

2. LITERARY RESEARCH ON CWB

2.1. INTRODUCTION

Yoga is a comprehensive system of ancient mind-body exercise that was initially created as a practice for accomplishing psychological and physical wellbeing by unifying different conditions of cognizance. Yoga is an ancient form of practice which was originated in India and it leads to a healthy body, serenity of mind and experience of spirituality. The whole process of yoga is to bring aspirant to a situation that he or she gets detachment from the materialistic world and getting aligned with consciousness. That said, yoga is ultimately secular. Yoga can be described as a means of silently and modestly coping with the crises of day to day life which causes stress. Though yoga originates from the ancient Indian culture and sciences, the current trends in yoga practices are observed in its growing use as a therapeutic intervention in treating physiological and psychological issues.

Sage *Patañjali* (Satyananda Saraswati, 2002; Taimni & Patañjali., 1961) has given following definition of Yoga.

योगश्चित्तवृत्ति निरोधः ॥प यो सू।१।२॥

yogaścittavṛtti nirodhaḥ ॥pa yo sū |1|2||

Yoga happens when there is stilling (in the sense of continual and vigilant watchfulness) of the movement of thought – without expression or suppression

In the second *sūtra* of the *Patañjali Yoga Sūtra*, yoga is defined as stillness of mind. When there is a cessation of the fluctuations of thought patterns, it is called yoga. Thus, this control state of mind is the goal and objective of yoga. Yoga is a way that takes us beyond

physical and mental bondages. The controlled mind is highly focused, balanced and quiet. This control state of the mind is very abstract in terms of understanding and cannot be defined or expressed in the generic words. These subtle understanding can only be experienced by means of meditation and other higher states of the mind. Control of mental fluctuation is not about suppressing any feeling or thoughts, rather it is all about observing them. Suppression of any natural thing is not a healthy sign and that is what the real aim mentioned here. It is all about building level of the awareness to a level that yoga aspirant is able to become witness to everything going inside and outside the mind. In that deep state of the mind, aspirant becomes totally balanced and the mind is said to be in the control and that state is called *nirodha*.

Yoga contains single pointed focus on the breath and the body both, which helps person take control of the mind and in result, it removes distraction and tension. Once the person is free from tension and depression, it becomes very easy for person to take control of negative emotion as well. Because of this very basic transformation, person who practices yoga can avoid all negative emotion that impacts the mind and can get all benefit of psychological health. Psychological patterns are responsible for the various kinds of deviant behaviors in youngster. These deviant behaviors can lead to many issues, such as harming self or people around. Therefore, it is very crucial to find out the ways to control the onset of such kind of deviant harmful behaviors. Though, there are many other activities that can help but the impact of yoga on physiological and psychological aspect makes it best option to protect individuals, who are victim of such behaviors.

When an individual is transformed, then the person can feel and experience pure consciousness. The mind is always in attachment to false thought patterns and links

everything with them. This false impression of external world that gives wrong understanding of the reality of the life is the main cause of all miseries. Then person identifies himself with designation, status, wealth and many other parameters which have more values in the society. Doing this, we don't know who we are and what is our purpose of coming to this earth. Purpose of yoga is to break this illusion and make us realize that our true self is different and independent of anything. Yoga teaches us about how one can detach self from what we see and experience in the life. Our true self is separate from the task and the actor (who is doing task). Objective of yoga is to bring a person to that level of equilibrium.

Practicing yoga has been shown to reduce physiological and psychological pain, to enhance energy level, to eliminate fatigue, to give ability to accept the world as it is and to enhance feelings of overall wellness and well-being. Studies on yoga have illustrated that yoga is useful for many physiological issues, such as orthopedic issues, respiratory issues, substance abuse, hypertension, and hormonal issues. Yoga practices are also beneficial for psychological issues, such as depression, fear, anxiety, phobia, aggression, and various emotional issues.

2.2. AIMS AND OBJECTIVES

Aim:

To discuss the concept of psychological issues involved around CWB, aggression, and negative emotions and how yoga can influence these parameters.

Objectives:

To compile the information on the influence of yoga on negative behavioral patterns such as aggression, negative emotions, and personal and social conduct.

1. To study how ancient knowledge can be leveraged in the modern time to create well-being at a work place.

2.3. MATERIALS AND METHODS

This compilation reviewed following traditional yoga texts and spiritual lore.

- *Patañjali Yoga Sūtra* (Satyananda Saraswati, 2002; Taimni & Patañjali., 1961)
- *Haṭha Yoga Pradīpikā* (Satyananda Saraswati & Muktibodhananda Saraswati, 1993)
- *Bhagavad-Gītā* (Swami Mukundananda, 1993; Mahadeva Sastri, 2013)
- *Nārada Bhakti Sūtra* (Swami Prabhupada, 1967)
- *Upaniṣad* (Swami Madhavanand, 2015; Swami Nirvikarnand, 2015)
- Yoga and its paths (Swami Adiswarananda, 2016; Swami Vivekananda, 1896a; Swami Vivekananda, 1896b, Swami Vivekananda, 1902)

The verses related to the topic of the study were collected, compiled and presented in a systematic way. Based on the description in the traditional texts, proper conclusion was

derived. Various text were searched such as *Patañjali Yoga Sūtra*, *Haṭha Yoga Pradīpikā*, *Nārada Bhakti Sūtra*, *Upaniṣad*, *Bhagavad-Gītā*, and other databases from internet.

Inclusion and exclusion criteria:

Since current study is more oriented towards psychological aspect of negative behavioral patterns, more focus was given to keywords such as *krodha*, *ahimsā*, *yama*, *niyama*, *citta*, *avidya*, *rāga*, *dveṣa*, *asteya*, *duḥkha*, *manaḥ*, *buddhi*, *dhyāna*, *yoga*, *guṇa*, *karma-yoga*, *bhakti-Yoga*, *rāja-yoga*, *haṭha-yoga*, *jñāna-yoga*, *bhagavad-gītā*, *upaniṣad*, *patañjali yoga sūtra*, *haṭha yoga pradīpikā*, *nārada bhakti sūtra* etc.

2.4. YOGA AND ITS VARIOUS PATHS

Yoga can be defined in many ways but all of them fall under broad categories of *Karma-Yoga* (yoga of action), *Bhakti-Yoga* (yoga of worship), *Rāja-Yoga* (*Aṣṭāṅga-Yoga*) and *Jñāna-Yoga* (yoga of wisdom).

Each path is designed to address specific characteristics and purpose of life. Though these paths seem different and in reality they are, all lead to the same destination and that is union with consciousness. Root cause of all miseries is hidden in our understanding of true self which is wrongly understood by all of us. Self is nothing but *ātma* or consciousness. The mind attaches us to the material world and that leads to ignorance and ignorance causes identification of self with the material world. This ignorance creates false impression of the reality of the life. And without true understanding of the self, our consciousness becomes victim of the cycle of death and birth, pain and joy, good and bad, love and hate. There is absolutely no solution present to these issues when we move outward for seeking the solution. Our journey to this life becomes complete only when we realize the true nature of self and then it breaks the bond of life and death and all experiences of opposite emotions (Swami Adiswarananda, 2016).

2.4.1. Karma-Yoga

Karma-Yoga is called selfless action, which means action without expectations. Expectation removal means removal of ego that expects something in return. This ego is also responsible for attaching us to the outer world and gives us identity of the material thing. When the ego is alive, it creates a wall that does not allow us to move inward. It also makes us selfish for our acts. This way, we cannot help who is really in help and we cannot give any

contribution to our surrounding and society. When an action is performed in selfless manner then only this wall breaks and we are able to see deep down inside us. *Karma-Yoga* says that do your action but do not wait or expect for any fruit. Whatever fruit comes at the end, we have to accept without any grudge or issue. Nonattachment is achieved only when there is no ego and we do our karma just because we want to do it.

Karma-Yoga is actually transformation of our ego into self-realization. Here Karma is not related to fixed sets of activities but it can be any activity of our life. There is no categorization of small or big *karma* because every action falls under karma only. *Karma-Yoga* is any karma that is devoid of ego. *Karma-Yoga* is very easy to follow because it is the easiest path of all yoga paths. We all do actions but it has some amount of ego involved. Once ego is dissolved, every action can become part of *Karma-Yoga*.

The great teacher of yoga and Vedanta, Swami Vivekananda says that there two ways anyone can follow *Karma-Yoga*. Initial one is the individual who believes that there is no presence of any almighty. Swami says that such people should follow their mind and judgment or logic and utilize that knowledge in detaching self. There is another category and they are the ones who believe in God. Swami says that such people should leave fruit of every action to almighty. Second category is much easy to follow because you can trust someone whom you can rely on for the fruit of result, without you interfering or expecting it. But in either case attachment to fruit of the action is dropped.

