

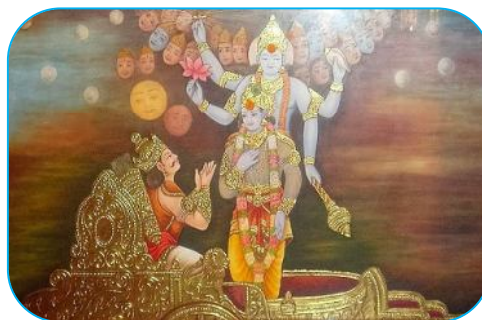


## “CONCEPT OF GOD, BHAGWATGITA AND YOGA PHILOSOPHY: A COMPARATIVE STUDY.”

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### 1. ABSTRACT

*This word explains His unmanifest form. This means that He exists in both forms. God here wants to fully manifest the forms. In reality He is the same, although He is called by different names and qualities. God, the Creator and Container of all beings. He does not depend on them but is connected to them. As the soul, He is eternal, formless and endowed with qualities, He is the divine person, the source of gods and great seers, He is the chief deity. On the other hand, the unerring person knows Him as unborn. The entire universe is pervaded by His unmanifest form and He Himself declares that He is omnipresent in this verse. God has manifested Himself in all beings. He is the beginning, middle and end of the entire universe.*



*In Yoga philosophy, God is the Supreme Being. He is above all individual beings and free from all defects. He is the ideal Being. He is the perfect Being who is eternal and omnipresent, omnipotent, omniscient and omnipresent. God is not subject to the torments of ignorance, ego, desire, aversion and fear of death. God does not suffer for results. God is always free and eternal. God is the helper of liberation. He is the supreme ruler of the world, the source of infinite knowledge and unlimited power; therefore he is different from other beings.*

**2. KEYWORDS :** God, eternal, omnipresent, omnipotent, creator.

### 3. INTRODUCTON

India is the land of spirituality. Veda, Upanishad, Bhagavad Gita Purana, Philosophy, Mahabharata, Ramayana, Gitanjali etc. everywhere we can find concept of God. Indian philosophy is divided in two schools first one is the atheist school which are Cārvāka, Jaina and Bouddha. The second one is the theist schools which are Nyāya, Vaisesika, Sāṅkhya, Yoga, Mimāṃsā and Vedānta. Three atheist schools of Indian philosophy do not believe in the existence of God<sup>1</sup>. Moreover we can see some differences in some theist schools of Indian philosophy such as Sāṅkhya and Mimāṃsā do not admit it too. But Nyāya, Vaisesika, Yoga and Vedanta believe in the existence of God.

The name Bhagavadgita is song of Ishwar. The word Bhagvad means wealthy and Gita means song. So it is the song of God. It is composed in the form of poem. It contains many key topics related to the Indian intellectual and spiritual tradition although it is commonly edited as an independent text. Bhagwat Gita became a section of a large Indian Epic named Mahabharata, the longest Indian epic.

There is a part in the BhishmaParva 23<sup>rd</sup> to 40<sup>th</sup> chapters of the Mahabharata are consisting of eighteen brief chapters and 700 verses. It is also referred Gita for short. The Bhagwat Gita was written at some points between 400 BCE to 20 CE"<sup>1</sup>. Another source according to Arya Bhatta it is 5154 years ago. Like Vedas and the Upanishads Bhagavad Gita is unclear about its author. However the credit for this text is traditionally given to a man named Vyas who is more of a legendary than an actual historical figure.

### 1. Material

In the present work I have tried to gather my material as far as possible from the original standard English interpretations of Bhagavadgita and other philosophy books. In this connection the library of my department has been of great use to me.

### 2. Method

Methodology of the article and tools is used are descriptive, analytical, critical, comparative along with explorative approach confined with textual analysis.

### 3. Result :

Bhāgavadgītā is a primitive topic, this topic has been studying and analyzing traditionally and should be in the future. In this circumstance this research will help to understand the prime tattva about life and the world. This research will enlighten the society which has become confused and puzzled in the present time with the false interpretation of religion and Ishvara.

## 4. DISCUSSION

### a. Concept of God in Gita

The manifestation or form of God is perceived by the mind, intellect and senses, and His unmanifest or formless form is not known by the mind, intellect and senses. By using the word "maya", God explains His manifested form, and "avyaktamurtyana" <sup>2</sup>

This word explains His unmanifest form. This means that He exists in both forms. God here wants to fully manifest the forms. In reality He is the same, although He is called by different names and qualities. God, the Creator and Container of all beings. He does not depend on them but is connected to them. As the soul, He is eternal,<sup>3</sup> formless and endowed with qualities, He is the divine person, the source of gods and great seers, He is the chief deity. On the other hand, the unerring person knows Him as unborn. The entire universe is pervaded by His unmanifest form and He Himself declares that He is omnipresent in this verse. God has manifested Himself in all beings. He is the beginning, middle and end of the entire universe. He is the seed of all. This means that there is nothing in the entire universe except Him. By saying that He is the beginning, middle and end of all beings, God has given the essence of His divine glory. Just as ornaments made of gold are nothing but gold, although they may have different names and forms as ornaments within them, similarly, all beings are born from Him, they live in Him, in different forms and they merge in Him. Among the celestial bodies like the moon, stars and fire, the Lord is the radiant sun, by whose light they all shine.

