

Yoga-Darshana

(To Grow into a Complete Person)

Continued from January 2019 issue...

5. बहिरङ्ग साधना यमः

अहिंसासत्यअस्तेयब्रह्मचर्यअपरिग्रहाः यमाः । 2,30

Non-injury or harmlessness, Veracity or truthfulness, Abstention from stealing, serving the teacher and study scriptures from the teacher and Non-possession -- abstinence from avariciousness, covetousness are the five Yama-s or Restraints. 2.30

जातिदेशकालसमयअनवच्छिन्नाः सार्वभौमाः महाव्रतम् । 2,31

Restraints turn into a great vow when they become universal and unrestricted by any consideration of cast, place, time or customary duty 2.31

The Yama are mentioned first because they do not depend on any other NiyamaDi limbs for their practice and success, whereas Niyama depends on the Yama. So too other limbs depends on the successfully achieved previous limb for their success.

1. The first one is AhiMsA, non-hurting others or oneself. While transacting in our life or performing one's duties one needs to be careful for not hurting anybody physically, by words or through thoughts. The real observance of non-hurting is to take one's own example or see that the Lord is residing in everybody's heart and by hurting others we are hurting the Lord. By desire, anger, delusion and negligence or carelessness one should not even think of hurting anybody, should not speak the hurting words or in hurting tone and should not hurt physically. This non-hurting is the basic and prime value, Yama without which there is no success for other Yama or Niyama.

2. Satya. Whatever is seen, heard or experience is exactly transformed to the other intellect or to create the same knowledge by the speech is called Satya, truthfulness. But Satya, to speak truth is not an absolute value because it should not transgress the value of non-hurting. Whatever one speaks should not hurt others or create any kind of disturbance at the individual level or in the family, the society or the country. That means the words need to be pleasant, useful, meaningful and purposeful for the listeners. It should also not create wrong understanding, delusion in the mind of the listeners. (As it happened in the MahAbhArata war King Yudhishtira conveyed that elephant Ashvatha is killed but the knowledge born in the mind of his Guru DroNACHarya was his own son therefore what Yudhishtira spoke was not truth and as a result his chariot was lowered by an inch. In the same manner if someone is being detected having last stage cancer cannot be told immediately on his face directly. This truth is hurting so it is not Satya.)

3. Asteya, Non-stealing. To grab others properties by transgressing the Dharma, wrong means is called Steya, stealing. The mind which is free from longing and desire, by mind, speech or body not grabbing others property is non-stealing.

4. Brahmacharya, there are three meanings for this value. (1). Restrict oneself from any kind of excess physical, by speech or mental enjoyments. (2). To live in the Ashrama for studying the scripture by listening to the teacher and serve the teacher as it is required. (3). The literal meaning is to dwell upon the Brahman, that is the fullness of the self through listening, reflecting and contemplating and living the life conducive for these.

5. Aprigraha, Destitution of possession. By seeing these five faults in the objects of enjoyment, that is efforts to acquire, to protect, nature of diminution, increasing attachment and hurting while acquiring or enjoying, one should give up all kinds of possessions except those required for the livelihood. Also while having necessary things one should not entertain the sense of ownership. (2.30)

There is another important thing about the performance of Yama. If the performance is not restricted for particular group of the people like scholars, place such as temple or pilgrim place, time such as auspicious day, full moon day and special occasions such as marriage, religious festivals, in short it is universal then it is called mahAvrata, the great religious vow or practice. (2.31)

5. बहिरङ्गसाधना नियमः

शौचसंतोषतपःस्वाध्यायईश्वरप्रणिधानानि नियमाः । 2,32

Cleanliness and purities, Contentment, Austerity, Study and Recitation of Sacred Scriptures and chanting mantra, and Devotion in the form of Surrender to the Lord are the five Niyama-s or Observances. 2.32

वितर्कबाधने प्रतिपक्ष-वनम् । 2,33

On the inhibition of those Yama-s and Niyama-s by erroneous ways of thinking and feelings a Yogi should cultivate opposite attitude. 2.33

