



The light of Shrimad Bhagavad Gita--- Tuning, Sura Samya Yoga, the Yoga of Harmony

ABSTRACT

The paper submitted herewith tries to listen, understand and explain the sound of Shrimad Bhagavad Gita which teaches us the equanimity. In accordance with the verbal suggestions from Shri Krishna to Arjuna, in the empty state of ego, the body, mind, life and individuality are surrendered to the mind centre or the central thinking power and maintaining the mentality of being the right person to be happy when the work is successful and not being sad when the work is failed, if the mind is the same in all situations, the sense of equanimity is created.

This tuning into higher conscious becomes a tool for operation of spiritual, divine and material projects also. When the individual consciousness is established in the higher true consciousness through this tuning or harmony, a person can realise that he is truly enjoying everything.

Keywords: equanimity,yoga,peace, harmony, tuning, literature, music, painting, melody,balance.

INTRODUCTION

In art,poetry, literature the experience of enjoying the equally distributed rasa of many different rasa combinations arises. the rasa-evoked reactions of this experience such as happiness, sorrow, suffering, pain, grief etc., can be equally tolerated and accepted in art, poetry, literature because their consumers enjoy a self absorbed mind. There is no self centered or self possessed mentality. So removing the ego is the key to making mental disorders like sadness, suffering, pain, grief etc., equally acceptable.

TUNING OR SURA SAMYA YOGA

In general nature though rules are necessary but they are not extreme. Following these general rules of the lower nature, the human body is not prepared to accept and tolerate the reactions of sorrow, suffering pain,grief etc.

When man is physically afflicted with pain, suffering, disease etc., he naturally does not want to acknowledge them and in general, his vital tendency is to reject any form of pain, suffering, illness and to deny their causes also.

Materially, through medical science we have also obtained some medicines which physically alleviate pain, suffering and disease. But the interesting thing is that when people are psychologically tortured by pain, tribulation etc.,our materialistic thinking tries hard to alleviate them with medicine.

In this case, in the empty state of ego, the body, mind, life and individuality are surrendered to the mind centre or the central thinking power and maintaining the mentality of being the right person to be happy when the work is successful and not being said when the work is failed,if the mind is the same in all situations,the sense of equanimity is created.



The sound of 'Samkhya Yoga' in the Bhagavad Gita

yoga-sthah kuru karmani sangam tyaktva dhananjaya |
siddhy-asiddhyoh samo bhutva samatvan yoga uchyaate ||

(Chapter 2/Verse 48)

Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yoga.

This bond of consonant and dissonant self- tunes or this correspondence is tuning or harmony.

The tuning of pure, soft and hard tones or the harmony of the melody is more in tune with the level of the music, which is a special method of presenting a piece or part of the music in a harmonious way, that makes it possible to achieve the most precise 'taan','mead','gamak' and vibration in the vocal or instrumental music. Each genre of music requires different levels of movement and tuning according to the specifics of the 'Gat'. which is well known as 'S-R-G-M' in our Indian Raga music.

Just as the melody and 'Gharana', harmonized by following specific rules according to the nature of the movement and the genre,so too with the sense of equality, one who overcomes the two opposites of hatred and attachment, happiness and sorrow and who is considered a Samya Yogi in the Karmasannyasa Yoga is considered as the aforementioned 'Nitya Sannyasy'.

jneyah sa nitya-sannyasi yo na dveshtina kankshati |
nirdvandvo hi maha-baho sukham bandhat pramuchyate ||

(Chapter 5/Verse 3)

The karma yogis,who neither desire nor hate anything, should be considered always renounced. Free from all dualities they are easily liberated from the bonds of material energy.

Due to the limitations and inadequacies of our own minds we do not see everything fully, because the way we see through our minds is fragmented. This division comes from our ignorance.

When we live inwardly, we eventually enter a state of peace and equanimity that is unwavering in all external reactions.

This state can be reached through harmony or yoga; through silence, tranquility and stillness of nature,through the complete establishment of the 'Para Prakriti'(Higher Nature); by crossing the conflict line--- the line of conflict that divides the lower level of Nature ; i.e., the supernatural and the higher level,i.e., supranatural.

