



MEDITATION AND ITS DIVINITY AS EXPLAINED BY BHAGAVAD GITA

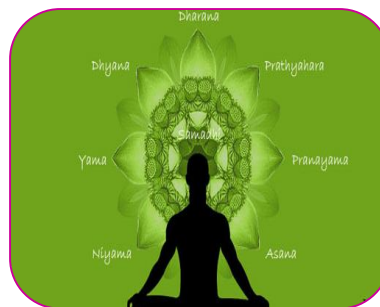
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ABSTRACT

Meditation is the spiritual and psychological practice to raise the human conscience from the inherent animal instinct to human instinct and further to divinity. It is distinct among different yoga practices. This article attempts to discuss the significance of Meditation and its divinity as explained by Bhagavath Gita. It also deals the subject with special focus to points such as Merits of Gita, Origin of Gita, Substance of Gita, Structure of Gita, Gita and the Indian Philosophy, Gita- an ethical prescription, Battleground of Mind with respect to Gita, Meditation and its Practice in Gita, Benefits of Meditation as given by Gita, Love and Compassion through Meditation. Sages held that the nearest noblest state of human is meditation in one form or another. Most of the Human sufferings are psychological. Meditation relieves psychological as well as physiological sufferings of the mankind. It brings calmness to the mind. In silence and stillness, bliss sprouts and springs. Today's selfish protectionism and materialism relentlessly chased out the inner peace. Individuals explode in stress. The only solution is the permeable individual peace. Meditation, the divine gift of the Indian Heritage is the only way to eradicate the sufferings of man and help him attain the real aim of his life viz. Self-realisation and Spiritual realisation. Holy Scripture Gita, which is meant not only for Arjuna, but for every living human being. The central theme of Gita is on human mind and its regulation by Meditation. And this is the underlying message of this article.



KEY WORDS: spiritual and psychological practice , Bhagavath Gita.

PREAMBLE

The Bhagavad Gita, which is in the great Indian Epic Mahabharatha, begins with the lines "Dharma Ksethre, Guru Ksethre..." Guru means wisdom and Kshethre means a place. Where wisdom waged a war to annihilate evil and ignorance is the place called Guru Kshetra. And it is also the 'Dharma Kshetra'. That means the wisdom thrives only in righteousness and both are inseparable. This is the back ground of the Holy Scripture Gita, which is meant not only for Arjuna, but for every living human being. The central theme of Gita is on human mind and its regulation by Meditation which is known as Dhyana in Sanskrit.

MERITS OF GITA

Devoid of greed and anger, to elevate the human to a moral plane is the aim of Gita. It is a repository of instructions to all human beings. Whoever learns and adopts it attains nobility and called the Yogi. Gita was first translated in English by the British East India Company. Eulogising the work, Lord Warren Hastings observed, "British domination over India may cease to exist; but if England imbibes the moral code of Gita, it would ever remain a glorious country.

ORIGIN OF GITA

Duryodhana who won the gamble exiled Pandavas for 12 years into the forest and further one year of 'agnanavas' (incognito). After the exile period, Pandavas sought their state back through Lord Krishna. But Duryodhana bluntly refused even an inch of Land leading to the epic battle of Mahabharata. On the first day of the battle, Arjuna saw his Gurus, brothers, grandfathers, relatives and teachers on the opposite side. He bemoans to his chauffeur Lord Krishna, that the sight of blood relatives in the opposite camp outrages him, weakens him and that a victory by annihilating such cognates and agnates would only be an unpardonable sin. At this crucial point, Lord Krishna counsels Arjuna. These conversations blossom as a great moral, philosophical and celebrated anthology of verses, known as the 'Bhagavad Gita'.

