments.

The Natural Qualities

The natural qualities of every person is according to his family, parents, birth place, time, society, religion, language, culture, etc. "In this way, all the living beings work according to their natural capabilities. Nobody can do anything about this." (BG 18:59-60, 3:33,36). 2. "The Supreme Lord (Soul, Heart), provides full energy to each and every living being to perform action, according to one's natural qualities, whether right or wrong." (BG 18:61). 3. "The attachment, anger and greed, are the three qualities that does not allow a person to uplift himself above his natural qualities." (BG 3:37, 6:5-6). 4. The religious process is a yoga to help the human being to uplift himself above his natural qualities. For instance, the yoga of the neck (larynx box) and the intellect in the morning (4 to 8 am), to read and write, to perform the routine work in the morning, play in the evening, do meditation in the evening and to take

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rest or sleep in the night from 10pm to 4am. All those who perform these yogas in a discipline, will purify his natural qualities and will facilitate the integration of the nature and the Supreme Lord. (BG 3:34).5. Only the heart (soul, Deity) has the power to integrate the mind, speech and the actions, to work in the same direction. The more stronger and stable the heart, the more it purifies the natural qualities in an integrated manner. Towards the end, the Lord Krishna said to Arjuna, "I am providing you My complete knowledge. You perform action as you think and desire." (BG 18:63). 6.

The Supreme Lord (heart) always takes care of the human being and never leaves him behind even for a while. According to Lord Krishna, "No one is my favourite or unfavourite. The person who follows My teachings and performs the right actions is very dear to Me." (BhagavadGita 9:29, 12:14-20, 16:16). 7. The love and affection for the Supreme Lord cannot be expressed in words, but only can be felt. The qualities of the human behaviour can be made superior by emulating the examples of the conduct of the highest standards. The qualities of the Lord Rama and Lord Krishna are worshipped as the most and are the examples to emulate, follow and inculcate in one's life. The love and devotion are the most superior assets that enlightens the qualities of the human beings through the heart (soul) of the human being. According to Lord Krishna, the heart of every human being is a house to the Supreme Soul and is called the Lord of all the actions. (BG 8:4). 8. The Lord explained that He is always present inside every human being and help to uplift the qualities of every human being, with the help of the inner conscience of the human being. The Lord explained the coincidence that if the human being applies his intellect and mind, according to the teachings of the Lord, then the human being will always live with the Lord. (BG 12:8). 9. A devotee must exhibit the quality of an ocean, that is a reservoir of deep humility and devotion, as the Supreme Lord loves the humble and a courteous person. A person should devote all his actions to the Lord and believe in His decisions. "One must devote one's mind, speech and all the actions, in the Lord, take refuge in Lord, be immersed in His devotion and the Lord will liberate the devotee of all his sins." (BG 18:64- 66).10.

The Restless Mind

The devotion to the Lord cannot be with the doubts. The devotion will develop only with the stability in the behaviour. When we work by devoting the outcomes of our actions to the Supreme Lord, then we are easily able to accept the outcomes as the blessings and the will of the Lord and this will prevent the mind from being unsteady or develop the anxieties. (BG 9:28). 11. The doubts, anxieties, hatred, etc, are the qualities that reflect the weakness of the mind, that separates us from the steady behaviour. Only when we believe, love and are devoted to our dreams and the passion, that we can be happy and be peaceful. (BG 4:40). 12. The infinite power of the Brahma, is known by the different names of the deities, inside the human body, such as Brahma (birth), Vishnu (speech) and the Mahesh (heart), but the strength to purify these organs, is the soul or the sunlight. (BG 11:37, 9:23). 13. When a person is fully devoted with a commitment and meticulous effort and clean intentions, then the heart also becomes pure and develops the mind (lungs, purity of the blood) to the highest level of consciousness. (BG 7:21-23).14.

The development of the qualities in a human being depends upon the thoughts, conduct and the attitude of a person. For instance, the qualities and the effects of the chemical substance or the material, depends upon the its nature and the composition. This human body has an ethical mission oriented arrangement, where the human being attains and achieves the kind of material he desires, according to the actions performed by him. Those who pray the deities (the organs that develop the satogun qualities), attain the positive qualities and those who pray the organs of tamogun qualities, attain the negative attitude. (BG 9:25, 17:3).15.