The human heart is an instrument for radiating spiritual richness.Therefore, it is necessary to cleanse the heart by removing all the chaos, noise and garbage from it.

The goal of tuning in the bond of harmony is to allow the heart to blossom freely by constantly removing obstacles and purifying it. If the artist can touch the peace and silence of this harmony inwardly, he can bring peace and silence down into his nerves and all parts of his aadhar.



Through this, the joy of the balance of nature radiates within the harmony of melody within the music and gradually it is transmitted to the external body, tissues and cells.

This is how harmony is created in various fields of art and literature. In painting this method achieves depth, dynamism and a balance of density and capability over organic and geometric fields. As well as in other aspects or what is embroidery projection of art, it is embodied through the overall proportional projection balance in structure, shape, design and expressive unity.

The artist's position in the state of harmony of tone or tone unity in the Yoga of harmony reminds of the wisdom of the Samkhya Yoga, steadfast in sorrow, free from desire in the pursuit of happiness and free from attachment, fear or anger.

dukhkeshv-anidvigna-manah sukheshu vigata-sprihah |
vita-raga-bhaya-krodhah sthita-dhir munir uchyate ||

(Chapter 2/Verse 56)

One whose mind remains undisturbed amidst misery, who does not crave for pleasure and who is free from attachment, fear and anger is called a sage of steady wisdom.

Besides, Karma Sannyasa Yoga says Parabrahman is one form and flawless. Therefore, when the patient attains equanimity, he conquers birth and attains abode in Brahman.

ihaiva tair jitah sargo yesham samye sthitam manah |
nirdosham hi saman Brahma tasmad brahmani te sthitah ||

(Chapter 5/Verse 19)

Those whose minds are established in equality of vision conquer the cycle of birth and death in this very life. They possess the flawless qualities of God and are therefore seated in the Absolute Truth.

Just as the seven tones in music, namely Shadja(Sa), Rishabha (Re), Gandhara(G), Madhyam(Ma), Pancham(Pa), Dhaivata(Dha) and Nikhad(Ni) which are tuned in harmony, growth and musical atmosphere can generally be achieved in literature also through the equal proportion of rhythm, breath, story and character.

This tuning into higher consciousness becomes a tool for the operation of spiritual and divine projects. Among the six divisions of Indian philosophy--- Vedanta, Mimamsa, Samkhya, Vaisheshika, Nyaya and Yoga -- a prominent division--- Yoga--- Hatha, Mantra, Laya, Karma, Jnana, Bhakti, Raja and above all Purna---is well known in the Yoganama or method of tuning, although it is entirely dependent on the individual, because here the individual human being is the instrument of the melody.

The key mantra is to be connected to the light of the Mother Consciousness in a selfless connexion with the harmony of the three octaves, the freedom of Consciousness, the Udara(Lower), Mudara(Middle) and the Tara(Higher). First, without avoiding it, one should face inequality, pain, suffering, ignorance, horror, injury etc., and remain detached from them and tolerate them only as a witness.



By regularly becoming acquainted with 'Asthayee','Antara','Sanchari','Abhoga' of life, all that is permanent, internal, transitory and enjoyable in life, the artist becomes contractile and expandable, resilient. At some point he can perceive all external reactions with equal receptivity and in this awareness when he crosses the dividing line of inequality, he finds the one and only source of everything.

By crossing the dividing line formed by two apparently opposing external forces, the artist sees the peace, stillness and silence of the higher realm of his nature, the 'Para Prakriti'.

Therefore, through the harmony, rather total harmony achieved through tuning, the artist firstly detaches himself from all reactions and tolerates them with an equal perspective; secondly, when he attains the same consciousness as the Supernatural, gradually in this state of equilibrium, SAT(Existence), CHIT(Consciousness -Force) and ANANDA(Bliss)are established.

Human progress is the progress of complete self-expression and this self is made up of both material and spiritual aspects.

At the point of least ego-proneness,we have to transcend a strange medium of blending two qualities. They are completely opposite in nature and bring about two different results.

