



# The Science of Yoga and Bhagavad Gita

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## Abstract

Mental health is defined as the absence of psychological disorders and it is important for a person to keep his health harmonious. Mental health is not a matter of present-day society, it has been considered through yoga and meditation. It is true that yoga and meditation provide positive energy to the person and teach a person to make a connection with individuality and its ultimate source. The concept of mental health is very widely described in our ancient treasure- The Srimad Bhagavad Gita. By entire science of yoga, it is described through Arjuna's enquiry and Shri Krishna's responses. Throughout Bhagavad Gita chapter 6 namely Abhyas yog is totally based on yoga and meditation. Gita has advocated that mental health can be obtained through mental control or dhyana or meditation which are the energetic styles of yoga. Gita also describes the characteristics of yogi and types of yoga as depicted in each chapter. In this way a man can develop his mental health through Visada Yoga, Sankhya Yoga, Karma Yoga, Jnana Yoga, Karma-Vairagya Yoga, Abhyasa Yoga, Paramahansa Vijnana Yoga, Aksara-Parabrahman Yoga, Raja-Vidya-Guhya Yoga, Vibhuti-Vistara-Yoga, Visvarupa-Darsana Yoga, Bhakti Yoga, Ksetra-Ksetrajna Vibhaga Yoga, Gunatraya-Vibhaga Yoga, Purusottama Yoga, Daivasura-Sampad-Vibhaga Yoga, Sraddhatraya-Vibhaga Yoga and Moksa-Opadesa Yoga. They are the sources of self-actualization and ways to enjoy a perfect life.

## INTRODUCTION

### The Significance of Yoga

The term "yoga" is frequently used to refer to a set of exercises and meditation techniques. However, the profound spiritual value of yoga in its original form has been lost in the body-centered society of today (<http://swamimukundananda.org/>). The verb root Yuj, which meaning to join or to connect, is where the Sanskrit\* word yoga originates [Carr, A, (2004); Gambhirananda, S, (2000); and Seligman, M, (2004)]. An apparent question comes up when we discuss connecting or connection: to connect what with what? The term "connection" itself suggests that two distinct entities must exist apart from one another and be linked to one another. These beings are the human consciousness and the universal Supreme awareness, according to the ancient Vedic scripture Bhagavad Gita. While some refer to this universal consciousness

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as an all-encompassing force, the majority of theists believe that God is this Supreme awareness. These two seemingly incompatible ideas are expertly combined in Vedic philosophy. It clarifies that there is unquestionably a universal force that permeates everything. However, the simple fact that energy exists suggests that there must also be an intelligent entity known as the energetic, who is the energy's possessor and controller. The spirit soul that is inside each of us is a manifestation of our own consciousness or energy, and this soul is a component of the Supreme Soul, the Supreme Energetic, or God. Yoga aims to establish a connection between the person and the universal energy, or, to put it another way, (Parks K.M, Steelman L.A 2008 & Saatcioglu F 2013) between the individual and its ultimate source, the Supreme Being. We do not become one with the Supreme by merging into Him through yoga or divine oneness with Him. We do become one, but in terms of quality rather than quantity, according to the Bhagavad Gita. This unity is not corporeal but spiritual. For instance, sensing sugar's sweetness rather than actually becoming sugar is the ideal realisation of sugar. In a same vein, the complete divine union implies that we retain our uniqueness while uniting with the Supreme in a profound, everlasting, intimate, and loving relationship in which we partake of its nectar.

## What is Bhagavad Gita?

Translated literally, Bhagavad Gita means Song of the Absolute. It is a dialogue between Arjuna and Krishna that happened on a battlefield in 3000 B.C. Arjuna is a representation of a common living being like ourselves, while Krishna symbolises the Supreme Being. The entire science of yoga is disclosed through Arjuna's inquiries and Krishna's responses. It is regarded as a science since it provides a methodical, step-by-step explanation of the yoga concept. It explains to us the precise steps involved in following the Yoga routines as well as the outcomes of various practices. Nowadays, yoga is sometimes misconstrued as a method of improving one's physical posture in order to achieve excellent health. The sage Patanjali first methodically arranged yoga as a set of physical exercises in his Yoga Sutras. The Bhagavad Gita's chapter 6 (entitled

Abhyasa Yoga) also discusses yoga. Good health is merely a byproduct of this endeavour; the original goal of yoga was to connect one's consciousness to the Supreme awareness through control over one's body, mind, and senses. Abhyasa Yoga is meant to assist in concentrating one's thoughts on the Supreme as a healthy body corresponds with a healthy mind (Huppert, F.A, 2009 & Carr, A, 2004).