2.4.2. Bhakti-Yoga

Bhakti-Yoga is related to emotion and heart, and it purifies you from inside. According to *Bhakti-Yoga*, love is the best way to express your *bhakti* for someone. True devotion comes with love only. Love is the basic unit of emotion given by nature. Love is cosmic and it is divine too. But when we live in the world, we are impacted by desires, anger, attachment and ego. These parameters kill our instinct to remain in *bhakti* mode.

As a result of the intercession of the ego of self, love gets egocentric form, hindering the free stream of adoration toward the divine. Desire, outrage, envy, and avarice are the negative feelings made by our ego. *Bhakti-Yoga* teaches us to rinse out and change our selfish nature of ego by introducing positive and divine thoughts in the mind and by the feeling of total surrender to god, realizing that god is the special case who genuinely takes care of us.

Offering sacred considerations under the psyche may be accomplished through prayer, faithful worship, chanting of devotional *mantra*, keeping sacred company, and study of devotional literature. The effect is such that, when the psyche is filled with such heavenly contemplations, all unholy and debased considerations are normally washed out automatically. The devotee of *Bhakti-Yoga* builds up a cherishing association with god and inevitably acknowledges god in everything and everyone.

As per Swami Vivekananda, *bhakti* is a genuine, true seek after the lord, this seeking initiates, proceeds, and concludes in love. Character is the base and it can be represented by love, knowledge and yoga. These are primary factors required for bird of life to fly. In this

example *jñāna* or knowledge is one wing, *Bhakti-Yoga* can be considered as second arm and yoga acts as a mechanism to keep everything in balanced mode. *Bhakti-Yoga* itself can take you close to the love of god. Of all transformations, the most characteristic, so to say, is that of the *bhakti-yogi*. Here, there is no savagery, nothing to give up, nothing to get detached from, and nothing from which we have fiercely to separate ourselves out and moreover, transformation of such *yogi* is simple, smooth, streaming, and as common as the things around us.

2.4.3. Jñāna-Yoga

Jñāna-Yoga is the path of knowledge. Knowledge gives the ability to remove mental blocks of unawareness. *Jñāna-Yoga* teaches knowledge by means of two fundamental characteristics and those are fire of learning and illumination of information from the fire. The flame of learning removes the polluting influences of our psyche, and at the same time, information illuminates our inner consciousness. But self-knowledge does not come by itself. It calls for the practice of discrimination between the real and the unreal, renunciation of all desires both earthly and heavenly, mastery over the mind and senses, and an intense longing for self-knowledge.

The strategy for *Jñāna-Yoga* is to influence the seeker that his or her sole personality is the self. By catching wind of the self, perusing about the self, pondering the self, and contemplating the self, the psyche step by step understands that the self is the main reality in this universe and that all else is false. As the seeker in the way of *Jñāna-Yoga* advances toward the self, he or she starts to understand the real nature of self and thus develops trust in its existence. Self-learning, as indicated by *Jñāna-Yoga*, is genuine freedom.

Swami Vivekanand had put forward his perspective about *Jñāna-Yoga*. He says that this universe of our own, the universe of the own faculties are full of reasons and logic, but also limited on both sides by the illimitable, the mysterious, ever obscure base. This is what we search for and this is which we have inquiry and request for. This has certainties, and from this comes the light which is referred to the world as religion. Basically, in any case, religion has a place with the super qualities. It is beyond all thinking and also beyond the plane of the brains. It is a dream, a motivation, a dive into the obscure and mysterious, making the mysterious more than known, for it can never be "known". This pursuit has been in the human personality, and it is there from the earliest starting point of mankind. There is no possibility that anyone can be deprived of this truth and the mind in any time of the world's history without this battle could exist. In our little universe, this human personality, we see an idea emerging and everything (macrocosm or the microcosm) pass through this kind of phase.

2.4.4. Rāja-Yoga

Rāja-Yoga tries to achieve the divine by touching off the fire of information of the self present within us. It is obliviousness that ties the human soul to the universe of dreams and longings but just self-realization can dissipate this lack of awareness. To accomplish self-learning, *Rāja-Yoga* requests that the seeker create solid determination by the tenacious practices of fixation and reflection on the self, with the backing of *prāṇāyāma*, or control of breath, *āsana* or control of stance, and an uncompromising adherence to grimness and poise.

As indicated by *Rāja-Yoga*, annihilation of the self-image through *Karma-Yoga* is a long procedure, and most seekers don't have the persistence to persevere through the penance

it calls for. On the other hand *Bhakti-Yoga* requires withstanding confidence in the affection for God, which is not generally feasible for a normal seeker. *Rāja-Yoga* has witnessed that the mind to a good extent is excessively feeble and distorted, making it impossible to take after the way of reason, or *Jñāna-Yoga*. Impurities of the psyche are too profoundly imbedded and can't be evacuated basically by reasoning. *Rāja-Yoga* requests that the seeker stand up to the profound established inclinations and eagerness of the psyche by developing a strong focussed thought about the divine.

Swami Vivekananda says "The investigation of *Rāja-Yoga*, in any case, proposes to give men such a method for watching the inside states, and the instrument is the psyche itself. The force of consideration of psyche, when legitimately guided, and coordinated towards the inner world, will remove the impurities of the mind, and thus brings truths for us. The forces of the thought process resemble beams of light being targeted and once they are concentrated, they brighten everything. This is the main wellspring of learning that we have. Everybody is utilizing it, both in the outer and the inner world, however, everyone is using this thought process power for the external world and it must be tossed on the inward world and this requires a lot of practice”.

2.5. ANCIENT TEXTS

2.5.1. Patañjali Yoga Sūtra

It should be noted that the nine obstacles enumerated in the following *sūtra* are of a particular type and they cause *vikṣepāḥ* (distracted condition of the mind in which it is constantly flung about in all directions, away from the centre, is called *vikṣepāḥ*) and this

vikṣepāḥ hinders an individual to live content and peaceful life. This *vikṣepāḥ* leads to negative behavioral patterns and are related to counterproductive nature of an individual.

व्याधिस्त्यानसंशय-प्रमादालस्याविरतिभ्रान्ति-दर्शनालब्ध-भूमिकत्वानवस्थितत्वानि

चित्तविक्षेपास्तेऽन्तरायाः॥प यो सू।१।३०॥

vyādhistyānasaṁśaya-pramādālasyāvira tibhrānti-darśanālabdha-

bhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ ||pa yo sū |1|30||

Disease, languor, doubt, carelessness, laziness, worldly-mindedness, delusion, non-achievement of a stage, instability, these (nine) cause the disruption of the mind and they are the hindrances

मैत्री-करुणा-मुदितोपेक्षाणा सुख-दुःख-पुण्यापुण्य-विषयाणा भावनातश्चित्त-प्रसादनम्

॥प यो सू।१।३३॥

maitrī-karuṇā-muditopekṣāṇā sukha-duḥkha-puṇyāpuṇya-viṣayāṇā bhāvanātaścitta-

prasādanam ||pa yo sū |1|33||

The mind gets to be elucidated by developing states of mind of kindness, compassion, joy and indifference respectively towards pleasure, unhappiness, virtue and wickedness

This *sūtra* gives various options of practices for overcoming *vikṣepāḥ*. This *sūtra* suggests and characterizes the right mentality an individual can have in the different sorts of circumstances that may emerge in his association with those whom he lives with. The ordinary man has no well-defined principle for the regulation of reactive behavior. He reacts to adverse situations in a haphazard manner according to his mental state and thus he is being constantly disturbed by all kinds of violent emotions.

Hatred, dishonesty, deception, desires, possessiveness are some of the common and ingrained vices of the human race and as long as a human being is subject to these vices in

their crude or subtle forms, his mind will remain a prey to violent or hardly perceptible emotional disturbances which have their ultimate source in these vices.

अविद्यास्मिता राग द्वेषाभिनिवेशाः क्लेशाः ॥प यो सू।२।३॥

Avidyāsmitā rāga dveṣābhiniveśāḥ kleśāḥ ||pa yo sū |2|3||

Unawareness, egotism, desire and hatred and the fear of death are causes of suffering

The philosophy of *kleśas* is really the foundation of the system of yoga out-lined by *Patañjali*. It is necessary to understand this philosophy thoroughly because it provides a satisfactory answer to the inquiry that we may have about knowing how practice of yoga can be useful for anyone. The *kleśa* creates an environment of sorrow, sadness, split, trauma, and depression which is the prime cause of all other obstructions which appear as the countless afflictive modalities which *Patañjali* calls *kleśa*.

In spite of the fact that there exist incalculable mixes of these *kleśas*, their source is lack of awareness. *Patañjali* separates these *kleśa* into five crucial categories. The *kleśas* can be seen as the different erosions of separateness or lack of awareness (as compensatory psychotic removals) which causes the experience of uneasiness, yearning, longing for material, disappointment, fretfulness, apprehension, and many other forms of distractions which lead to torment and suffering. Of these incalculable *kleśa*, *Patañjali* basically points of that *kleśa* is caused by *avidyâ* (ignorance). This ignorance is nothing but the way we are unable to see the significant reality of who we truly are in wholeness and respectability.