Just like the two characteristics of sound,injured and uninjured, manifested and unmanifested,or the varna-atmaka and the dhyana-atmaka, the two qualities are good and bad, positive and negative, addition and subtraction. The way we express ourselves, seemingly due to our ignorance, reveals two opposing qualities,be they good or bad.

The psychic centre or the centre of conscious energy manifests itself through the mind at a lower level and holds the quality of its manifestation on an expansive basis. We can expand or contract our mental or conscious being through the mind power at this level or to be mind power at the highest level. Because just like the rise and fall of a melody, the consciousness also varies with the ascent and descent.

So, based on any one thing,we can expand or narrow our field of self-expression.Then we have the ability to expand or limit our self.

However, through true knowledge,if one can transcend the contradictory state of the lower level,as the ordinary mind shows us everything, one will see that at the highest level of consciousness, everything is one and everything is established in the balance of equality explained in the Bhagavad Gita.

A human being is a participant in the great unity of the universe, with his individuality.The human individuality is in rhythmic harmony with the entire universe.

Therefore, the technique of action is the combination of equal intelligence and the harmony or melody that is achieved by combining the worship of people with equal intelligence.

buddhi-yukto jahatiha ubhe sukrita-dushkrite |
tasmad yogaya yujyasva yoga karmasu kaushalam ||

(Chapter 2/Verse 50)



One who prudently practices the science of work without attachment can get rid of both good and bad reactions in this life itself.

Therefore, strive for Yoga, which is the art of working skillfully (in proper consciousness).

Just as in the case of music, the human artist transcends various seemingly opposite tones such as the vocal or instrumental, the harmonic, the transposed, the discordant, etc., and immerses himself in the peace of harmony, similarly, by transcending the contradictory states of winter-summer, happiness-sadness, honor-disgrace as music oriented 'Vadi', 'Sam Vadi', 'Anuvadi', 'Vivadi' etc., he conquers the soul in nature - neutrality and manifests itself as the Supreme Soul, this remaining steadfast in constant peace.

However, by whatever name or however it is achieved, the method is the practice of emotional self-imposed performance and although it is more related to the spiritual realm, nevertheless, in any field, be it vocal or instrumental music training, this method of bringing diversity into unity in a balanced bond is the bearer and carrier of true artistic practice.

When the individual consciousness is established in the highest true consciousness through this tuning or harmony, a person can understand that he is truly enjoying everything, SAT (Existence), CHIT (Consciousness - Force) and ANANDA (Bliss), centered around his ego. But due to the limitations and failures of ordinary human consciousness, man sees and knows only his individual-centered ego. He is unable to see his ego is the centre, through with Sat-Chit-Ananda (Sacchchidananda) works from behind.

Therefore, whatever is true inherently hidden. Everything external or superficial is an incomplete, half-truthful and distorted manifestation of truth consciousness-joy (Sacchchidananda) which is constantly unfolding and moving towards truth through the harmonious efforts of Nature.

When balance is established in the internal organisation, harmony can be achieved through balance of perspective, making life as beautiful and rhythmic as the melody of music. Its purpose is to make life balanced and beautiful and to impose the rhythm of the 'Para Prakriti' on 'Apara Prakriti'.

When the balance achieved as a result of this tuning in the internal organisation is established in the external organisation, all the bonds of the fixed intellectual artist are severed and in this situation common sense applies to all including supporters, opponents, adversaries and neutrals.

With minimal ego-based feelings, we judge everything from the external physical aspect. But when we let our feelings breakthrough the solid wall of this external physical or material aspect, we get a feeling that acts as a source of energy for the mind or consciousness.

We see a flower as a flower, an ocean as an ocean, or the universe in general, through our ordinary mental faculties. But when our senses see through the higher levels of the mind, we are able to see ourselves as members of the entire cosmic family, along with the flower, the ocean or the universe in general.

Just as in tuning, the harmony of different melodies creates a musical environment, similarly, when a person's true knowledge is established in a fixed consciousness in this philosophy of unity that all things belong to the same universal family, both delusion and grief become equally worthless to him.



