

Course Name - Bachelor of Physical Education

Year - IInd (Part-1)

Paper Name - Yoga

Topic Name - Ashtanga Yoga

Topic No. – Section A (2)

Paper No. - V

Lecture No. – 4

Lecture Title
Ashtanga Yoga – 2

Hello viewers today I am going to discuss about the three important parts of yama. Asteya, Brahmacharya and Aparigraha. In my earlier episode I already discussed about Ashtanga yoga and its first limb Yama

In last episode I discussed about the two important parts of Yama: ahimsa and satya.

Now I'll continue the other parts of asetya.

The third part of yama is asetya.

Asteya :- (Non- Stealing)

Asteya or Non- stealing is the third constituents of yama. Theft means unauthorized possession. To give up theft in thought, word and deed is non-stealing. Asteya is commonly known as honesty. To be able to follow Asteya, we must be satisfied with what we have, our personal belongings, our way of thinking, what we do, where we are, who we are etc. in other words, we must not be greedy and should try to be contented. We steal things because we desire them. To be able or to be strong enough to resist the temptation to steal the object that one desires, one's mind must be strong. Hence, through mastering Asteya, one purifies the mind of desires and verities. Asteya makes the mind pure, like a mirror in which your divine mind is reflected. The very thought of gain through theft should not arise in the mind, because constant desire for objects not belonging to one self is actual theft. According to yoga – if you need something and it is truly essential, somehow it will come to you.

There are three aspects of Asteya or non-stealing also:-

- Intellectual non-stealing
- Theft of Speech
- Physical Theft

Nor even to think of appropriating against the injunctions of scriptures, who belongs to others is non-stealing. The idea of stealing first originates in mind. It is defined as not even to think of wrongly appropriating things like food, clothes, money, property, land, women and even knowledge. One should not think of stealing these things even in a dream. What one has not earned, what has not been presented to him, is not his. The idea of stealing arises from deeds. The saints who lead a life of self-mortification become free from this productivity, but even householders will get more or less free from this evil if they are not greedy. If the idea of theft is eradicated from the mind, then it will not take the form of action. If due to greed, jealousy and attachment one conceals truth, knowledge or science, it is mental theft.

One should never induce anybody by words to commit theft or dacoit. This is non-stealing.

A man may keep his thoughts secret and when questioned about it may say that it is nothing, then it is mental theft. He should express as he knows for as he has heard and should not conceal anything such behavior is mental non-stealing. Complete silence is very helpful in observing mental non-stealing.

As in the case of mental and vocal, so also in the case of physical theft; one should neither commit theft or looting nor cause anyone else to do so. This is defined as bodily or physical non-stealing.

To appropriate by deceit, intrigue or force things belonging to others, without their permissions, is clearly a despicable act of theft, and when a man is established in the virtue of non-stealing, nobody steals what belongs to him. Yoga acquired this virtue his property would never be stolen. Vedas further say that a man should enjoy what has been vouchsafed to him by God or what he has inherited from his parents or what others have willingly given to him.

He should never covet what is not his. It is only powerful greed which induces him to commit sin and offence. So one should cultivate and follow the virtue of non-stealing in every respect.

IV. Brahmacharya:- (celibacy)

The fourth constituent of yama is very important. It is brahmacharya. Brahmacharya is usually depicted in books, discourses, scriptures etc. as celibacy.

But brahma literally means the “divine consciousness” and charya in this case means “living”. Therefore, Brahmacharya means “Living in divine consciousness”, or “being established in the higher mind.

Sex is life but it is also a source of sending one in hell. One may not be required to give up sex life at once but he has to give it up completely before he starts the serious practice of higher yoga.

The other meaning of the brahmacharya is the logical control over all types of indriyas (senses) is needed on the part of yoga practitioner. If any indriya is even slightly loosened, mind gets filled immediately with many voices. So the practice of higher yoga requires complete abstinence from sex life. It does not mean only from sexual indulgence but freedom from craving for all kinds of sensual enjoyment. A person who allows himself to be attracted by sensuous pleasure, cannot hope to be free from worries, anxieties, tensions and mental conflicts.

According to the scriptures, the sadhak should control not only genital organs but all the organs. For a brahmachari it is essential to discipline all his organs. Without it the brahmacharya is not complete. While observing discipline he should continue the practice the Asana, breathing exercises, meditation and concentration.