दुःखदौर्मनस्याङ्गमेजयत्व श्वसा प्रश्वासा विक्लेषसहभुवः ॥प यो सू ।१।३१॥

duḥkhadaurmanasyāṅgamejayatva śvasā praśvāsā vikṣepasahabhavaḥ ॥pa yo sū |1|31||

*From the obstacles mentioned earlier, other things arise such as
pain, dejection, unsteadiness, and irregular breathing*

These impediments are ailments, dullness, uncertainty, negligence, laziness, craving, mixed up perspectives, not having the capacity to keep up the advancement accomplished, scattered mental and passionate vitality. Trouble, sadness, anxiety and toiled breathing are the side effects of a diverted perspective.

Key to the resolve impediments is to remain always focused. Freedom comes when the connection of brain and distraction is broken. *Patañjali* also suggested that the method for doing this is through making the brain one-pointed, or centered in a manner that the diversion does not come. Thus, the obstacle does not surface. It is very straightforward guideline because of its simple nature but it has become very difficult to conceive and understand this concept. In any case, the capacity to center the psyche is basic requirement to make any advancements.

Though staying focused is only one part of the whole concept, in reality yoga is a lifestyle. It is a procedure of building up a way of life where you pay consideration on what you are doing, while being even aware of the subtler parts of our being. Whatever we do, say, or think, there is a persevering background process of mindfulness should always exist. The process of the development of this mindfulness is on-going task and while executing daily activities, once can still remain aware of the cosmic awareness.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥प यो सू ।२।२९॥

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāvaṅgāni ॥pa yo sū

|2|29||

Self-regulation, self-training, postures, breathing techniques, abstraction, concentration, meditation, these eight parts are related to discipline of Yoga

The arrangement of yoga set forward by *Patañjali* has eight sections and is hence called *Aṣṭāṅga-Yoga*. There are different literatures of yoga and they define separate number of limbs based on the section they cover. For example, *Haṭha-Yoga* is called *Ṣaḍāṅga-Yoga* because it talk about six limbs that is covered in later sections of this thesis. This *sūtra* simply specifies the eight constituent parts of this limbs of yoga. The eight appendages (*aṣṭāṅgani*) of yoga (which are *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*) act as shared synergists together keeping in the mind the end goal to realize self.

Possessiveness, enjoying a materialistic world, attractions and aversions are end results of desires and they create various types of impression in the mind and behaviors. Deviant behaviors are result of such patterns. According to *Patañjali* these patterns can be easily wiped out by means of sincere practice of *yama*, *niyama* and other practices. Another set of impressions are related to worldly desires and desires generated out of sensory perceptions. These impressions are cut off when *dhāraṇā*, and *dhyāna* are achieved by method for *āsana*, *prāṇāyāma* and *pratyāhāra*. The practices incorporated into *yama* are moral and restrictive, while those in *niyama* are disciplinal and valuable. Practice of *yama* goes for establishing the moral framework of the *yogic* life and the practice of *niayama* sorts

out the life of the *sādhaka* for the very strenuous *yogic* control which *sādhaka* follows whole life. Generally *yama* and *niyama* the initial two limbs of yoga are intended to give a sufficient good establishment to the *yogic* journey preparation. The very reality that they are set before alternate limbs demonstrates their essential character. They form the foundation on which other limbs can be practices with less trouble.

अहिम्सा सत्यास्तेय ब्रह्मचर्यापसिग्रहा यमाः ॥प यो सू।२।३०॥

ahimsā satyāsteya brahmacaryāparigrahā yamāḥ ||pa yo sū |2|30||

Vows of self-restraint comprise abstention from violence, falsehood, theft, incontinence and acquisitiveness.

Ahimsā: *Ahimsā* implies not acting with the will to damage anything, even the environment. *Ahimsā* favors peaceful environment and well-being. Brutality implies moving far from your actual nature; ahimsa implies coming nearer to the immaculate soul. *Ahimsā* is also opposite to any deviant act that is harmful to anyone. Negative emotions or reactions which hurt others are also a kind of *Ahimsā* that we should avoid.

Satya: The second good quality signified by the word *satya* has additionally to be taken in a much more complete sense than truthfulness. It implies strict evasion of all distortions, objection, falsification and comparative issues which are included in talk or doing things. When an individual is part of not following *satya*, he may be trapped in any kind of deviant behaviors, such as hiding information, telling lies or giving wrong information. The origination of truth for a *yogi* man is that Brahman is the main total truth and everything else is at last an untruth. Many people can utilize this thought as an approach

to control their activities when in actuality they are truly harming various individuals with their untruths.

Asteya: This means not to steal anything. This also means to stay away from mental and karmic repercussions of any wrong act. The future *yogi* can't permit himself to take anything which does not legitimately have a place with him. *Asteya* additionally incorporates the idea that you ought to attempt to be content with what comes to you by fair means. On the off chance that you are continually harping on things other individuals have and you don't have, in the long run it can make person commit deviant act to achieve what he is desiring for which others already have. This strategy can diminish sentiments of blame in the short run.

Brahmacarya: *Brahmacarya* is the mix of two words: *Brahman*, "pure consciousness" and *Carya* "one who travels". Therefore, it signifies one who lives in steady attention to *brahman*, one whose mindfulness is caught up in unadulterated awareness, whose brain is over the duality of male/female, and who sees the god everywhere. One who is in consistent fellowship with the *ātma* is a *brahmacārī*. The more wide meaning of *brahmacarya* additionally incorporates conduct that prompts the acknowledgment of the self, or *brahman*, investigation of the *vedas* and sacred texts, and examination on *brahman*.

Aparigrahâ: *Aparigrahâ* is act of non-possessiveness. *Parigrahâ* word reflects worldly possession that everybody has craving for and having no intention of doing right things because we have to do right things. *Aparigrahâ* is the inverse condition of presence in thought, words and deeds than *parigrahâ*. Obviously, as far as we live in this world, we need to have a couple of things which are vital for the support of the survival but at the same time we should have limitations on our desires and possessiveness. The righteousness of

aparigrahâ means taking what is genuinely fundamental and no more. The psychological reflection of *aparigrahâ* is let go everything that is creating craving and desires. This quality helps an individual not to get involved into gossiping and dirty politics to meet over expectations.

Certain activities block our advancement in yoga. If such qualities are addressed by proper practice of *yama*, then our advancement will stream all the more easily and rapidly. These *yamas*, as discussed are *ahimsa* (peacefulness that is removal of aggression and violence), *satya* (honesty that is removal of falsehood), *asteya* (genuineness, non-taking, non-misuse of others), *brahmacarya* (coherence, centeredness, or oneness with Brahma), and *aparigrahâ* (non-possessiveness, non-ravenousness, non-envy).

Once you are aligned with the world and other individuals, and also affectionately prepared through the *yama*, then it becomes quite natural to experience higher consciousness. The yoga can then, thus, upgrade the way you relate with the world and with yourself. Along these lines, the majority of the rungs, or appendages of yoga work as a common platform. Generally as foundation is a completely fundamental stage of building any structure, the most vital part of the development of the otherworldly structure of *Rāja-Yoga* is constituted by the good and moral practices called *yama* and *niyama*. Being the primary appendage of yoga, the five *yama* are the establishment of profound life on which the super-structure of *samādhi* is constructed.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥प यो सू ।२।३२॥

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ ||pa yo sū |2|32||

Purity, contentment, austerity, self-study and self-surrender constitute observances

Śauca: The main component of *niyama* is *śauca* or purification. Purity is, in this way very useful and identified with the next phase of advancement which life is seeking to achieve. In this purification one has to purify all the elements of the of body which may create hindrances in the journey of realization. Purity can be considered as both external and internal. Purification process should be started from outside first and then it becomes easy to reach inward. It is very logical that when ailments related to physical body are not there, then it becomes very easy and natural to meditate. This way we eventually reach to the purity of thoughts which is the most subtle form of the purification. *Haṭha-Yoga* goes few steps further and explains purification by means of various procedures mentioned under *kriyā*.

Santoṣa: The second component of *niyama* is *santoṣa* which is for the most part interpreted as contentment. Contentment removes the root causes of all desires. Here aspirant tries to give best of his effort but remains contented from the outcome. It is has deeper significance than satisfaction because in contentment, person accepts the situations as they are and simply gives his best. Quality of contentment is essential for the success in life because it keeps person away from greedy mind-set and then only it is easy to keep the mind in the state of stability.

The conventional man living on the planet is subjected throughout the day to a wide range of effects, and he responds to these effects as indicated by his attitude, biases, and upbringing. The degree of mental fluctuations and instability is directly proportional to these reactions.

Whether you have a everything or nothing, or you win or lose, you ought to attempt to feel that you have all that could possibly be needed. The inverse of this creates feeling of incompleteness, which eventually generates insecurity and deviant behaviors.