Even though one is involved in work in the worldly sphere, like the expansion of the string as 'Jhala' in instrumental music, as a result of harmony in the tuning or internal harmony process, since in 'Samadarshan' there is no inter-connexion between the worker and the work and he doesn't have to be bound by any worldly chains.

yadrivhchha-labha-santushto dvandvatito to Vimatsarsh |
samah siddhavasiddhau cha kritvapi na nobadhyate ||

(Chapter 4/Verse 22)

Content with whatever gain comes of its own accord, and free from envy, they are beyond the dualities of life. Being equipoised in success and failure, they are not bound by their actions even while performing all kinds of activities.

Since the supernatural is situated below the line of duality, it is dominated by contradiction and has opposites. When this opposite is overcome, one can reach the Supranatural by breaking through the line of duality.

Since the Supranatural is situated above the line of duality, contradiction is eliminated here and instead of opposites, equality prevails. The yoga that helps to stabilize this equality of the Supernatural is the act of tuning, which creates harmony.

Just as harmony is established in the subtle, unbroken, steady and regular movement of music, in the same way, as a result of regular deep meditation with the mind connected to harmony, all the unrest and restlessness of the artist's mind is removed and an Inner calm and steady state of equilibrium is established. Then, due to the balance of vision, the artist sees the self within all things and the self as the basis of all things.

Therefore, it is necessary to strengthen silence, peace, stillness and the stabilization of a specific state of mind through tuning. When the various scattered states of the vital, physical, mental are stabilized in the bond of 'Sura Samya', through the purification of the heart, based on simple joy and connexion with the inner being, 'Samya Yoga' is established.

In the establishment of the union of equal vision, the seemingly opposites of happiness and sorrow, winter and summer, by standing above the line of conflict, cannot have any effect on the artist's unwavering calm stability and harmony and cannot destroy him. In this state, the artist has no room for suffering, pain, anguish, joylessness, sadness or discouragement.

In the age of material prosperity, we have medicines for physical pain, which alleviate it. They also have the full tendency to completely remove or eliminate the source of pain. This progress for the mental state is also such that it threatens to reduce or even eliminate pain and suffering.

But physical pain can only be cured by medicine. It is completely material. However, the crisis of values cannot be cured primarily by material means. It is necessary to look at the matter from a spiritual perspective.

'Sura Samya' Yoga' is an internal scientific exercise through which we can socially deal with social chaos in a consistent manner.



Just as the artist is turned to the universal tune, so too is the divine turned to the cosmic tune and when the artist, as a result of this tuning is united in a single 'Vrinda Vadan' or concert, he is able to align himself with the purpose and meaning of everything in his life and in the relationship between nature and the universe in complete accuracy.

Tuning or harmony yoga determines the state of this unwavering harmony between the artist's life and the universe, the universe and nature.

In a state of equanimity, the artist is equally detached from both emotions, grief or longing and gains inner peace, stability contentment, gaining the ability to view everyone equally.

So whatever the method of tuning or harmony, it is an active aspect of creative work, where the centre of gravity of the field is the central force. This field can be music, art, literature, spirituality or anything else that comes from a divine source.

However, tuning is that state in the musical division of vibration-compassion through which the dynamic vibration of the individual can perceive the universal vibration and this vibration can be combined and connected with the central cosmic vibration --- in the final stage it manifests as the divine vibration.

When the artist attains stability, in the state of perfect harmony or tuning, he perceives and realizes the inner balance of the combination of these sounds, such as--- Tibra, Kumudvati, Manda, Chhandabati, Dayavati, Ranjani, Raktika--- the intense, the slow, the melodious, the gentle, the colorful etc., in the music.

CONCLUSION

Thus without running away from or avoiding the extremely hostile and turbulent external conditions like the battlefield, he realises the significance of 'Samadarshana Yoga' based on understanding them with the view of equanimity.

sukha-duhkhe same kritva labhalabhau jayajayau |
tato yuddhaya yujyasva naivam papam avapsyasi ||

(Chapter 2/Verse 38)

Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.

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Dev sahitya kutir pvt Ltd
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