SUBSTANCE OF GITA

Tamil Poet Mahakavi Subramaniya Bharathi said that, though it was delivered in the battle field, it is not a manual of war, but a monumental moral code. Mahatma Gandhi said that, though it was apparently related to a war, ultimately it is the reflections of the intrinsic conflicts of a human mind. Bhagavad Gita, the divine prescription for salvation of mankind, is the greatest gift of grand epic Mahabharata. Eighteen chapters are the nectar of all Gita rendered by Lord Krishna to clear all confusions and delusions of Arjuna, the human symbol. To overcome all the mental conflicts and delusions, and to secure clarity and peace, the sixth chapter of Gita titled "Dhyana Yoga" prescribes meditation only. Gita details the grief of the great warrior Arjuna and it renders the salvations to get rid of human sorrows. It also helps to recognise and realise the Almighty through different slokas. This is the substance of Gita.

The structure of Gita

Bhagavad Gita consists of eighteen Chapters under Bhishma Parvath from 25 to 42 stanzas in the epic Mahabharata. It has 729 verses. First Six chapters deal on 'jeevatma', the second six chapters on 'paramatma' and the third six chapters integrates both concepts. It is notable that in the preaching of Gita, the render and the recipient both are Kshatriyas only. So it is appropriate to find the dramatic beginning of Gita in a battle scene to gain the royal attentions.

Gita and the Indian Philosophy

The study on the eternal relationship of the soul, nature and God is the focus of the Indian Philosophy. The Hindu scriptures and Philosophy has three prominent sources such as 1) Upanishads, 2) Bhagavad Gita and 3) Brahma Suthra. These three are the basics of the Hindu Philosophy and religion. In the present scientific era, one, who studies the Vethathriyan metaphysics, would agree on its resemblance with the concepts of Gita. Gita shows the path of 'Gnana Marg' and 'Dhyana Yoga' for the attainment of blissfulness. These concepts are further simplified and modernised by Vethathrium and made it light and popular among the ordinary folks.

Gita an Ethical Prescription

It is understood that Kama (miserliness), Krotha (anger), Lobha (greed), Moha (immoral sex behaviour), Madha (vanity) and Macharya (venjence) - these six sins are Duryodhanas - Arjuna the 'Jeevathma' and Lord Krishna, the 'Paramathma'; hence, it would be clear that Gita is a great philosophical metaphysics. The six behaviours are the veritable scourge of soul and they have to be shed for eternal elevation. Gita emphasises this truth in more than hundred verses. Battlefield locale is apparently selected to gain attraction but the innate details are only internal conflicts of human mind and it is not a war manual nor a history book but an exalted ethics code.

Battleground of Mind

A closer understanding would reveal that 'Gurukshetra' is nothing but the eternal strife of good and bad in the human mind. Battlefield is a metaphor for the struggle of life. Lord Krishna is Paramathma and

Arjuna is Jeevathma. The chariot in the battleground is the human body. The statue of monkey at the top of the chariot is mind. The five horses of the chariot are the five senses of the body. Duryodhana is the symbol of arrogance. The serpent in his flag is the 'Kundalini'. Hence this non-stop eternal mental conflict is 'Gurukshetra', as observed by Prof. Arulnidhi V. Palanisamy in his book titled "Bhagavath Geetha saral Vethathiriyam Explanation".

Meditation (Dhyana)

The sixth of the eighteen chapters of Gita deals on Meditation. The mind subtly couches in the soul without holding or seeking anything for self, in eternal peace and freedom, in equanimity is Meditation. This chapter vividly describes the minute details of the sitting posture, the method and its immense benefits. This synchronisation of soul and mind is also described by a few commentators as 'Athma Samyama Yogam'. Mahatma Gandhi in his Geetha discourses explains that this chapter also describes the techniques to control thoughts and the ways to attain 'siddhi' in Dhyana. Geetha holds that an individual who conquers his self with the power of his own soul and who treats bliss and sorrow equally is a sublime soul. For such an eminent person there are no distinction between foe and friend; alien and partner; sage and the sinner; dirt and gold. He treats them all equally.