Sadly, the majority of people do not study the Bhagavad-gita, which is commonly regarded as a yoga sutra or manual. The Gita's Sanskrit nomenclature terrified prospective yogis, at least in Western countries, so much so that they put the book down to be studied later. While that attitude makes sense, let's examine the Gita's yoga lessons and see why it has been regarded as one of the most significant yoga texts for millennia. It is important to mention right away that the definition of yoga is "linking with God." This suggests that the spiritual path, in whatever form it takes, should be a part of any true yoga practice.

## Meditation: Mind-Restraining

Krishna states that mastering mental control, or dhyana, or meditation, is the foundation for both the contemplative and energetic styles of yoga:

यदा विनियतं चित्तमात्मन्येवावतिष्ठते |  
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा || 18||

yadā viniyatam chittam ātmanyevāvatiṣṭhate  
niḥsprihaḥ sarva-kāmebhyo yukta ityuchyate tadā

## Meaning

One is considered to have reached yoga when their fully disciplined mind rests in the Self, free from yearning for any pleasures.

## Explanation

Man achieves Moksha, or freedom from all the negativities and evils of human existence, at the precise instant when the mind merges with Atma. Here, three facets of Yogasiddhi are discussed: (1) union with Atma; (2) control of mind; and (3) desirelessness. The Vedanta describes the identical procedure under three different names: (1) Vasanakshaya, (2) Manonasa, and (3) Tattvajnana. One is carried out by the others; that is, the Atmajnana is realised when

all wants are eliminated from the mind. The intellect, together with its inclination towards material pleasure, is eliminated when Atmajnana dawns.

The chains that tether humans to samsara are their desires. Dhyana cannot occur when these cravings are causing mental disturbance. When wants are eliminated by discriminating and dispassion, the pure mind naturally unites with Atma, the source from whence it originated. Without exception, all desires ought to be relinquished.

The Self should be the one site of focus for the mind, and it should stay there. It is drawn away from the meditation target with the least amount of distraction. Everything else should be completely excluded from the mind and just rest in Atma. The mind naturally settles into its own source, Atma, when there are no desires or other distractions.

Yogarudha is one such yogi who rests firmly in Atma. He has become one with the Almighty Self.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता |  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः || 19||

yathā dīpo nivāta-stho neṅgate sopamā smṛitā  
yogino yata-chittasya yuñjato yogam ātmanah

### Meaning

A yogi's disciplined mind stays steady while meditating on the Supreme, much as a lamp in a windless region does not flicker.

### Explanation

In meditation, the yogi's mind is likened to a steady light housed in a windless environment. The picture is fitting and engaging. Yoga practitioners' minds are solid and bright with wisdom, much like a lamp. Perfect self-control closes the windows of the senses through which the objective world enters the mind and causes destruction, keeping the mind stable and robust during meditation. The Self is plainly mirrored in a pure peaceful mind, just as the Sun's orb is clearly reflected in a lake that is perfectly tranquil and free of ripples or waves. The gusts of desire blowing incessantly, like the light in a windy location, cause the impure mind to be unstable and restless.

A yogi is said to be well established in yoga when he has disciplined his mental activities and found himself in transcendence, free of all material wants.

The transcendentalist, whose mind is under control, is ever-steady in his meditation on the transcendent self, just as a lamp in a windless region does not wobble.

Krishna acknowledges that this type of meditation is challenging, yet it is achievable with great effort:

श्रीभगवानुवाच |  
असंशयं महाबाहो मनो दुर्निग्रहं चलम् |  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते || 35||

śhrī bhagavān uvācha  
asanshayam mahā-bāho mano durnigraham chalam  
abhyāsenā tu kaunteya vairāgyeṇa cha grīhyate

### Meaning

Without a doubt, O powerful Arjuna, the mind is restless and difficult to regulate, but it may be controlled with practice and detachment, O son of Kunti.

### Explanation

Here, the Lord acknowledges that the mind's restless propensity makes it extremely difficult to restrain. However, there's no need to give up. It can be managed with dispassion and practice. The best educators emphasize that there are strategies for getting above obstacles related to mental control. The Lord acknowledges Arjuna's restless mind but reassures him that discipline and dispassion are the keys to controlling it. When one is equipped with a more powerful weapon, one does not have to be afraid of an enemy's strength. Even if the elephant is powerful, holding the iron rod will suffice. Though tigers and lions are powerful animals, so what? All you need is a strong gun to defeat them.

