



LIVING YOUR YOGA



GUIDELINES FROM THE *BHAGAVAD GITA*



I. THE PURPOSE OF YOGA

तम् विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

tam vidyād duḥkhasaṁyogaviyogaṁ yogasañjñitam ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

sa niścayena yuktavyo yogo'nirviṇṇacetasā ॥

Because one knows that which is called “yoga” to be the severing of the connection to suffering, one practices yoga resolutely and with an uplifted mind. (6.23)

II. IT STARTS WITH MORALITY

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

nehābhikramanāśo'sti pratyavāyo na vidyate ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

svalpamapyasya dharmasya trāyate mahato bhayāt ॥

No action in this world goes for nought or brings about a contrary result. Even the smallest religious practice protects against great fear. (2.40)



ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

dhyāyato viṣayānpumsaḥ saṅgasteṣūpajāyate |

सङ्गात् संजायते कामः कामात्क्रोधोऽभिजायते ॥

saṅgāt sañjāyate kamaḥ kāmātkrodho'bhijāyate ||

Attachment to the objects of the senses arises in one who is always thinking about them. From attachment comes desire, and from desire anger arises.

(2.62)

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

krodhādbhavati sammohaḥ sammohātsmṛtivyibhramaḥ |

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

smṛtibhraṅśāḍ buddhināśo buddhināśātpṛṇaśyati ||

From anger comes confusion, and because of confusion one's mindfulness is wavering. Because of the wavering of mindfulness, the intellect is destroyed. And because of the destruction of the intellect, one is ruined.

(2.63)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

rāgadveṣaviyuktaistu viṣayānindriyaiścharan |

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

ātmavaśyairvidheyātmā prasādamadhigacchati ||

But a self-controlled person, whose sense powers are under control and who is detached from ignorant desire and aversion, obtains serenity. (2.64)



शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

kāmakrodhodbhavaṁ vegaṁ sa yuktaḥ sa sukhī naraḥ ||

One who is able even here, before giving up his body, to endure the attacks which arise from desire and anger, is a real yogi; he is a happy person. (5.23)

III. GAINING DETACHMENT AND RENUNCIATION

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ |

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

sa sannyāsī ca yogī ca na niragnirna cākriyaḥ ||

One who does what needs to be done while remaining unattached to the results of this action is a true renouncer and a yogi, not the one who has merely abandoned the sacrificial fire or eschews religious rites. (6.1)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

yaṁ sannyāsamiti prāhuryogaṁ taṁ viddhi pāṇḍava |

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥

na hyasannyastasaṅkalpo yogī bhavati kaścana ||

You should know, Pandava, that yoga is what they call renunciation. No one becomes a yogi who has not renounced expectation of selfish advantage.

(6.2)



यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate |
sarvasaṅkalpasannyāsī yogārūḍhastadocyate ||

One is said to have fully mastered yoga when one has renounced all expectation of selfish advantage in one's actions and is unattached to the objects of the senses. (6.4)

IV. DAILY MEDITATION

समं कायशिरग्रीवं धारयन्नचलं स्थिरः ।

samaṁ kāyaśiragrīvaṁ dhārayannacalaṁ sthiraḥ

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

samprekṣya nāsikāgraṁ svaṁ diśaścānavalokayan

Holding the body, head, and neck even, unmoving, and steady, one should concentrate the gaze at the place of the tip of one's nose and not be looking elsewhere. (6.13)



प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

praśāntātmā vigatabhīrbrahmacārivrate sthitah

मनः संयम्य मिच्चितो युक्त आसीत् मत्परः ॥

manaḥ saṁyamya miccīto yukta āsīta matparaḥ

Calm and free from fear, steady in one's vow of celibacy, having restrained one's mind, One should sit having fastened his thought on me, intent on me.

(6.14)

V. DEVELOPING WISDOM

कर्मण्यकर्म यः पश्येदकर्माणि च कर्म यः ।

स बुद्धि मान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

karmaṇyakarma yaḥ paśyedarmaṇi ca karma yaḥ
sa buddhi mānmanuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

One who sees inaction in action and action in inaction has understanding among men, disciplined in all actions he performs. (4.18)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

ātmaupamyena sarvatra samaṁ paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ॥

One who sees that everything is equally coming from oneself, whether it is suffering or happiness, is to be considered the supreme yogi. (6.32)



VI. FAITH IN AND SERVICE TO THE GURU: THE HIGHEST YOGA

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapi sarveṣāṃ madgatenāntarātmanā |
śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ ||

Of all the yogis, it is the one who, with his innermost soul devoted to me, faithfully serves me that I regard to be the most disciplined. (6.47)

VII. THE CULMINATION OF YOGA

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

praśāntamanasaṃ hyenaṃ yoginaṃ sukhamuttamam |

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

upaiti śāntarajasam brahmabhūtamakalmaṣam ||

Ultimate happiness comes to the yogi whose mind is tranquil, whose passion is calmed, who is absorbed in ultimate reality and free from all imperfection.

(6.27)



युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

yuñjannevaṁ sadā'tmānaṁ yogī vigatakalmaṣaḥ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

sukhena brahmasaṁsparśamatyantaṁ sukhamaśnute।।

The yogi who is always in this way perfecting himself, whose flaws are all eliminated, with ease arrives at the unending happiness of being in touch with ultimate reality. (6.28)

वर्भूतस्थमात्मानं सर्वभूतानि चात्मनि ।

sarvabhūtaṣṭhamātmānaṁ sarvabhūtāni cātmani।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

īkṣate yogayuktātmā sarvatra samadarśanaḥ।।

One who is fully perfected in yoga sees oneself in all beings and all beings in oneself. He sees everything as coming from the same source. (6.29)