**"Yada hi nendri yartheshu na karmasu-anushajjate
sarva- sankalpa- sannyasi ogarudhas tadochyate"**

When a man is not attached to the sense objects or to actions, having renounced all thoughts, then he is said to have attained Dhyana Yoga as stated in the fourth verse of this chapter. His holiness Ramakrishna says "The soiled mirror does not reflect the rays of sun, so the dirty mind does not irradiate the divine. Pure mind in renunciation, as a clean mirror would realise divinity."

Method of Practicing Meditation

Relieved of the six evils of kama, krodha, etc., the yogi, to secure at most bliss and 'siddhi' need to dwell in yoga of Meditation. The sixth chapter describes the methods elaborately. Who seek yoga should be in absolute isolation, bereft of desires and possession and with a restrained mind and body continuously engaged in meditation. The place need to be sanctified and 'Aasan'(seat) at moderate height (neither too high nor too low), secure with 'Kush grass', deer skin and a cloth, one over the other. "The yogi thus seated firmly, focus his mind in meditation with unswerving concentration. His body, neck and head to be in straight line and need to gaze at the tip of his nose. With celibacy, serene, fearless and singular mind, the vigilant yogi should abide in me in supreme peace" says Lord Krishna.

The Benefits of Meditation

With the restrained mind in consummation with soul, the yogi attains immortal bliss. In bliss, he gets the eternal peace. He eats in restraint and sleeps in moderations. The result of Meditation is the renunciation of material greed and sensuous pleasure. The flame does not flicker when not disturbed by the current of the air, so the restraint of thoughts secures the mind in unison with divine. Saint Adhisankara said "the mind sterilized by the practice of Samadhi, acquires the power to envision with divine." The resolute practice of Meditation stills the thoughts and mind rhymes with soul and enjoins eternal bliss. He never swerves from truth nor ducks in the face of distress. The supreme wealth is the gift of Meditation in unison with divine. Verses 20 to 23 of Chapter VI elaborate this.

**"Yunjannevam sadaatmanam yogee vigatakalamshah;
sukhena brahma-samsparsham atyantam sukham ashnute"**

The Yogi, always engaging the mind in the practice of yoga, free from sins, easily enjoys the infinite bliss of contact with Brahman (the Eternal).

Love and compassion

The yogi, who enjoys the benefits of Meditation, reaches a state to realize that all lives are part of divine and attains equanimity. He finds his soul in all beings and realizes that all are one as explained in the 31st verse of the sixth Chapter.

**“Aatmaupamyena sarvatra samam pashyati yo rjuna;
sukham vaa yadi dukham sa yogee paramo matah”**

He who, through the likeness of the self, sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi. When one is selfish, he cannot realize ‘Paramathma’. When selfish is renounced Divine is omnipresent. The one who responds to the joy and sorrows of others as of his own is a perfect yogi. Nothing can help a person to reach this elevated state other than Meditation. The mind that reveals everything as divine springs boundless love and compassion within. This is the ultimate dividend in divine practice which is sought after by the blissed souls.

CONCLUSION

To know the nature of the human mind, to pacify it and continue to retain the bliss of peace are the essentials of a yogic life. These achievements are possible only by the practice of Meditation. Hence most of the verses of ‘Bhagavad Gita’ dwell on these aspects. In verse 35, Lord Krishna enjoins continuous practice to control the restless mind. This is to secure the mind from the clutters of materials and from the sensuous pleasures, so as to harmoniously blend the mind with the soul. Moksha is the eternal bliss and peace that would be the ultimate attainment. The verses of Gita reinforce this truth endlessly. Those who by relentless practice and restraint in thoughts, with grit devotion and determination performs Meditation on the radiant ‘Brahman’, they surely attain the divinity. This certainty is fully guaranteed by Gita. Hence it can be finally realized that Meditation occupies the principal place in the verses of Gita. It is the easy and only way to attain salvation. Thus man can realize peace in life, bliss in state of mind and compassion to help all other beings. This is the ultimate resolution of Bhagavad Gita which is propagated by many enlightened souls in our times.

Vazhga Vaiyagam! Vazhga Vazhamudan!!

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