Therefore, the Lord desires that his follower resist giving in to fear and the power of their thoughts. Even so, it's not insurmountable. Do you really think climbing Mount Everest is easy? However, man has stepped foot on the snow-capped top. Is landing on the moon not a challenging task? Nevertheless, man set foot on the moon. The accomplishments of humanity demonstrate that challenges are not insurmountable. It is therefore not impossible to transcend the nature of the mind, whatever it may be. For everyone who aspires to follow a spiritual path, this section of the Gita is crucial. The Lord explains here the mind and its conquest. The mind

is the enslaved entity that has been subjecting man to the agony of earthly existence since the beginning of time, that has resulted in an endless cycle of births and deaths, and that powerfully stands in the way of man realising his true Self. Every seeker should be inspired by the Lord's inspirational message to gather themselves and gird up their loins in order to conquer the seemingly insurmountable challenge in their path to spiritual glory.

The Lord responds, "Practice (abhyasa) and dispassion (vairagya) are the two ways in which the mind can be controlled." Patanjali voiced a similar opinion.

असंयतात्मना योगो दुष्प्राप इति मे मतिः  
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः

asaṅyatātmanā yogo duṣṭprāpa iti me matiḥ  
vaśhyātmanā tu yatatā śhakyo 'vāptum upāyataḥ

### Meaning

A guy who lacks mental control will find it difficult to practise yoga, but one who has mental control and works hard using the right methods can succeed. This is what I think.

### Explanation

The Lord makes it very evident that self-control is a prerequisite for connection with Atma. The only person who can reach the Supreme Being is the sage with a calm mind. Whoever has the greatest desire should use all of the tools at his disposal to govern his thoughts in accordance with his mental inclination. The objective world holds man in a tragic grasp that the mind must release. It is time to loosen the bonds. The mind should, in one way or another, free itself from the kind of bondage to the outside world through discrimination or dedication, study of the sastras, the teachings of the Guru, personal experience, or observation of other people's life. It won't be able to go inward to its own source, the Atma, until then, at which point yoga becomes feasible.

The Lord has already said that the mind could be subdued by discipline and dispassion. Once more, he emphasises the need for practice by employing the word "striving" (yatata). It is impossible for the feeble-willed, uninterested, indolent, and careless to succeed in anything, let alone in spiritual issues. It is imperative that practice be constant

and sincere. Here, the Lord imparts yet another crucial concept: "skillful proceeding" (Upayatah). Dealing with the mind requires cunning and ability. A simply arid disciple might not produce satisfactory outcomes. When facing a formidable foe, skill becomes essential as firmness may not always be effective. In one's spiritual life, one should also be a skilled strategist. For tactical purposes, the great commanders advance or withdraw their armies and ultimately win. Therefore, one should approach the mind as a lethal enemy that must be vanquished by decisive action, skill, or force. The sole goal for the seeker should be to comprehend the unique inclination of his own mind and bring it to a condition of restfulness in whatever manner he deems most appropriate.

Let people trust in what the Lord says. Since the Lord is assisting the candidate in this holy endeavour, there should be no doubt regarding the attempt's success. Through His Grace, the Sadhaka will undoubtedly gain discrimination and dispassion, and self-realization will be made feasible for all seekers, even during this lifetime.

Undoubtedly, controlling a restless mind is extremely tough, but it is achievable with the right techniques and a detached mindset. It is hard work to become self-aware for someone whose mind runs wild. However, success is guaranteed to the one whose mind is under control and who strives using the right methods. That's what I think.

The sixth chapter's lines ten through fourteen are where Krishna expands on the "appropriate means," and this is when we start to realise just how hard it is to practise this kind of meditation. The yogi needs to develop the ability to meditate continuously, uninterrupted, and in complete seclusion. The yogi has to completely control his mind, free from desires and possessiveness. He has to make himself a clean seat, not too high nor too low, covered with kusha grass, fabric, and antelope skin.

