

carner applies the principles of the Bhagavad Gita to his life, he will become a better wage-earner. A farmer will equip himself better if he only translates the Gita principles into action. A merchant is bound to thrive in his business by putting these tenets to practice. An officer will execute his duty more efficiently when he becomes a yogi. A teacher will throw brighter light on his subject by his taking to the practice of yoga. To sum up, man becomes well equipped for life by taking to yoga. An efficient man is otherwise called a yogi.

All the eighteen chapters in the Gita are designated, each as a type of yoga. The function of the yoga is to train the body and the mind. Progress of any kind in yoga is not for him who is given to weakness or depression. The sorrowing one takes himself off the path of yoga. Patanjali, the great author of Yoga Sastra, makes it plain that yoga is not for him who is given to dejection or worry. Poise and a blissful attitude are indispensable for the practice of yoga. But these were exactly what were not found in Arjuna on the eve of the war. A sense of frustration had overtaken him. In the place of an indomitable calibre of mind, dejection and despondency had marked him for their own. That was just the opposite of the mental make-up required of a man of yoga. Still the first chapter in the Gita is designated a system of yoga. It is called Arjuna Vishada Yogam—Yoga of Arjuna's Dejection. This is no more apt than calling darkness light. Why then is this chapter recognized as a system of yoga ?