Tapas: *Tapas* which signifies 'to heat up' is also known as austerity. There are three sorts of tapas and they are physical, vocal and mental. They are further classified as *sattvik*, *rajasik* or *tamasik*. The significance of the word is most likely gotten from the fact that when gold is treated through the fire, all impurities present in it are removed. In a way the entire study of character building whereby we filter and bring under control our lower vehicles might be considered as a routine of *tapas*. However in the conventional sense the word *tapas* is utilized especially for some particular activities embraced for the refinement and control of the physical body and the improvement of self-discipline. These incorporate various practices such as fasting, observing silence, taking *sankalpa* for good tasks, *prāṇāyāma* and so on.

Svādhyāya: The word *svādhyāya* is now and then utilized as a part of a restricted sense for the study of the sacred texts and books. Though it seems limited, this is just a part of the work which must be done as the initial step. The understudy has actually first to make himself altogether acquainted with all the important writing as a part of yogic science pretty much as he does in the investigation of any science. As the person makes progress in getting knowledge about the texts, the second level of learning comes related to self-enquiry about "who am I?".

He likewise gets a thought of the relative importance of the various practices and a right viewpoint as to all matters associated with yogic practices.

Īśvara-praṇidhānā : *Patañjali* calls it acquiescence to the supreme being in terms of total surrender. In India the greater part of individual perform regular ritual activities for their own particular god, yet that is not the significance suggested here. The outside life we live in is still the sign of the Supreme and it is the interaction of *ātmā* and *paramātmā*. We need to

understand that *puruṣa* and *prakṛti* are related in some or the other way. Everything is holy not only a *pūjā* room, and so forth. Outer *pūjā* is done to stir the inward cognizance. However in the event that despite everything you are involved in any kind of deviant behavior, harm others and cause them agony and enduring, then your *pūjā* is futile. *Pūjā* implies conveying with you with mindfulness and appreciation for the unobtrusive power (the Supreme), in everything.

The practices incorporated into *yama* are, by and large, moral and restrictive while those in *niyama* are disciplinal and helpful. *Yama* go for establishing the moral framework of the yogic life and *niyama* at arranging the life of the *sādhaka* for the exceptionally strenuous yogic control which is to take after. "ni" (as in *niyama*), implies what is innate or underneath. In that capacity the *niyama* clears up, supplements, and develops the *yama*. The *niyama* therefore are significantly more proactive activities (versus neutralizing activities, for example, in the *yama*) that *Patañjali* urges us to understand and to embrace with a specific end goal to make accomplishment in yoga faster. Cleanliness and removal of impurities in the body and psyche (*śauca*), a state of the mind of satisfaction (*santoṣa*), preparing of the faculties (*tapas*), self-study and reflection on hallowed words and self enquiry (*svādhyāya*), and a mentality of giving up into one's source (*Īśvara-praṇidhānā*) are the observances or practices of self-preparation and they are the second limb in *Patañjali* described as *niyama*.

वितर्का हिम्सादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा

दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥प यो सू ।२।३४॥

vitarkā himsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā

mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam ||pa yo sū |2|34||

deviation, harmful act, by self or by others, in consent or done by others, by desire, anger, mild, moderate or strong, result in ignorance and misery and principal of contrary thoughts should be applied

Patañjali has given three causes and they are anger, desires or greed and misconception. It ought to be noticed that these three are states of psyche which are responsible for negative emotions, aggression or hostile act, and deviant behaviors. This is demonstrated by the word *pûrvakâ*. *Lobha* is the state of the brain which delivers the craving to handle things for ourselves. *Krodha* is the unsettling of the psyche created when any individual or thing obstructs satisfaction of our yearning. *Moha* is the moulding of the psyche which results when we are attached to any individual or thing. Every one of these states of the psyche realize a blurring of *buddhi* which renders a man unequipped for judging good and bad. It is this befuddled and unenlightened condition of the brain which creates background for wrong contemplations, sentiments and activities. That is the reason accepting opposites equally is helpful for clearing up the disarray and this has been endorsed here.

ते व्यक्तसूक्ष्मा गुणात्मानः ॥प यो सू।४।१३॥

te vyaktasūkṣmā guṇātmānaḥ ॥pa yo sū |4|13॥

The characteristics of these sectors, whether manifest or subtle, are imparted by the fundamental qualities of nature

In this *sūtra*, *Patañjali* points out that a wide range of activities which are the object of reaction by the brain are only diverse mixes of *dharma* or properties which are natural in *prakṛti*. In this *sūtra*, the thought is conveyed above and beyond by explaining that the *dharma* themselves are only distinctive mixes of the three essential *guṇa*. The rule of the three *guṇa* work at all levels. For instance, one may eat *sattvik* (light) nourishment, *rajasik* (hot or full of spice) sustenance, or *tamasik* (substantial or heavy feeling) sustenance. These

guṇa give birth to three different states of the psychology and they are *sattvik* (clear) psychology, a *rajasik* (anxious) psychology, or *tamasik* (lazy) psychology. In any case, this *sūtra* relates for the most part to the subtlest operation of the three *guṇa*. In total we can infer that the gross, subtle and subtlest impressions are all completely constituted of just these three *guṇa*.

At the point when there is flawless balance among the three *guṇa*, there is no possibilities that peace and harmony can be achieved.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम् ॥प यो सू ।४।७॥

karmāśuklākṛṣṇaṃ yoginastrividhamitareṣām ॥pa yo sū |4|7॥

Karmas are neither good nor bad for yoga aspirant, for other there are three kinds

This *sūtra* gives a grouping of *karma* and also demonstrates the method for preventing the arrangement of new *karma*. *Karma* are neither good nor bad on account of the individuals who are *yogi* but they are of three sorts on account of other individuals. Good and bad are the two sorts of *karma* which produce agonizing and pleasurable outcomes. The third sort of *karma* are those which are of blended character. For instance, numerous activities which we do have diverse impacts upon various individuals. They advantage a few and damage others and therefore deliver *karma* of blended character. The word *yogi* in this *Sūtra* implies one who is practicing yoga as well as one who believes in *Niṣkāma-Karma*. The teaching of the *sūtra* is about how *yogi* person can get rid of the bondage of *karma* results. Our actions should not reflect our ego to fulfil any desire. When a person performs his action by dissolving his ego centered approach, by not expecting anything in return and by identifying self with supreme then it is called *Niṣkāma-Karma*.

योगङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥प यो सू।२।२८॥

yogaṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ ॥pa yo sū |2|28॥

Practice of these limbs removes impurities and then illumination takes place leading to wisdom

As per this *sūtra* when a person practices all the limbs of yoga, the light of guidance comes from within and it is called *jñāna dīpti*. The more he practices, the deeper insight he gets. Teaching of yoga is all about bringing an individual to this point so that he can move forward in his journey without feeling need of any further assistance. When inner light appears, the person is qualified in his yogic path.

Once the inner light is present, it motivates person to move on in the direction of reality of realization. Journey of the person starts from *viveka* which helps person to get on the path of yoga. Then comes *jñāna dīpti* and it is inner light formation for self guidance that keeps person on the track of yogic journey. Finally, a stage comes and it is called *viveka khyāti* which leads to the experience of reality.

In short, practice of different limbs of yoga helps in removal of impurities such as *klesha* (mental fluctuations) and *antaraya* (obstacles).

2.5.2. Haṭha Yoga Pradīpikā

Haṭha Yoga Pradīpikā is a scientific and applied handbook on the demonstration of yoga formed by Swatmarama. In this *āsana* are the beginning appendage (out of five other mentioned) by *Haṭha Yoga Pradīpikā*. Subsequently it has been addressed as six-limbed yoga (*Ṣāḍāṅga-Yoga*) rather than the eight-limbed *Patañjal-Yoga* (*Aṣṭāṅga-Yoga*) which fuses, as its foundation, the underlying two extremities, *yama* and *niyama*. In any case, *HaṭhaYoga* does not ignore the *yama* and *niyama*. It may be possible that at the time of birth of *Haṭha Yoga Pradīpikā*, practices of *yama* and *niyama* were very natural considerations and therefore Swatmarama didn't include them in elaborated way as it is described in *Patañjali Yoga Sūtra*.