The Gita advises that he has to learn to make his mind one-pointed while sitting in this particular position, limiting any distracting ideas or sensory pleasures. The sole purpose of the yogi's meditation practice should be self-purification; there should be no hidden agenda. He must be calm, courageous, and above any lustful thought, holding his head,

neck, and base of his body straight and simply looking at the tip of his nose. Krishna states that he had to sit in this manner, limiting his thoughts, thinking solely of God, totally committed to the Supreme. Krishna refers to this technique as raja-yoga as it was once used by rajas, or mighty monarchs. Breath control, or pranayama, is the central component of this technique and is used to regulate the body's energy, or prana. Breath control was a useful technique for calming one's emotions, reining in physical cravings, and concentrating on the Absolute, combined with complex sitting positions (asana). However, most people find this introspective style of yoga—known now as hatha-yoga and systematised in Patanjali's yoga sutras—to be too challenging, at least if they want to do it correctly. By the end of the sixth chapter, Krishna states this quite clearly.

Nevertheless, He suggests practicing action yoga, or karma-yoga, in addition to contemplative yoga. And this can become confusing for the majority of Gita readers. Which is He advocating, action in perfect consciousness or the severe discipline of sitting and meditation? Is hatha-yoga recommended by the Gita, or not? Is it stated in this most sacred of writings that one must approach the Supreme by labour or does it accept the way of contemplation? Arjuna does, in fact, admit to being confused in two of the Gita's chapters: Arjuna wonders if Krishna is calling him to act in Krishna consciousness or is He telling him to give up on the world? A careful reading of the Gita reveals a hierarchy, a kind of yoga ladder where one studies yoga with a serious interest at first (called abhyasa-yoga) and progresses to bhakti-yoga, or devotion to the Supreme, if they are successful. The Gita's intermediate levels, of which there are several, are all quite intricate, and most contemporary Western practitioners give up on it at this point.

## Stages of Yoga

It is reasonable to ask why, in one portion of the Gita, the contemplative and active methods to yoga (together with all its corollaries) seem to be interchangeable, while in another, they are arranged in a hierarchy. The Gita uses a glossary of yogic terms that can be confusing, therefore that's where the answer is found. When we acknowledge that the

Gita use diverse terminology for yoga that, in reality, pertain to the same concept—that is, that all yoga systems are variations of bhakti-yoga—the entire topic becomes clearer. The primary distinctions are in the focus. For example, bhakti-yoga is called karma-yoga when the practitioner believes that the first word in the hyphenated combination is more important. In karma-yoga, the practitioner is tied to a specific type of work and yearns to perform work (karma) for Krishna. Yoga is subordinate to karma. But rather than being simply karma, the work might also be called karma-yoga, because it is geared towards God. This also holds true for all other systems of yoga.

The first term in the hyphenated phrase bhakti-yoga, bhakti, signifies love of devotion. When a person is in love, they become unselfish and prioritise their beloved over their own desires. As a result, the second component of the compound—yoga—also comes into focus: connecting with God supersedes personal desires. The hyphenated compound's first and second words merge into one: "full connection" (yoga) and "real love" (bhakti). Because of this, bhakti-yoga is the pinnacle of the yoga branch.

While jnana-yoga emphasises concentrating one's knowledge (jnana) on the Supreme, karma-yoga emphasises working (karma) for the Supreme. Practicing dhyana-yoga entails reflecting on the Supreme, the goal of buddhi-yoga is to focus the intellect (buddhi) on the Supreme; on the other hand, bhakti-yoga, the ultimate yoga, arises when devotion (bhakti) is prioritised in connection to the Supreme. Whatever the form, the fundamental idea of yoga is to focus our efforts on connecting with God.

Various Systems of Yoga in the Bhagavad Gita  
The Bhagavad Gita covers all of the various paths to union with the Supreme, of which Abhyasa Yoga is only one. Since every one of the Bhagavad Gita's eighteen chapters covers a different method of attaining union with the Supreme, the titles of each chapter conclude with the term yoga. The specific Yoga method that each chapter of the Bhagavad Gita discusses is briefly summarised here. For a comprehensive understanding, interested readers might refer to the Bhagavad Gita directly.

### **Visada Yoga**

The Path of Dejection is known as Visada Yoga. Here, on the battlefield, Arjuna is depressed to a great extent and uncertain about his responsibilities. Then he goes to Krishna to ask Him for advice. In reality, we are all Arjuna fighting a losing struggle in life. When we are completely demoralised by the afflictions of this life, we frequently turn to spiritual direction as well. This is known as the Yoga of Dejection for this reason.