According to the Lord Krishna, a person may worship the Lord, in whatever matter, form, substance, with the devotion, then the Lord stabilizes the devotion and the belief of His devotee in that material form of the substance. All the significant achievements are blessed through that material form only, that is blessed by the Supreme Lord Himself. (BG 7:20-21). 16. The tenth chapter (the basis of the culture) explains that all the people must stabilize their behaviour, love and the devotion, in a Supreme Person, who is the most powerful and omnipresent. The eleventh chapter (the complete divine form of the Supreme Lord), clearly brings out the explanation on the presence of the Supreme Lord in all the living and the material forms. The twelfth chapter (worship of the natural qualities) illustrates about massive and the divine form of the Supreme Lord, that gives the highest happiness and peace to the devotee. There is also a direction, that the people should regard the complete universe as the most supreme and the greatest creations of the Supreme Lord. (sunlight, soul, heart). (BG Ch.6 & 11). 17. A

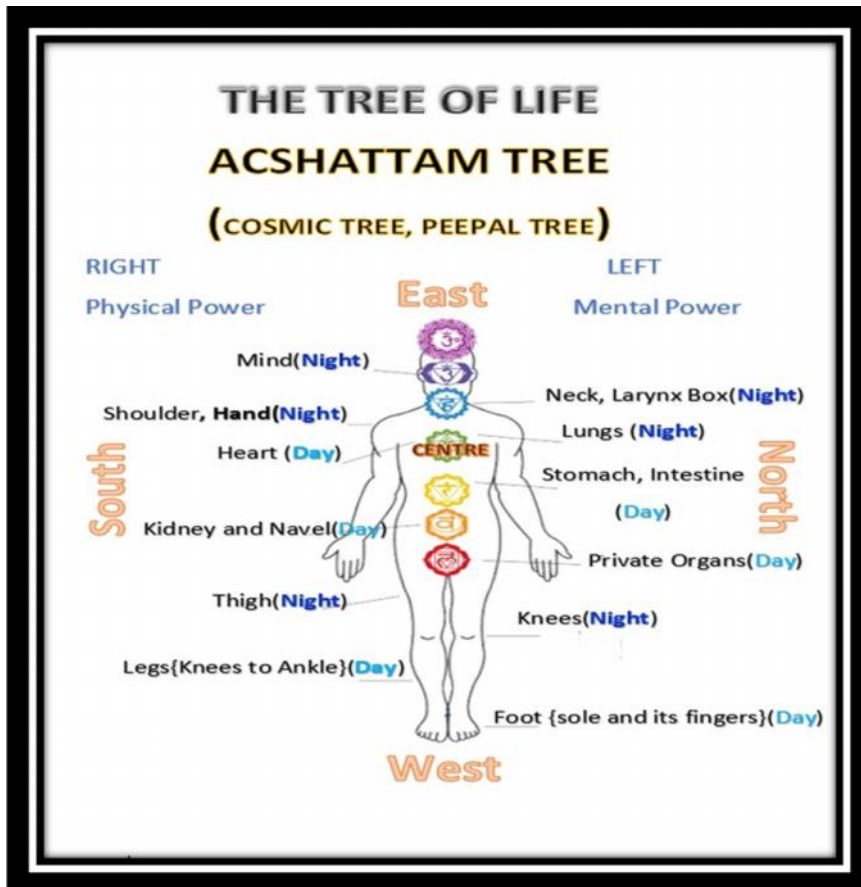
person must regard the nature and the soul, as the creations and part of the Supreme Lord and mould one's behaviour and the conduct in a positive, humble and courteous attitude, so that his heart becomes a divine place for the love of the Lord and has the divine qualities. The highest form of the love, devotion and the belief, can be attained by the way of the complete surrender and dedication to the Supreme Lord. (Soul, heart). The humble, pure and knowledgeable devotee is the one who is the most favourite of the Supreme Lord. (BG 7:17-18, 8:14-22). 18. The knowledgeable person always worships and meditates with the purity of his heart (soul). (BG 18:5).19.

The Yoga of Materialistic Detachment and Longevity

The human beings must restrict their consumption to their basic needs only, as the resources available in the nature are limited. This will facilitate the fulfilment of the basic needs of all the people of the society. The sole aim of the meditation of the saint is to maintain calm and peace in the mind. The family can only be peaceful, when the society is peaceful. It is not possible that our family is happy and peaceful, but there is violence in the society and nation. The external social environment also affects our mind and disturbs the peace of our mind. In this way, a person believing in yoga, should also take care of the peace and happiness of the society. A person, who attains perfection in yoga, his desires gets vanished automatically and becomes peaceful.