अथ यमनियमाः ।

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः ।

दयार्जवं मिताहारः शौचं चैव यमा दश ॥ ह यो प्र ।१।१७॥

atha yamaniyamāḥ |

ahiṃsā satyamasteyaṃ brahmacaryaṃ kṣamā dhṛtiḥ |

dayārjavaṃ mitāhāraḥ śaucaṃ caiva yamā daśa || ha yo pra |1|17||

There are ten guidelines of conduct and they are: Non-violence, honesty, abstention from theft, continence, forgiveness, endurance, compassion, modesty, moderate in diet and purity

तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम् ।

सिद्धान्तवाक्य श्रवणं ह्रीमती च तपो हुतम् ।

नियमा दश सम्प्रोक्ता योगशास्त्रविशारदैः ॥ ह यो प्र ।१।१८॥

tapaḥ santoṣa āstikyaṃ dānamīśvarapūjanam |

siddhāntavākya śravaṇaṃ hrīmatī ca tapo hutam |

niyamā daśa samproktā yogaśāstraviśāradaiḥ || ha yo pra |1|18||

Ten observances are: austerity, patience, faith in nature, charity, adoration to supreme, listening sacred discourse, humility, intellect, japa (sacred mantra) and sacrifice

According to Swatmarama perseverance is required in any kind of results to be earned. The hardships of life are regularly burdensome and agonizing, however they have a positive reason. In the event that the common and aggravating antagonistic circumstance can't be handled by us then it will be extremely hard to move internal towards self. An otherworldly affair can happen at any minute and you must be set up to maintain it on each level. Without perseverance it is very difficult to get motivated on the journey of yoga because other obstacles will keep on demotivating always. One must be ever prepared and steady in both practice and inclination for the regular practice. Because of our notion of good and bad, we accept that a specific affair is negative, and respond to it in negative manner only. It should be noted that perseverance comes only when we are consistent, regular and faithful in our practices irrespective of the situation or events we are currently going through. No event should be able to off track us from our path to success in yoga.

Five *yama* (*ahimsā, satya, asteya, brahmacarya* and *aparigrahā*) have been talked about before in *Patañjali Yoga Sūtra*, in this way remaining are specified below.

Kṣamā: *Kṣamā* or Forgiveness is about let go things. *Kṣamā* really implies the capacity to release bad experience from the psyche and not to clutch recollections of past impressions. It implies living in the present. This *yama* is not just for other individuals, it is more for your own advantage. In the event that you can excuse someone, life turns out to be more meaningful and full of contentment. While revenge brings outrage and regret and makes you feel disturbed always but *kṣamā* brings bliss and softness to your heart.

Dhṛtīḥ: Endurance implies consistent motivation by means of perseverance in practice and in return it creates vitality to keep up normality as we move on. *Dhṛtīḥ* makes experience of every practice like a new and enlightening practice, every time. Life has many events and situations which will keep on diverting you from your path to success and these are obstacles in the journey of yoga. If we get carried away with the obstacles then it is very difficult and almost impossible to realize the truth. In general anything adverse can happen at any minute and you must be set up to support it on each level. In the middle of all odds, we have to sail through and move on without letting our practice affected. One must be ever ready and consistent in both practice and goal. Situations and external events should not be able to have any impact on our target to success.

Dayāṛjavanḥ: "Compassion" is expression of kindness towards all without any bias of any categorization such as poor or rich, young or aged , dark or fair complexion, same or other race or country and so on. We are the greater part of the same consciousness. Mercilessness to others at last bounce back on us. Thoughtfulness for others brings divine kindness. In the event that you open your heart to the divine power and you can feel sympathy for each animal, you will gain brisk ground in your quest for the self..

Mitāhārahḥ: 'Control in eating routine' means neither indulging nor under eating. It implies eating sparingly however filling the stomach in its natural way and meeting the necessities of the body for its growth and maintenance. Along these lines, the body and the mind stay sound and adjusted. A sick body can't bolster a solid personality. Healthy and sound body mirrors the way our mind and psychology is aligned. Over eating and greedy attitude for food demonstrates an uncontrolled personality. Our eating items should be basic,

moderate and *sattvik* kind of food. Eat what is *sattvik* to keep up your substantial necessities and pick an eating routine which will be most helpful for your practice and cleansing.

Saucaṃ: The remainder of the *yama* is cleanliness in your entire way of life, keeping the body and the psyche in an unadulterated state. At the point when the body is spotless and there are no blockages, it can turn into a flawless vessel for perfect vitality and unadulterated awareness. It is not about cleanliness of self only but purify should be generated in the worldly act also. To clean the body inside, *Haṭha-Yoga* recommends the six purging techniques and they are *neti, dhauti, nauli, basti, kapālabhāti* and *trataka*.

We have talked about around five *niyama* in *Patañjali Yoga Sūtra* and those are *śauca, santoṣa, tapaḥ, svādhyāya, īśvara-praṇidhānā*.. Others are talked about below:

Astikyam : Faith in the Supreme,' or *astikyam*, is the same as belief. *Astikyam* does not mean you are visualizing god as a person or entity. Life and creation are exceptionally methodical and investigative. You may call the cosmic power present as divine god, nature or supreme cognizance, yet certainly a higher power exists and controls all lower vehicles. In general if you have confidence in the will and the work of the supreme, this confidence alone is sufficient to direct and secure you. In *astikyam*, we conceptualize the idea and understanding that we are one with nature and we are part of it. We perform all our actions and tasks by surrounding the results to this supreme power.

Dānam: "Philanthropy," or *dānam*, not just means giving material things and money related guide for poor people and underprivileged, it additionally implies aiding or serving others in any capacity required. *Dānam* should not be done in anticipation of any favour or biasness. To be really generous, one must have a giving, unselfish and sharing disposition in any case, obviously, not to the degree that you purposefully offering your own particular

assets. You should encounter delight in giving. When you give something with the intention of *dānam*, you may realize that nature is giving back everything to you. Prosperity will come to you. This is the unchanging, inflexible, unwavering law of nature. A few people do philanthropy and are on edge to expect that they should be given credit for it. This is the *tamasik* type of philanthropy. *Dānam* should be done to right people and for right situation with true understanding that it is an act we are doing for nature.

Īśvara-pūjanam: 'Love of the Supreme Being,' or *īśvara-pūjanam*, is not act of any religion. It is similar to the one as pointed out by *Patañjali* when he talks about *īśvara-praṇidhānā*, or renunciation to the Supreme Being. *Īśvara-pūjanam* means having deep respect and faith towards the cosmic energy. *Īśvara-pūjanam* is also associated with *astikyam* discussed earlier because you can feel love for god only when you have qualities of *astikyam*. Person who has love for god will see god in every other person and every object. Such person will never have feeling of hatred or enmity for anyone.

Siddhāntavākya śravaṇam: The sixth *niyama* is 'listening to talks of sacred books, texts. Generally, *siddhānta* is a specific area of the *veda* and its related theory. *Siddhānta* is the climax of profound information gathered in a brief structure. Listening to profound learning and to what old sages found in their mission and experience, builds up our higher workforce of information, or *jñāna*. It helps us comprehend the natural way this cosmic energy works. *Svādhyāya* discussed earlier is trying to address the similar address of referring spiritual texts and books but at the same time making enquiry about self.

Matī: An intellect or *matī*, is vital for giving understanding between truth and untruth. It means having the capacity to see the crucial nature or hidden truth of a circumstance,

whether the circumstance includes other individuals, or just yourself. It is something like having the capacity to judge or making analysis about different scenarios or perceptions we get. Material world is also manifestations of many hidden messages of nature. Understanding its importance and having the capacity to examine and judge accurately is to have a *matī*.

Hrī: Swatmarama has portrayed *hrī* as modesty. Natural modesty in behavior is reflected when we behave without keeping ego in front because with ego it is very difficult to be in natural state. Ego keeps separation of our true self with how we represent ourselves when we interact with the world outside. Anybody who is very much aligned to the nature will surely be very humble in behavior too. Humbleness or submission implies straightforwardness of character and way of life. The spirit needs no extravagant extras, sustenance or acclaims, and when you look for such greedy things then they pull you far from your actual character.

Japo : In some yogic writings the eighth recognition is *tapo*, while in others it is *japo* (Satyananda Saraswati & Muktibodhananda Saraswati, 1993). As *tapah* has been specified in any case, it appears to be more probable that the first word is *japo*. *Haṭharatnāvalī* and *Śrīmad-Devībhāgavatam* have additionally recorded *japa*. *Japa* signifies recitation of sacred *mantra*. *Mantra* can be chanted in various ways. *Mantra* are not ordinary words because *mantra* follow scientific and mathematical approach for its formation and pronunciation. They are particularly planned sound vibrations which influence the more profound layers of the psyche and awareness. There are diverse evaluations of mantras, and therefore some influence the physical body, some influence the vibrations of *prāṇa* and others are absolutely supernatural.

Hutam: *Hutam*, is the last *niyama* and this means scarifies. This scarifies or offering is not for anybody or for any external object but it is about internal preparedness to do something better for anyone including self. It implies inside change, surrendering desires and surrendering ego, giving up attachment of materialistic objects and luxuries. *Hutam* is surrendering life is for common delight alone.

Every one of the *yama* and *niyama* expressed here constitute twenty mental controls and self-limitations which were initially intended to help an individual on his path to self-realization. These are basic requirement one has to meet for improvement of self and for others including whole society. The most important basic of *yama* and *niyama* is that these qualities cannot be enforced and it should come from within. The same rules is applicable for yoga practice also. If anything in yogic path is done with enforced manner then it will never give fruitful results.

