

Yoga stands for a way of living that often satisfies a person through exposing the individual to its supreme master and the related divine. It also links an individual with all such forces which can play a defining role on the way of experiencing the Divine omnipresence.

There exists different literary and ritual sources having enough potential to correlate the human practices and related philosophical beliefs. We cannot simply deny the existence of any supreme power only on the ground of its non-visibility. In some cases such supreme power may remain off the limit of our senses. If we try to sum up all such teachings duly proposed by thinkers and philosophers of olden times, then the collected instructions will become enriched one. It will address all sorts of propositions and concern related to various aspects of our daily life.

Most interpreted literature among all is Bhagvadgita. Different saints considered it differently and also tried to work out its relevance in our daily life. Relevance of the teachings of Gita has an everlasting impression in the minds of thinkers and philosophers.

Most commonly discussed part of all such propositions is the considerations related to the essence of Karma Yoga (the Yoga of Performance, Actions and Perfections). We cannot translate the Sanskrit term “Karma” directly as “Actions” in English. The term Karma has a wide range of considerations. It correlates skill acquisition, mental preparedness for getting indulge in activities, establishment of correlations in between different aspects of life and remaning attached to the aspects of actions and perfections.

It is also true that we cannot segregate any living being from its external world. We can even assign a definite task for that individual on the basis of the skills and competence possessed by the same. Our expectation from that individual will be centralised on the basis of such considerations. We consider that individual successful only after ascertaining the meaningful and fruitful participation of the same in the proposed action. A knowledge base empowers an individual to define its role in society, or to work in the extended environment. It can even ascertain its own horizon of activities. That individual can even surpass trying days with the help of the organised framework of knowledge.

We acquire skills in life through series of interactions and training, gain competence through guided practices, confine ourselves to certain segments of duties and concerns as per wishes, mechanise our welfare and warfare for fulfilling individual

as well as collective concerns and claim our status on the basis of our role in the community. Through all such efforts, carrying types of skill acquisition and knowledge confluence, we feel the presence of a masterly power having affinity of guiding the self. It even intends to make an individual a special one by providing scope of ascent in terms of spirituality. Spirituality of specific type and its expansion by all means is the subject where mind, body, skills and competence culminate properly to ascertain the refinement of an individual.

While talking about absolute knowledge with its super confluuous characters we may feel some sort of difficulties due to limitations of our senses. We want to see some relevant things, but our senses may not equip us properly in doing so, similar the situation is regarding all other senses. Such kinds of sensuous limitations compelled us to imagine about the presence and propagation of some super natural things with extra ordinary characters. We cannot segregate matter and energy in our surrounding by any means or by any mechanism. Energy involvement is there even at the stage of certain sub atomic state of bindings. In the same way we cannot segregate the God or divine power from its creation. We can feel its presence but may not be able to describe it by furnishing evidences. We can talk upon it the way a blind person talks to another visually impaired ones, or like a physically challenged one with another person having similar limitations.

Our present effort is a continuation of all such previously organised efforts of making the divine confluuous through our senses, making an individual feel its presence within the sub conscious mind. An earthen candle cannot describe its glory. It is the subject of other individuals having an opportunity of getting enlightened amidst darkness by placing oneself juxtaposed to the earthen candle with an affinity of getting illuminated. The Sun cannot describe itself by any means, it is solar radiation and the act of Nuclear Reaction taking place at the surface of the sun which describes the power game of the ignited giant. We also cannot put us in a move to reach the surface of any star to examine the mechanism duly involved in its affinity towards act of availing radiations, we can feel it and gain it with its graceful vitality to enrich ourselves.

There are many other instances available in our nature that describes vividly the presence of such divine power with its empowered vigil of creations and destructions. We can simply feel them, and in certain instances correlate them with our acts of creations and destructions. We can even make some of our efforts a prolonged one through designing participatory efforts of specific type for enlightening the phenomenon of the divine omnipresence. It is the realm where all individuals in this planet can feel the essence of exercising the global communion

and can impart themselves in making the nature more confluuous, more vibrant, more and more habitable and more prosperous.

Spirituality brings lives closure, makes people awakened, provides a scope of feeling the presence of divine power within the scope of living beings and intensifies our senses and makes us more contented for gaining the power of our effort of assimilating knowledge.

In this publication we limit our discussion on and around the relevance of Karma Yoga in present day context. Yoga of Action, Perfectness and Performance has a close link up with the knowledge base of a performer, because of that reason we can point out some aspects of the confluence of knowledge to enlighten the core principle of Yoga in an integrated fashion. It will be more exemplar for people to ensure its practical utility. Things already mentioned in Upanishadas were pitched in again in Madbhagvadgita to make people aware of the practical utility of acts and conducts of a Yoga based life.

A Yoga based life can have a sense of completeness for ensuring complete unfoldment of petals of skills and competences. It will even make people aware of the ongoing situation. Because of that reason also Yoga comes in the fore front of discussion time to time with a clear apprehension of individual as well as collective progress.

Our tendency to add a prefix with the term Yoga by using different terms like Karma(action, perfection, skills and competence), Jnan(knowledge), etc. All such ideals related to Yoga ultimately points out towards the accumulation of some positive waves for experiencing a link with the Divine and, at some higher states of practice, to feel the presence of such Divine in every creation. When any confluence of such positive waves come on surface through experiences and practices we cannot bifurcate them from one another. It is also a state of feeling the presence of all such waves with a band of stress on some other states of Yoga. Confluence of action, perfection or skill, for an example, without adequate support of knowledge may not be a desired result of Yoga. Here becomes the concept of Integral Yoga alive.

Any individual having an aspiration of gaining ascent in life through developing an understanding on the principles of Integral Yoga can go through it repeatedly. One time reading may be an eye opener. Language of this work is kept simple to enable a person having some basic knowledge of the language can explore the entire

representation in original.

Students learning in high schools can also use it as their reference manual for developing their own understanding on the Philosophy of Yoga and Meditation. It can successfully enable them to develop their own ideas on the practical aspects of Yoga and Meditation.

Whenever we interact on yoga, a commonly discussed name usually comes in our mind, Saint Patanjali, the creator of eight fold Yoga Philosophy (Ashtanga Yoga). It has a long lasting impression on the lives of people moving across it by part or by full. It is the path through which one can purify one's mind, body and intellect. People having affinity towards Patanjali and his principles of yoga can also go through this book to ascertain oneself in the real world situation.

This yoga philosophy is also helpful for individuals having an affinity towards attainment of true knowledge which is required for reallocating the skills, competence and intellect in one's mind to facilitate proper manifestation of the individual within stipulated time frame of the cycle of life.

If our mind sanctions enough support regarding our capabilities of exploring real facts related to Yoga then all other debates related to the philosophy of Yoga will become acceptable at a single instance.

Any argument related to existence or non-existence of any supreme power can be addressed suitably through absolute knowledge that we gain in our phases of learning. We have incorporated various aspects related to yoga based life for addressing major aspects of various life forms. We also move through limits of our senses for not having capabilities of exploring things beyond the scope of our senses. Simply because of our in-capabilities, for an example, we cannot claim the non-existence of bands of energies like infra red radiation, ultraviolet radiation, magnetic forces, infra sonics and ultrasonics.

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