



The Gita Yoga – An Inner Vision

Worshipful homage unto the Divine Presence, who is manifest as all that exists, who is infinite having innumerable names and forms for our edification and constant uplift! The perception of his omnipresence is the real vision that goes beyond the visible and perceives the invisible. That is the spiritual vision that the Srimad Bhagavad Gita wants us to adopt and to keep it as basis for our approach to all things. He says: “*Samam Sarveshu Bhooteshu Tishthantam Parameshwaram* – I am the hidden essence of all things. I am the Eternal hidden within the non-eternal.” [Gita 13.28]

Man’s vision has two defects. His vision is always directed outward, and therefore he fails to perceive That which is inside. His vision is directed towards names and forms, and he fails to perceive That which the names and forms hide. Turn the gaze within. You should see That which is inside. Control the senses and desire to see within. “*Kascidhirah Pratyagatmanamaiksa Davrttacaksuramrtatvamicchan* – With eyes averted from sensual objects, one sees the Atman within.” [Katha 2.1.1] That, which shines within, is the Light of lights beyond all darkness. It indwells your heart. That is the light of the Divine. “*Eeshwarah Sarvabhootaanaam Hriddeshe’rjuna Tishthati* – God dwells in the heart of all beings, O Arjuna.” [Gita 18.61] It is the region of the inner spiritual heart, which is the most important place in the whole universe. We have forgotten it, because our gaze is on diverse things. If you want to turn the gaze within and become aware of the radiance in your spiritual heart, then you must practice sitting quiet, alone. Sit in a corner and face the wall. See nothing except the form of your Ishta or the Symbol of OM. Withdraw the vision from the outer things and fix it upon the Supreme Reality. This is the *abhyasa* of Gita Yoga.

What about the times when you have to turn to the world? Perceive the hidden presence of the ultimate Reality explained in the Gita: “All things are indwelt by Me. I pervade all things. I am above all things, but I am very much in all things. I alone exist in the midst of the seeming many. I alone appear as many. I am the One that exists like a thread running through the beads of a necklace. The beads are many, variegated, but the thread is one, continuous, *akhanda*. I am the *sutratma* (the immanent deity of the totality of the subtle bodies). Know Me as such and become established in My Vision.” [Gita 9.4, 7.7]

May the God within you grace you to His presence within and without. May the indwelling Divine bless you.

God Bless You!

■ *Swami Chidananda*