The Mind (blood, water element) as the connecting link between the body (speech) and the soul (energy)

During the day time, the human body is activated, by purifying the six parts, whereas the good sleep during the night (10pm to 4am), rejuvenates and rebuilds the strength of the six parts, that develops the capacity to bear and cope up with the blood pressure during the day time. This also repairs the loss to the body, due to the blood pressure, during the daytime. This is also called the chakra or the cycle of the nature. "Always be healthy and controlled mind." (20).



We can activate our body, according to our will, but cannot change the cycle of the nature. If the behaviour of the body and the nature becomes identical, then the consumption of the body is reduced, and the longevity of the body, in terms of age and physical fitness increases, with “the integration of the mind (man, knowledge), body (language) and the heart (soul, action).” (21).

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपरात्मनः ॥ BG 6: 5 ॥

“A person must make progress in his mind and not let himself reduce to performing low deeds and maintain equanimity. The mind of a human being is his enemy and friend”.

Our speech represents the qualities of our body. The mind (blood) is the ruler of all the senses and provides energy to the whole body, according to its qualities. The soul purifies the body and blood and the speech and mind through the spinal cord, bones and heart.

The mind has three qualities, that is unsteadiness, duality and stability. The mind (blood, water element) is the central point of the religion. The religion has developed various kinds of languages, traditions, culture, rites, etc, to purify the mind. Our selfish thoughts not only harms us in the future, but also brings difficulties to our near and dear ones. (23). When our mind (thoughts), speech and actions (doer, heart, soul), rise above all the selfish interests, then we attain the divine qualities, that helps us to reach near to God. So, when we are able to discipline our mind, then we develop a good control on our body and the desires of the senses and this results gradually in the development of the divine qualities in our body. When the mind of a person bends towards the divine qualities, then the difference between joy or pain, hot or cold, respect or disrespect disappears. (24). His focus becomes the attainment of the objective of the social welfare with his divine qualities. Such a person escapes the life cycle chakra of birth or death.

The Integration of the Speech, Mind and Intellect

प्रशान्तात्मा विगतभीर्ब्रह्मचारिद्रते स्थितः ।

मनः संयम्य मच्चित्तो यक्त्वासीत् मत्परः ॥ BG 6:14 ॥

The person doing yoga, should meditate by keeping the body, neck and head in the straight position and with focused eyes concentrate towards the middle of the forehead. In this way, he thinks only about the nature in his heart and considers ideal deeds, equanimity as his objective, with a quiet inner focus, fearless and free of all the desires.

The Vedic Science has discussed about some yoga exercises, but there are some yogas that are completely fruitful. A person should meditate in a padmasan posture, as this is a balance where the spinal cord, bones (body), neck (larynx) and head are all in a straight line. In our body, the soul (light, energy) is present on the last point of the spinal cord, so that when we sit in a padmasan, the energy naturally flows in an upward direction, due to the straight balance of the body. One should focus the eyes to the mid point of the forehead, while meditating and after doing the exercise of anulom - vilom (the yoga of mind, speech and intellect), one should chant the mantras of Shri Ganesha or Shri Vishnu or the Gayatri mantra, so as to sharpen and concentrate the intellect in the one direction. Slowly and gradually, as the speech and intellect becomes pure, it facilitates the integration of the speech, mind and intellect. This integrity of the steady mind itself is a complete yoga, that comes only with the routine purity and discipline of the speech, mind and the intellect. (26).

More difficult to Control the Mind than the speed of wind

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ BG 6 : 35 ॥

Lord Shri Krishna said, “O Arjuna! It is true that it is difficult to control the unsteady mind, but it can be disciplined with the yogic exercises and detachment.”

The stability and steadiness of the mind (blood) depends upon the purity of the body. “For knowing the strength of the soul and the purity of the body” (28), our forefathers established many approaches of yogas (soul, heart and bones), such as Padmasan, Surya namaskar (exercise of the bones), Charan sparsh (exercise of spinal cord and heart), Namaskar with the folded hands (exercise of heart for the normal blood pressure), etc.