### **Sankhya Yoga**

The Analysis Path. It explains how to use reasoning and logical analysis to comprehend the Absolute. Thinkers and philosophers might like this kind of yoga.

### **Karma Yoga**

The course of action. Actions and reactions are discussed. Personal pleasure activities have the potential to lead to bondage. One can be set free and made a connection to the Absolute by engaging in actions that are offered as a sacrifice, a service, or a duty without attachment or aversion.

### **Jnana Yoga**

The Knowledge Path. The transcendental knowledge regarding the form, birth, and actions of the Supreme Being is covered in this chapter. It also emphasises that knowledge of the Supreme must come from the Supreme Being Himself and be acquired through disciplic succession. In the same way that an athlete must receive the proper instruction from a legitimate coach in order to reach peak performance, a yoga practitioner must seek the guidance of a legitimate spiritual master. That is the only way to correctly link oneself to the line of self-realized Yogis that ascends to the Supreme.

### **Karma-Vairagya Yoga**

The Renunciation of Action Path. This chapter is also known as Karma-Sanyasa Yoga. It clarifies what constitutes real renunciation, who is the doer of action, and what constitutes inaction. Genuine renunciation goes beyond a mindless disengagement from labour. Real renunciation entails serving the Supreme rather than oneself.

### **Abhyasa Yoga**

The Road of Experience (in Self-Regulating). This chapter is also known as Astanga Yoga, or the Path of the Eightfold Mystic Processes, or Dhyana Yoga, or the Path of Meditation. This specific type of yoga is what we mean when we refer to it as a system of physical exercises. Controlling one's body, mind, and senses is the means by which this yoga seeks to unite one's consciousness with the Supreme Consciousness. Asana (postures), pranayama (breath control), yama (don'ts), niyamas (do's), pratyahara (withdrawal of senses), dharana (concentration), dhyana (meditation), and samadhi (trance) are the eight progressive levels of self-discipline.

### **Paramahansa Vijnana Yoga**

The Ultimate Truth's Path of Realisation. This chapter is also known as the Path of Wisdom, or Vijnana Yoga. It explains how to realise the material and spiritual energies of the Supreme and how to work with them to accomplish the Supreme.

### **Aksara-Parabrahman Yoga**

The Imperishable Brahman Path. The nature of material activity, the nature of living things, and the ever-changing nature of material manifestation have all been covered here. This chapter also shows us how to remember the Supreme when we pass away in order to maintain our connection to Him.

### **Raja-Vidya-Guhya Yoga**

The Royal Knowledge's Most Secret Path. Here, commitment has been identified as the most crucial way to establish a connection with the Supreme. The Supreme is extremely happy to receive personal devotional worship from someone since He is a person. In return, He bestows benefits and offers His protection to His followers.

### **Vibhuti-Vistara-Yoga**

The Road of Opulence's (of the Absolute) Manifestation. This chapter explores how to recognise God as the source of everything, as well as the splendours of the Supreme across the cosmos.

### **Visvarupa-Darsana Yoga**

The Path of Vision of the Universal Form is known as

Visvarupa-Darsana Yoga. It tells us how the Supreme Being is present throughout the cosmos and how we can become closer to Him by realising that He is present in everything.

### **Bhakti Yoga**

Bhakti Yoga, often known as the Love or Devotion Path. It talks about the ways that devotional service and loving relationships can help one connect with the Supreme. This is the purest kind of yoga, according to the Bhagavad Gita, and we shall revisit it when our conversation is over.

### **Ksetra-Ksetrajna Vibhaga Yoga**

The Fields' Path and the Fields' Knower. Prakriti-PurushaViveka Yoga, which means "the Path of Nature, the Enjoyer, and Consciousness," is another term for this chapter. How to relate to the Supreme through these three facets of His energy is covered in this chapter.

### **Gunatraya-Vibhaga Yoga**

The Path of the Three Divisions of Modes is known as Gunatraya-Vibhaga Yoga. Three modes exist inside material nature: Rajas, or the mode of passion, Tamas, or ignorance, and Sattva, or the mode of goodness. The attributes of the goodness mode are composure, compassion, patience, discipline, and calmness. Anxiety, a need for control, attachment and aversion, and other traits are included in the passion mode. Anger, fear, drunkenness, sloth, and so on are signs of the ignorant mode. This chapter explains how we are influenced by one or more of these modes at all times and how we can rise above them to establish a connection with the Absolute.