अत्याहारः प्रयासश्च प्रजल्पो नियमाघ्रहः ।

जनसन्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ ह यो प्र ।१।१५॥

atyāhāraḥ prayāsaśca prajalpo niyamāghrahaḥ |

janasangaśca laulyaṃ ca ṣaḍbhiryogo vinaśyati || ha yo pra |1|15||

Overeating, exertion, talkativeness, adhering to rules, being in the company of common people and unsteadiness (wavering mind) are the six (causes) which destroy yoga.

उत्साहात्साहसाद्धैर्यात्तत्त्वज्ञानाश्च निश्चयात् ।

जनसन्घपरित्यागात्षड्भिर्योगह् प्रसिद्ध्यति ॥ ह यो प्र ।१।१६॥

utsāhātsāhasāddhairyāttattvajñānaśca niścayāt |

janasangghaparityāgātṣaḍbhiryogah prasiddhyati || ha yo pra |1|16||

Enthusiasm, perseverance, discrimination, unshakeable faith, courage,

avoiding the company of common people, are the (six causes) which bring success in yoga.

Individual ought to abstain from overexerting or overstraining the body and the brain. Hard physical work or exceptional mental work charges one of the vitality frameworks and can make further irregularity between the two energies. Spreading useless information through gossiping among individuals who have low ethics, low awareness and materialistic are hindrances in the yogic path. Such activities not only waste the precious time but they also have enough potential to create lot of distraction in the mind.

In spite of the fact that Swatmarama suggests that a *sādhaka* ought not hold fast to strict tenets and controls, the master's directions must be taken after. Unsteadiness of mind means mind which is fickle in nature. The mind which is unsteady cannot focus or concentrate on one point and therefore it is not possible to sit for meditation. *Dhāraṇā* and *dhyāna* are two important steps of higher yogic path. Progress in yoga gives end result of balanced and stable state of the body and the mind. However in the event that the vitality is legitimately channelized, all the real frameworks get to be steady, and physical and mental consistent quality grow consequently.

To succeed in yoga, inner willing self-esteem and positive approach towards making progress is required. Steady motivation and the hope of accomplishing flawlessness produces vitality and helps to keep up consistency always. Everyday becomes like a new day of practice for us. The same connection should be established between a *sādhaka* and his *sadhanā*. Another quality required to achieve success in yoga is perseverance. Here one has to be consistent and faithful in the practice irrespective of any situation that may arise. External factors should not be able to divert practitioner in any way. Yoga becomes first

priority of life once perseverance comes. Discrimination is the third essential part for achievement in yoga. All that you do and each part of your life, including our eating routine, way of walking or dressing, our behavior, our perception for life and so forth., ought to be in the direction of helping us towards getting results. Anything that pulls us behind should be avoided. Unshakeable confidence in master and a definitive deep faith in practice are the most essential apparatuses for a *sādhaka*. Total trust in *guru* is required because unless we become receptive to the knowledge, it will never come to us. Courage is likewise suggested for success yoga, because to cross all hindrances, once has to be courageous always to deal with all the obstacles and overcoming them. Boldness, steadiness and confidence go hand in hand to move forwards in getting success.

Amid the time of *sadhanā* you may think that its futile to be with individuals who have lower goals. At that stage, the less you include yourself with others the more your internal willpower can develop. It is ideal to avoid social associations and negative impacts. These six variables can be developed anyplace, whether living in a city with your family or alone anywhere in the world. An individual has to change them to suit his way of life to achieve higher goals.

सुस्निग्धमधुराहारश्चतुर्थान्शविवर्जितः

भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते ॥ ह यो प्र ११५८॥

susnigdhamadhurāhāraścaturthānśavivarjitaḥ

bhujyate śivasamprītyai mitāhāraḥ sa ucyate || ha yo pra |1|58||

Food that keeps stomach one fourth free, which is delightful and sweet , consumed as an offering to nature god is called mitahara

Here sweet food implies new and fresh food which has natural taste and it should be full of nutritional value as well. Sweetness here is not about added sugar part. Fruits and vegetables have their own sweet taste. Agreeable food here implies that food should be suitable to the person as per his body type, age, gender and existing ailments. This is very crucial point because food patten normally changes based on these factors. At the same time agreeable means that the person who is eating has respect and preference for that food and he eats it with great respect and love. The stomach should be kept empty one fourth and filled with water that takes another one fourth space and finally it should not be filled too much by means of overeating. Eating “to please *śiva*” implies that when taking nourishment the *yogi* ought not feel that he is eating for himself. He ought to develop the state of the mind that he is supporting the body for its upkeep so his consciousness can proceed with its procedure of transformation and spiritual advancement. Food that is taken out of temptation is always harmful because in that case we may eat something that is not suitable for us and eventually it will damage the body. A *yogi* should consider his food as source of medication which will decontaminate and fuel the body and the mind for the support of life and advancement in *sadhanā*. Hence at all times he will eat fresh if raw and warm if cooked food, with mindfulness and with a higher reason than for joy of craving. *Mitāhāra* signifies *sattvik* food, light food and easily digestible. *Mitāhāra* does not support *rajasik* and *tamasik* food because they produce more temptation and craving. Such foods are full of spices and sugar added to them and they are also too difficult to digest at the same time.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बललोऽपि वा ।

अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ह यो प्र ।१।६४॥

yuvā vṛddho'ativṛddho vā vyādhito durbalalo'pi vā |
abhyāsātsiddhimāpnoti sarvayogeṣvatandritaḥ || ha yo pra |1|64||
*Whether young or old, very old, sick or feeble, one can attain perfection in all
the yogas by practicing.*

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् ।

न शास्त्रपाथमात्रेण योगसिद्धिः प्रजायते ॥ ह यो प्र ।१।६५॥

kriyāyuktasya siddhiḥ syādakriyasya katham bhavet |
na śāstrapāthamātreṇa yogasiddhiḥ prajāyate || ha yo pra |1|65||
*Consistency in practice can only bring result and without which how is it possible to see any
result. Success is not achieved just by knowledge in yoga*

Practice of yoga has so much potential that it can be practised by anyone irrespective any body type, age, gender or any other factors. The only thing that change is variation of practice that may suit the current status of the practitioner. However result may be seen as we progress and eventually perseverance in the practice wins. Until your knowledge of yoga is put into practice there is no way positive changes or results are achieved. Knowledge is good and required to understand the background and the underlying concepts but at least in case of yoga just knowledge has no place because yoga practice is practical experience. Yoga is experiential and it can only be experience by means of practice and that too when done in consistency.

Consistency in routine of any yoga practice bring very good change in the body and the mind, and after numerous years of practice, flawlessness state is achieved, irrespective of any obstacle. One should not get discouraged from practicing yoga thinking that it is not suitable for him because of initial resistance put forward by the body and the mind.

2.5.3. Bhagavad-Gītā

The *Bhagavad-Gītā* is getting popularity as a clinical instrument to treat certain mental issues, especially those identified with nervousness, phobias and fears, anxiety and a negative demeanor towards life and in the field of psychology. Excellent counseling by applying distinctive mental strategies, as *Śrī Kṛṣṇa* did to *Arjuna*, has been entirely useful in clinical practice. Medical science has also recommended that the *Bhagavad-Gītā* can be used as a psychotherapeutic instrument and it suits best to Indian conditions as the present Western models of counseling in the field of psychology are unable to show reliable results in the nation (Mahadeva Sastri, 2013).

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ भ गी ।३।३७॥

śrībhagavānavuvāca |

kāma eṣa kodha eṣa rajoguṇasamudbhavaḥ |

mahāśano mahāpāpmā vidhyenamihairiṇam || bha gī |3|37||

The Supreme Lord said: It is desire alone, which is born of contact with the mode of passion, and later converted into hostility. Consider it as a sinful act, which is like biggest foe in the world

The *veda* utilizes the word *kām*, or desire, for attachment yearnings as well as to incorporate all wishes for material delight taking into account because the idea of self has been kept limited to the level of physical body. Desires can take any form from money, lust, craving for food, wish for materialistic objects, inclination for designation and power, seeking for enlightenment in shortest way and so on.

Śrī Kṛṣṇa recognizes this "desire" for common happiness attached to materialistic world as the reason for wrongdoing. This desire plays with the mind and makes the mind believe that real happiness lies with the attachment of material object and then automatically mind feels craving for these objects. But the journey of desires does not end here. Once passion or desire is fulfilled then comes the greed. Greed has no upper boundaries and therefore no matter how much we acquire but greed is never satisfied. Eventually when greed is not fulfilled by any means then anger creeps in as frustrations. All deviant acts are performed under the roof of desire, greed and anger. Greed comes when desires are craving for more and more but anger comes when these desires seem no fulfillment. Śrī Kṛṣṇa names desire, or longing, as the foundation of all malevolent.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ भ गी ।२।६२॥

dhyāyato viṣayānpuṃsaḥ saṅgasteṣūpajāyate |
saṅgātsamjāyate kamaḥ kāmātkrodho'bhiajāyate || bha gī |2|62||

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ भ गी ।२।६३॥

krodhādbhavati saṃmohaḥ saṃmohātsmṛtīvibhramaḥ |
smṛtibhramśādbuddhināśo buddhināśātpṛaṇasyati || bha gī |2|63||

While focusing on object of senses, a man creates attachment to sense object. From attachment, longing takes birth and from longing outrage emerges. From anger proceeds delusion; from delusion, confused memory; confused memory ruins the ability of discrimination; and due to that finally he perishes.