वितर्काः हिंसादयः कृतकारितानुमोदिताः लो-क्रोधमोहपूर्वकाः मृदुमध्यमाधिमात्राः दुःखाज्ञानानन्तफलाः इति प्रतिपक्ष-वनम् । 2,34

There are five Niyamas. 1. Shaucham means cleanliness, purity. There are two types of the purity. One is external by water, mud, soap, etc having clean body, cloths, house. Due to this external cleanliness one can have healthy body-mind and very conducive and pleasant environment for PratyAhara, etc. The internal one is friendly nature towards the happy and equal one, compassion towards the unhappy and younger one, delightful in virtuous and indifference towards the wicked one. Through this attitude one can have cheerful, calm and undisturbed mind. By giving up the desired action and performing one's duty properly one can attain the purity. 2. Santosha, contentment. As per one's destiny body, family, house, money etc. one gains or has one should be content and enjoy the life. One should not have the greed to achieve more by wrong means. 3. Tapa, austerity. Without losing the cheerfulness of the mind and physical health one is able to endure the cold-hot, hunger-thirst etc duals is called austerity. To live life with minimum enjoyment is also austerity. 4. SvAdhyAya. To study the scripture under qualified teacher and chanting the mantra of one's personal God is SvAdhyAya. 5. Isvara-praNidhAnam – to have total surrender to the Lord. (Last three are already discussed) (2.32)

Whatever thoughts are against these Yama and Niyama are called vitarka. They distract the mind of the seeker Yogi. Due to the pressure created by the like-dislikes mind becomes extravagance, insane and it falls short in performance of the Yama and Niyama, which leads to the wrong action, Adharma. One needs to develop the opposite thoughts called Pratipaksha-Bhavana. By this opposite thoughts one has to destroy the tendency for wrong action and over enjoyments. (2.33)

There are three types of the opposite thoughts – one is enjoying too much by oneself or caused by others or promoted or applauding by others. desire, anger and delusion – wrong value are the cause of these opposite thoughts. They are resulting into the infinite pain, frustration and ignorance. In the beginning these opposite thoughts are very pleasant, intoxicating and attractive but its results are never favorable in the life. There are one needs to established well in Yama and Niyama by opposite thoughts. (2.34)

6. बहिरङ्गसाधना आसनम्

व्याख्या: स्थिरं सुखम् आसनम् । 2,46

Definition - Posture should be firm and pleasant - agreeable, comfortable. 2.46

उपायः प्रयत्नशैथिल्य अनन्तसमापत्तिभ्याम् । 2,47

Means - By means of relaxation of effort, activities and absorption into the infinite, PramAtmA, the Lord such Asana or Posture is accomplished, perfected. 2.47

फलम्: ततो द्वन्द्वअनिघातः । 2,48

Result - As a result of such posture there is capacity to endure the pairs of opposites. 2.48

External means – Asanam, Posture of the Body.

The posture should be firmed but comfortable. While DhArNA, reflecting or meditating the posture should be firmed, steady so the mind would not get perturbed and it should be comfortable so it does not hurt the body. The scriptures talk about various postures but there are main four postures which are useful for reflection, etc. They are SiddhAsana, PadmAsana, BhadrAsana and SvastikAsan. For steady posture one should avoid the transactions with wicked people. The environment also should be clean and pure, sacred and mind should be cheerful. One cannot meditate in standing, walking or sleeping posture because it create the obstacles by distracting the mind or mind would go to sleep. When one is able to sit in one posture for 3 hours without any pain or disturbance, it is called Siddha-Asana, Asana-jaya accomplished posture. It takes at least three to four months of constant practice to have accomplished posture. Without accomplished posture it is difficult to reflect or meditate. (2.46)

There are two means for posture. One is to have minimum efforts and second is to concentrate on infinite space or the thousand mouth cobra called Anant-Shesha. (2.47) when one is not disturbed by the duals such as cold-heat, hunger-thirst while sitting in the same posture for a length of time it is called accomplished posture. There is no more Rajas or Tamas guNa in the mind, the body is very light and there is no more laziness. It also results into the healthy body and cheerful mind. (2.48)

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