### **Purusottama Yoga**

"The Path of the Supreme Enjoyer" is Purusottama Yoga. How the Supreme Being is also the Supreme Enjoyer is explained in this chapter. The only way for any other living thing to experience joy is to work for the enjoyment of the Almighty, rather than attempting to enjoy themselves.

### **Daivasura-Sampad-Vibhaga Yoga**

Sampad-Daivasura-Vibhaga The Way of Divine and Demonic Qualities is Yoga. It calls upon the virtues of a Yogi. It also discusses characteristics like passion,

envy, illusion, and other things that stand in the way of practicing yoga.

### **Sraddhatraya-Vibhaga Yoga**

The Path of the Three Divisions of Faith is known as Sraddhatraya-Vibhaga Yoga. It talks about the three forms of virtue, passion, and ignorance and how they relate to becoming closer to the Supreme through nourishment, sacrifices, austerity, and charity.

### **Moksa-Upadesa Yoga**

The Way of Advice for Emancipation is known as Moksa-Opadesa Yoga. A prerequisite for achieving yoga perfection is renunciation. This chapter emphasises that a true renunciate is not merely a monk who works indifferently but rather one who works only in accordance with his or her vocation, free from attachment to the outcome. By working in this consciousness, one can finally accomplish dedication, the highest path to the Supreme, and be freed from the cycle of action and reaction. Three Mainstream Yoga Systems Three of these yogas are thought to be the most well-known: Jnan yoga, also known as the path of knowledge; Karma yoga, often known as the path of action; and Bhakti yoga, also known as the path of devotion. The Bhagavad Gita focuses on Karma Yoga in its first six chapters, Bhakti Yoga in the next six, and Jnan Yoga in the final six.

### **Scaling the Ladder**

First of all, we might note that the Gita affirms the validity of all conventional yoga styles, stating that their common goal is to establish a connection with the Absolute. But the Gita establishes a hierarchy as well: Study, comprehension, and meditation (dhyana-yoga) come first. These result in profound philosophical reflection and, ultimately, wisdom that leads to renunciation (sannyasa-yoga). Renunciation opens the door to karma-yoga, bhakti-yoga, and the appropriate application of wisdom (buddhi-yoga). All of this necessitates a deep inner growth, which starts with realising that dualism and the material world are transient. Aspiring yogis gradually practise internal renunciation, which ultimately entails giving up the desire for the fruits of one's labour (karma-phala-tyaga) and completing the work itself as an offering to God (bhagavad-artha-karma), realising

that the world of matter will eventually end and that birth leads to death all too quickly.

The “perfection of inaction” (naishkarmya-siddhi), or release from the shackles of works, is attained by this detached action technique (karma-yoga). One learns to labour as a “agent” rather than a “enjoyer”—that is, one learns to work for God, on His behalf—and therefore is released from such bondage. This is the central lesson of the Gita, and Krishna walks Arjuna (as well as all of us) through every stage of the yoga practice in its pages.

## CONCLUSIONS

Yoga appears to have potential in enhancing the mental health of the general public. It is reasonable, easily obtainable, economical, and promotes independence. Yoga is a community-supported and individually health-promoting practice that can be done in groups. It has a community component, just as other holistic activities like tai chi, qigong, meditation, and so on. Workplaces, schools, and other group settings have demonstrated the benefits of yoga practice for mental wellness among their members (Hartfiel N, Havenhand J, Khalsa SB, Clarke G, and Kraye A. 2011). Yoga helps practitioners feel more at peace within, even though it doesn't address the societal factors that contribute to mental illness. It seems that the secret to yoga's capacity to help people feel more at ease is deep, steady breathing combined with movement and other elements of the practice. It achieves the three goals of lowering costs, raising quality of treatment, and enhancing health. In a recent article, it is questioned if there is enough data to support family doctors' recommendations for yoga among their patients. According to the evidence, yoga can help with anxiety and depression symptoms (strongest recommendation [SOR]: B, based on systematic

reviews of randomised controlled trials [RCTs] with a high degree of heterogeneity). When yoga is used as an adjuvant treatment or on its own, it can often improve total symptom scores for depression and anxiety by approximately 40%, according to several RCTs with a variety of study groups and yoga interventions. There are no known negative side effects from it. Yoga is sometimes taught for free, as in the case of yoga clubs in India and other nations. Yoga may not be for everyone, but most people—with or without mental health issues—may experience greater mental calm and relaxation through consistent practice.

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