From fierceness emerges delusion and delusion takes away the ability to segregation between good and bad. Once infected with fierceness, person losses sense and he can insult

even most respected person like *guru*. Person can become absolutely destructive in nature because of this. From such obsession damage of the memory starts. This damage is so much that even the conditioning of the mind because of earlier teachings does not work. All previous knowledge (given by teaching of *guru* or study of literature) and teachings are wiped out.

Once the memory is spoiled then it is surely going to spoil conscience or *buddhi* which is the powerlessness of the inner sense (*antaḥ-karaṇa*) to understand the separation between good and bad (*kārya* and *akārya*). By loss of inner voice, he is completely demolished. *Buddhi* is very essential part to remain aware always. When it is not possible, the man is absolutely demolished. In this manner, by loss of *buddhi* he is ruined and loses the ability to achieve human goals.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छहन्नपि वार्ष्णेय बलादिव नियोजितः ॥ भ गी ।३।३६॥

arjuna uvāca |

atha kena prayukto'yaṃ pāpaṃ carati pūruṣaḥ |

anicchhannapi vārṣṇeya balādiva niyojitaḥ || bha gī |3|36||

Arjun asked: Why is a person impelled to commit sinful acts, even unwillingly, as if by force, O descendent of Vrishni (Śrī Kṛṣṇa)?

Śrī Kṛṣṇa expressed in the past verse that one should remain away from the impact of fascination and abhorrence. *Arjun* wishes to lead such a heavenly life but his psychology remains on the other plane and he finds this change really hard to achieve. So he asks *Śrī Kṛṣṇa* an inquiry that is exceptionally sensible and illustrative of the human battle. He says,

"What power keeps us from achieving this high perfect? What makes one succumb to attachment and abhorrence?"

Here question from *Arjuna* is very genuine because in living naturally, we should not fall prey to attachment and abhorrence at all. But somehow we get into that attraction once we find interest in material things. But the inner voice present in all of us fights to come out of it. Despite this struggle, there seems to be stronger energy that works on keeping person doing wrong things as a sing only.

We naturally know these deeds to be evil, but then we confer such acts, as though some solid power prompts to do them. *Arjuna* wishes to realize what that solid power is.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ भ गी ।१६।२१॥

trividhaṃ narakasyedaṃ dvāraṃ nāśanamātmanaḥ

kāmaḥ krodhastathā lobhastasmādetattrayaṃ tyajet || bha gī |16|21||

There are three gates leading to the hell of self-destruction for the soul—lust, anger, and greed. Therefore, all should abandon these three.

Śrī Kṛṣṇa now portrays that there are three gates and they are lust, wrath, and ravenousness. These three gates actually lead to hell and entering into this gate can ruin self. *Arjuna* had asked him for what reason individuals are instigated to confer sin, even unwillingly, as though by power. *Śrī Kṛṣṇa* had addressed that it is desire, which later changes into resentment, and is responsible for the foe of the world. Greed is also by product of desire. Together, desire, wrath, and greed are the establishments from which the deviant attitude develops. They make their base firm in the mid and make it a reasonable ground for

every other bad habit to flourish. Subsequently, *Śrī Kṛṣṇa* addresses them as doors to damnation. He also advices to keep them away to prevent self from destruction.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ भ गी ।५।२३॥

śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |

kāmakrodhodbhavaṃ vegaṃ sa yuktaḥ sa sukhī naraḥ || bha gī |5|23||

Those persons are yogis, who before giving up the body are able to check the forces of desire and anger; and they alone are happy.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ भ गी ।५।२६॥

kāmakrodhaviyuktānām yatīnām yatacetasām |

abhito brahmanirvāṇaṃ vartate viditātmanām || bha gī |5|26||

For those sanyāsīs, who have broken out of anger and lust through constant effort, who have subdued their mind, and are self-realized, liberation from material existence is both here and hereafter

One significance of the word *kām* is desire, yet in this verse *kām* is utilized for a wide range of yearnings of the body and the brain for material delights. At the point when the psyche does not accomplish the object of its longing, it adjusts its state to display outrage. The inclinations of longing and outrage are intense, similar to the solid flow of a waterway. Indeed, even creatures are liable to these desires, however every human has given ability to use intellect to make judgements. In any case, the human judgment has been given with the force of segregation. The word *soḍhum* signifies "to withstand." This verse trains us to withstand the inclinations of craving and outrage. Some of the time one limits the inclinations of the psyche out of humiliation. Here *Śrī Kṛṣṇa* advices Arjun to control the

psyche through light of learning and not through any kind of emotional bondage or obligations. He further says that before giving up the body, it will be necessary to learn how to take control of them.

Śrī Kṛṣṇa expresses that such genuine *karma sanyāsī* likewise gain quick ground and experience peace all over. By taking out the inclinations of craving and outrage and quelling their psyche, they achieve impeccable peace both in this life and here-after.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ भ गी ।२।४७॥

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana |

mā karmaphalaheturbhūrmā te saṅgo'stvakarmaṇi || bha gī |2|47||

You have a privilege to play out your recommended obligations, however you are not qualified for the products of your activities. Never see yourself as to be the reason for the aftereffects of your exercises, nor be connected to inaction.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ भ गी ।२।४८॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya

siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || bha gī |2|48||

OArjuna, by means of Karma Yoga, perform activity by giving up sense of duality. This sense of equanimity is the science of uniting self to supreme.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ भ गी ।२।५०॥

buddhiyukto jahātiha ubhe sukṛtaduṣkṛte |

tasmādyogāya yujyasva yogaḥ karmasu kauśalam || bha gī |2|50||

One who judiciously rehearses the study of work without connection can dispose of both great and awful responses in this life itself. In this manner, make progress toward Yog, which is the specialty of working carefully

This *sūtra* talks very much about *Karma-Yoga*. Normally we do every tasks in anticipation of some kind of output and result. *Śrī Kṛṣṇa* clarifies that working without expectation does not reduce the quality and creativity of tasks. In fact detachment from any work gives more sharpness and finish to end product. Here is motivation towards work is still supported but the output of work to come as per our wish is something discouraged. Every action has to be done with the intention that it is done for the supreme lord and whatever results he will return, we have to accept it happily. Moreover, by means of *Karma-Yoga*, performing any activity by giving up sense of duality is the science of uniting self to supreme.

Arjuna was therefore mentored by the lord *Śrī Kṛṣṇa* to fight for the rights without being attached to people who are participating the battle. But his reluctant behavior about not taking part in the battle was sign of another attachment. Attachment to result whether it is good or bad both are not advised. For the same reason fighting as a sense of just duty is required without expecting about what will be the outcome.

This demonstrates that attachment to results does not make us more capable; rather, the attachment influences our execution not in favor. Rather, in the event that we work without attachment, we can do as such at our most extreme ability level, without feeling anxious, unsteady, terrified, strained, or energized.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ भ गी ।१७।७॥

āhārastvapi sarvasya trividho bhavati priyaḥ |
yajñastapastathā dānaṃ teṣāṃ bhedamimaṃ śrṇu || bha gī |17|7||

There are three sort of sustenance dear to everybody, comparable is the situation of penances, austerity and philanthropy; now hear the distinction among them

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ भ गी ।१७।८॥

āyusattvabalārogyasukhaprītivivardhanāḥ |
rasyāḥ snigdhaḥ sthirā hr̥dyā āhārāḥ sāttvikapriyāḥ || bha gī |17|8||

sustenances that advance the life traverse, and build ethicalness, quality, wellbeing, bliss, and fulfillment. Such sustenances are delicious, succulent, sustaining, and normally tasteful

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ भ गी ।१७।९॥

kaṭvamlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ |
āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ || bha gī |17|9||

Sustenance that is too bitter, excessively sour, salty, extremely hot, impactful, dry, and chiliful, are of high repute to persons in the method of enthusiasm. Such sustenance produces agony, pain, and infection

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ भ गी ।१७।१०॥

yātayāmaṃ gatarasaṃ pūti paryuṣitaṃ ca yat |
ucchiṣṭamapi cāmedhyaṃ bhojanaṃ tāmasapriyam || bha gī |17|10||

Foods that are overcooked, stale, putrid, polluted, and impure are dear to persons in the mode of ignorance.