The Lord is the glory of the forty-nine Maruts (wind gods). Because of that glory, the king of the gods, Indra, divided the embryo of Diti into forty-nine parts, but without being destroyed, the embryo became forty-nine from one. Lord Krishna is the lord of the twenty-seven stars called the moon, such as Ashwini, Bharani and Krittika etc. The last deity is Shasthi. Whatever difference there is in that divine glory belongs to the Lord.

"Of vedas I am the samaveda; of the Gods I am Indra; Of the senses I am mind and of beings I am consciousness"<sup>4</sup> Among the four Vedas, the Samaveda is the most suitable for music. It describes the glory of the Lord in the form of the glory of Indra. Therefore, the Samaveda is the divine glory of the Lord. Among all the gods, Indra is the chief, subordinate to the Gods. Therefore Lord Krishna refers to him as His divine glory. The five senses function properly only if the mind is with them. If it is deviated,

they cannot function properly. Therefore the mind is considered to be the divine glory of the Lord. The difference between a living person and a dead person is that the former has consciousness (life, energy), while the latter has no consciousness. Therefore this consciousness is the divine glory of the Lord. Whatever difference there is in the divine glory is that of the Lord.

Shankara is the lord of the eleven Rudras like Hara, Bahurupa and Tryambaka. They are the givers of joy to others. Therefore Shankara is called the divine glory of the Lord. Kubera is also the lord of the demons and the asuras. He is also the lord of incomparable wealth, therefore he is called the divine glory of the Lord. The god of fire is the lord of the eight Vasuds like Dhar, Dhruva and Soma. The god of fire is the mouth of the Lord through which the offerings reach the gods. Therefore he is the divine glory of the Lord. Of all the mountains consisting of mountains of gold, silver and copper, the golden Meru Mountain is the most important. It is a storehouse of gems and diamonds. Therefore, this mountain is His glory. Any difference in these divine glories belongs to the Lord. Therefore, in all these glories, only He should be thought of.

### **b. Concept Of God In Yoga Philosophy:**

After Nyaya-Vaisesikaas theist philosophy accordingly comes Samkhya and Yoga. As comparatively from Sankhya the Yoga is atheistic. Sankhya narrates only about Prakriti and Purusha. According to yoga the God exists as practical as well as theoretical. However Patanjali himself has not solved any theoretical problem with the help of God. For him God has more a practical value than a theoretical one. Meditation on God is considered to be the greater practical value than the theoretical value because it is a portion of practical yoga. By the way this practical yoga leads to Samadhi yoga or the restraint of the mind.

In Yoga philosophy, God is the Supreme Being. He is above all individual beings and free from all defects. He is the ideal Being. He is the perfect Being who is eternal and omnipresent, omnipotent, omniscient and omnipresent. God is not subject to the torments of ignorance, ego, desire, aversion and fear of death. God does not suffer for results. God is always free and eternal. God is the helper of liberation. He is the supreme ruler of the world, the source of infinite knowledge and unlimited power; therefore he is different from other beings.

Yoga accepts the existence of God. Patanjali's interest in God seems to be practical, but later yogis have also shown theoretical interest in Him and have tried to prove His existence as a necessary philosophical hypothesis. Patanjali defines God as a special kind of being who is always free from suffering, action, influence and impression. He is eternally free and has never been bound and has no possibility of being bound. He is above the law of karma. He is omniscient, omnipotent and omnipresent. He is the embodiment of perfection. He is the purest knowledge. He is the teacher of the sages (sapurushasampiguru) and the teacher of the Vedas. 'Om' is his symbol. Devotion to God is one of the surest ways to attain concentration.

But the God of Yoga is not the creator, preserver or destroyer of this world. He is only a particular Purusha. He does not reward or punish souls. Innumerable Purusha and Prakriti, all eternal and supreme, are there to limit Him. He cannot grant liberation. He can only remove obstacles to the upward progress of the devotees<sup>5</sup>. He has nothing directly to do with the bondage and liberation of purusas. Ignorance makes the bondage and discrimination between Prakriti and Purusha. The aim of human life is not union with God, but separation from the Purusha and Prakriti.

Patanjali's system of yoga should not be confused with magic, tantra and self-hypnosis. It is a great system of spiritual discipline and is accepted in all branches of Indian philosophy except Charvaka. It is based on the metaphysics of Samkhya and provides us with a practical path of purification and self-control to realize the true nature of man.

### **c. CONCLUSION**

In Bhagavad Gita, there is great fund of knowledge. Not only a single person but the whole world can enjoy the knowledge. Gita has been giving knowledge for long long ago to this mankind. With the discussion of God Ramanuja trying all around to teach every one that, God is the Supreme Being. Nothing can happen without His will.

Bhagavad Gita gives us every kind of knowledge, such as ethics, spirituality, relations etc. Knowledge of Gita shows us the way to Moksha and the knowledge of God.

In Yoga philosophy, God is the Supreme Being. He is above all individual beings and free from all defects. He is the ideal Being. He is the perfect Being who is eternal and omnipresent, omnipotent, omniscient and omnibenevolent. God is not subject to the torments of ignorance, ego, desire, aversion and fear of death. God does not suffer for results. God is always free and eternal. God is the helper of liberation. He is the supreme ruler of the world, the source of infinite knowledge and unlimited power; therefore he is different from other beings.

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