According to Maharishi Patanjali- “Brahmacharya Pratishtayam Viryalabh”

On being firmly established in sexual continence or abstinence, vigour (virya) is gained. Virya does not mean only sexual energy but it includes whole body and vitality of life. It is vital energy which is enhanced and due to that all weaknesses and laxity disappear and every cell of the body is filled up with new strength and energy.

In a book named “gorakhsha-paddhati”. It is said that if a man preserves his seminal fluid, his body becomes brilliant and fragrant. Seminal fluid is really the support of life. In the philosophy of the yoga also it is said when brahmacharya is established, the man acquires super natural

qualities. The body of the brahamachari is radiant, handsome and agile. He is so healthy that his countenance beams with vigour, joy and fearlessness.

According to sushruti –

Brahamacharya has also three aspects;-

- Intellectual Brahamacharya
- Brahamacharya in speech
- Bodily Brahamacharya

As sexuality is associated with women. Sushruti says that to dwell on her memory, to indulge in talk with her, to gaze at her repeatedly or share entertainment with her leads to desire her company and to avoid all these actions completely is Brahamacharya. So man should always be intellectually watchful.

A Brahmachari should have control over his speech as well.

An observance of bodily Brahmacharya is not quite so difficult for those who practice it in mind and speech. One who is observing physical Brahmacharya should control his genital organs. He should not touch or enjoy the company of a woman. A Brahmachari should not unnecessarily touch his genital organ or stop to masturbation. He should always take an easily digestible and nourishing food.

Generally, Brahmacharya is considered to be abstention from sexual involvement or relationships. Some people even go as far as having absolutely no contact with the opposite sex, neither talking nor looking at a woman or man. However, this is not the true meaning of Brahmacharya. Brahmacharya is the combination of two words : Brahman and charya.

V. Aparigraha :- (non-greed)

Aparigraha, is the fifth and the last yama. The literal meaning of aparigraha is non-accumulation of worldly objects, caused by greed and attachment. It is also known as the non-possessiveness or abstinence from greed. It is actually complete freedom from greed, and non-greed is attained by remaining detached from the enjoyment of sense objects.

Possession of wealth in the form of money or matter is considered the real source of happiness today. The tendency to accumulate wealth is so strong that it is protected and fulfilled at every cost. To have essential goods and facilities is not considered harmful for the concentration of mind but when it crosses the limit, it becomes a cause of worry and anxiety. There is no limit to our desire for wealth and material things, and therefore, no satisfaction at any stage. This then leads him to commit Himsa in one way or the other. So the feeling of detachment is essential for yoga practitioners. When aparigraha is fully confirmed, one is able to know the mysteries of life and death.

Aparigraha has three aspects;-

- Intellectual Non greed
- Verbal non- greed
- Material non- greed

The memories and habits of possessing objects must be first washed away from the mind, and only then you can start a new life. If even one of the organs feels drawn towards its objects, the understanding of the men begin to decline like water escaping through a small hole in a pot. A yogi should control his mind and sense-organs. But he should not needlessly cause pain to his body. He should keep his mind fixed on the desired aim. He should not feel pleasure when he gets what he desires, nor should he feel aversion when anything undesirable takes place. By doing so he will make continuous progress on the path of non-attachment.

Next is the verbal non-greed. It means that one should not indulge in falsehood, should not use harsh words, should not speak ill of others and should not be too talkative. Speech should not be abused under the influence of greed, anger, attachment or evil desires at any time or in any place. No one should be encouraged by words to indulge in sense objects. So silence is very helpful in attaining verbal non-attachment.

The third aspect is the material non-greed which means that we should not accumulate wealth more than what is absolutely necessary. Our own earned property should be used only to the extent necessary for the maintenance of our family and should not reach the stage of luxury.

If persons in all the four stages of life practice non-greed the world would be considerably happier. A man should first determine what he wants and enjoy nothing more than that. Then the present hellish world would be converted into a heaven.

The noble way of life is to feel satisfaction by what one has acquired through his honest labour. A person should not feel jealous if he sees others in a prosperous condition. Yoga –sutra says that the man who is firmly established in non- greed begins to understand what he is and what he was and what he is likely to be his next birth.

Conclusion: Today, we discussed about the three parts of Yama. Asteya, Brahmacharya and Aparigraha. In our earlier episode, I discussed about the satya and ahimsa. These are five important parts of Yama. Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. These are the important parts of Yama. i.e. the first limb of Ashtanga Yoga. We discussed how the importance of these five parts in day today life.