To create equanimity in the mind (that is to think about the society, by rising above the selfish interests), a large number of the domestic and social relationships were established, so that we can realize that all the relationships and the society also have a right on the outcomes of our actions and work and that each one of us are a part of this big family. The broader our thoughts are, the more integrated and pure will be our body and mind.

Development of Religion and Culture for disciplining the Mind

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु पतता शक्योऽवाप्तमुपायतः ॥ BG 6 : 36 ॥. 29

The one whose mind is unsteady, finds difficult to be aware of his soul and self, but has a disciplined mind and the one who knows how to discipline the mind, is sure to succeed.

It is a natural quality for the mind to be unsteady. Our forefathers have developed the religious and social traditions and culture, so that the common people can discipline their mind (blood), while living a disciplined life. For example :

- The joint family.
- The social values like touching the feet of elders (exercise of spinal cord & heart), to wish by folding hands (exercise of heart), courteous behaviour, etc.
- Religious rituals & traditions.
- Routine and annual religious rituals for a disciplined life.
- The wedding ceremony, the value of one life & one life partner, duties of the husband & wife.
- The discipline & traditions of the husband's/ wife's maiden home or In-laws place, home of grandparents and other relationships.

The exercise of the soul, spinal cord and the heart, increases the purity of the mind and speech, that gradually helps the mind to become steady. (30)

The Human Body as a miniature form of the Complete Universe

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ BG 6 : 29 ॥ 31.

"A devoted saint can feel his presence (soul), in all the living beings and similarly, can feel the presence of all the living beings inside him."

All the living beings created by the Supreme Lord, has similarities, as follows :

- All the living beings have the composition of the five elements (Panchkosh).
- The soul produces and circulates the energy in all the beings.
- The blood helps to keep the five elements or panchkosh living.
- All the beings have the feeling of own and alien.
- All the living organisms express happiness and sadness.
- All the living beings have different behaviour, according to their physical qualities.

"When a person can see the image of the Supreme Soul in all the living beings, then he is said to be uplifted above his narrow thoughts and is able to feel the whole world as his own." (32). When he behaves in equanimity, then he appears to possess the divine qualities, by the society. Such a person is considered a great yogic saint. The human body is a miniature form of the complete universe and possesses all the qualities of the universe. (33). The source of all the energy in the nature is the Supreme Lord (light, soul). When the nature is destroyed, then it goes back to the Brahma and so in this way, the birth, grooming and destruction of the nature is the result of the plan of the Supreme Lord, who is present inside and outside us, everywhere. Whether we feel his presence or not, but He cares for us. "The chakras or cycle of the nature keeps moving like the wheels of a vehicle." (34).

Integration of Mind, Body & Heart

The devotion and the belief in the Supreme Lord begins with a silent prayer, by a person, with a desire to see the divine form of the Lord, to seek his blessings and this facilitates happiness, calm and the peace. The person starts believing in the integration of the nature and the Supreme Lord (Soul, heart) and the power of the truth. He realizes that the Lord is omnipresent. He also can understand the basic reason behind the sufferings of the people. (BG 7:19, 8:7, 18:46).35.

The true meditation comes from the devotion without any selfish interests. The personality of the devotee becomes part of the love and belief in the God. The one who performs actions only for the social

welfare and not for any selfish interests, is the one with the divine qualities, the One, who has created this world and its beings, the One who uplifts them. The devotee is able to excel and becomes successful, due to his confidence that comes from his actions out of his belief and the self surrender to the Supreme Lord. So, in this way, one can find a superior foresight and the complete strength of a human being, inside that devotee. When the devotion becomes absolute, then there is an integration and the confluence of the devotee, his soul and his deity, to become an Absolute form.

Conclusion

So a person is said to be absorbed in yoga, when he targets his objectives, keeping in mind the objective of his family, society and the country. The exercise of the soul, spinal cord and the heart, increases the purity of the mind and speech, that gradually helps the mind to become steady. If the behaviour of the body and the nature becomes identical, then the consumption of the body is reduced, and the longevity of the body, in terms of age and physical fitness increases. When the mind of a person bends towards the divine qualities, through the yogic techniques, then the difference between joy or pain, hot or cold, respect or disrespect disappears. His focus becomes the attainment of the objective of the social welfare with his divine qualities. Such a person escapes the life cycle chakra of birth or death. Also, an individual is able to maintain equanimity and steady mind, with the regularity in ancient yogic techniques.

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