The brain and the body affect each other. In this way, the food individuals eat, impacts their tendency and the other way around. Based on the situation and state of body, food is selected and consumed. Everything in this way can be categorized into three modes including scarifies and austerity. *Sattvik* food provides great wellbeing, mood, bliss, and fulfillment. Such nourishments are succulent, normally tasteful, gentle, and helpful. These incorporate milk, sweets, rice, wheat, fruits and vegetable and all types of *sattvik* food.

Thus, a *sattvik* eating routine is valuable for developing the characteristics of the method of goodness that are favorable for profound life. When *sattvik* sustenance are contain too much of spices such as chillies, sugar, salt, and so forth they are called *rajasik*. *Rajasik* food is not made in the proportion of moderation. In this way, *rajasik* sustenance is bitter, exceptionally hot, extremely salty, extremely spicy, extremely impactful in negative sense on the digestive system, exceptionally dry, exceptionally hot, and so on. They have adverse impact on the body and the mind. People those who are habitual of *rajasik* food are basically very aggressive in nature and they are always too much attached to the food. The motivation behind eating is not to consume food for the satisfaction of taste buds, but rather to keep the body and the mind healthy and maintained.

Cooked nourishments that have stayed for more than one *yām* (three hours) are called food of ignorance and they don't give results of fresh food. Food that is stale and impure are not at all tasty food, or having foul scents come in the same classification. Food as mentioned earlier should be consumed as if it is offering to god. Among three categorizations of food items such as *rajasik*, *sattvik* and *sattvik*, *sattvik* food is always suits everyone and it ensures health and longevity also.

2.5.4. Nārada Bhakti Sūtra

The *Nārada Bhakti Sūtra* is the most authoritative treatises among the ancient wisdom texts on *bhakti* literature. These texts outlive the philosophy and the classical authority of the concept of *bhakti*.

सुखदुःखेच्छालाभादित्यक्ते काले

प्रतीक्षमाणे क्षणार्धमपि व्यर्थं न नेयम् ॥ ना भ सू ।५।७७॥

sukhaduḥkhecchālābhādityakte kāle

pratīkṣamāṇe kṣaṇārdhamapi vyartham na neyam || nā bha sū |5|77||

Time should not be consumed for material desire, anguish, and wrong gain

अहिंसासत्यशौचदयास्तिक्यादिचारित्र्याणि परिपालनीयानि ॥ ना भ सू ।५।७८॥

ahiṃsāsatyasāucadayāstikyādicāritryāṇi paripālanīyāni || nā bha sū |5|78||

Individual should foster qualities of nonviolence, truthfulness and purity of self, empathy, and trust

यत्प्राप्य न किञ्चिद्वाञ्छति न शोचति न द्वेष्टि न रमते नोत्साही भवति ॥ ना भ सू

।१।५॥

yatprāpya na kiñcidvāñchati na śocati na dveṣṭi na ramate notsāhī bhavati || nā bha sū |1|5||

Devotional work frees everyone from desires of sense and makes one indifferent from loss, hatred, joy or attraction for any material thing

सा न कामयमाना निरोधरूपत्वात् ॥ ना भ सू ।१।७॥

sā na kāmayamānā nirodharūpatvāt || nā bha sū |1|7||

With any service that is offered to god has no place for material attachment

तदर्पिताखिलाचारः सन् कामक्रोधाभिमानादिकं तस्मिन् एव करणीयम् ॥ ना भ सू

।४।६५॥

**tadarpitākhilācāraḥ san kāmakrodhābhimānādikaṃ tasminn eva karaṇīyam || nā
bha sū |4|65||**

***By devotional way of working one can get rid of desire, anger and ego attached to
that work***

Much of our precious time we spend in mundane activities like materialistic attachments and in dream of fulfilling our dreams for false gain. Instead of that we can utilize our time in refining our personality by adapting *yama* and *niyama* in our life.

We can also consider our activity like a devotional task and once that state of mind is achieved then automatically one can become free from the desires of external objects, enmity with others, aggression. Once this state comes then one can become indifferent to joy and pain and can get equanimity in the lifestyle.

When one is self-realized, he becomes joyful. In other words, he is free from the material contamination of desires and hankering. As long as we are in material existence, we lament for the losses in our life and hanker for that which we do not have. A self-realized person is joyful because he is free from material lamentation and hankering. Profound life starts when a man comprehends that he is not the body. In the material world, every one of our associations—whether social or political or in the field of eating, dozing, or any other activities are expected just to the material body. Unless one is totally acquainted with the way that one is not the body, self-realization is not possible.

Furthermore, a pure devotee is not envious, hateful, or lazy in the execution of devotional service. Confident of his advancement, he continually performs his prescribed devotional duties with faith in the duty.

2.5.5. Upaniṣad

Main goal of yoga is to experience self-realization but this is possible when we live entire life with awareness. Awareness development is the most fundamental part of any yoga practice. *Apramattas tadā bhavati* (*kaṭh* 2.3.2), says the *Kaṭh Upaniṣad* and this means when senses are under the control of the mind then that state is tranquil and in that situation person becomes very vigilant. Alertness is the watchword. We can define it in many ways. You should always remember that your specific conduct and activity that you perform is not detached from the awareness of solidarity of reason. This is the awareness. You must be watchful to see that your conduct and activity at any given snippet of time is not outside of any relevant connection to the subject at hand with the solidarity of reason that is to be at the back of it. Else, it will be a boring, erratic work which will please no one – neither you, nor any other individual.

काममय एवायं पुरुष इति ।

स यथाकामो भवति तत्क्रतुर्भवति ।

यत्क्रतुर्भवति तत्कर्म कुरुते ।

यत्कर्म कुरुते तदभिसंपद्यते ॥ बृहदारण्यक ४ ४ ५॥

kāmamaya evāyaṃ puruṣa iti |

sa yathākāmo bhavati tatkraturbhavati |

yatkraturbhavati tatkarma kurute |

yatkarma kurute tadabhisampadyate || bṛhadāraṇyaka |4 |4 |5||

You are what your deep, driving desire is

As your desire is, so is your will

As your will is, so is your deed

As your deed is, so is your destiny

Action and act play major role in deciding everything about a person. When act is good it, results are righteous and when act is bad the outcomes are malicious. Simply the type of act becomes distinguishing proof and the distinction. Just the act of good and bad as a result of deep desire, anger and attachment to materialistic world becomes the identification of *ātma*. This identification passes from one body to another body and this cycle keeps going on (Swami Madhavanand, 2015).

We have to be aware of our longings with the goal that we don't dive ourselves into a pit that is hard to move out of. This pit is the way of *karma*. When we go in, it is difficult to get out. In any case, we don't have to lose hope. We can make ourselves better every day.

एतेषा लक्षणम् ब्रह्मन्प्रत्येकं शृणु तत्त्वतः ।

लघ्वाहारो यमेष्वेको मुख्या भवति नेतरः ॥ योगतत्त्व ।२८ ॥

अहिंसा नियमेष्वेका मुख्या वै चतुरानन ।

सिद्धं पद्मं तथा सिंहं भद्रं चेति चतुष्टयम् ॥ योगतत्त्व ।२९ ॥

eteṣā lakṣaṇam brahmanpratyekaṃ śrṇu tattvataḥ |

laghvāhāro yameṣveko mukhyā bhavati netaraḥ || yogatatva |28 ||

ahiṃsā niyameṣvekā mukhyā vai caturānana |

siddham padmam tathā siṃham bhadram ceti catuṣṭayam || yogatatva |29 ||

Oh god with four faces, from the restrictions (Yama), food intake

moderate is the most important. And safety (or nonviolence ,

Ahimsa) is the largest among the injunctions (Niyama).

Yoga is established in the thought of building up a constructive identity. In this way moral order or the act of right deed is essential for achievement in yoga. This is the premise of *yama* and *niyama*, the two good spines of yoga. They characterize the credits to be applied

in regular life by every individual. The *Haṭha-Yoga*, to which *Yogatatva Upaniṣad* devotes a large portion of its verses, is talked about with eight practices and they are ten *yama* (self-restrictions), ten *niyama* (self-observances), *āsana* (stances), *prāṇāyāma* (control of breath), *pratyāhāra* (overcoming the faculties), *dhāraṇā* (fixation), *dhyāna*, and *samādhi* that is the condition of reflective awareness.

We should be moderate in consuming food, it should not be overeating. Consumption of *tamasik* food should be avoided such as over spicy food, bitter and stale food. Appreciate nutritional *sattvik* food that vitalizes the body. Eat at standard times, and only when we feel hungry. Pace of food intake should be moderate avoiding taking anything between meals. Food intake should be done with the intention of offering to god and it should be mindful act.

Our actions, deeds and even thought should be such that they should not harm or hurt anyone. Life should be merciful as if everything around us is expression of divine energy. Fear, phobia and insecurities should be avoided. Realizing that mischief brought about to others unfailingly comes back to oneself therefor living calmly assuming that everything is god's creation. Our action should be in line with harmony of nature. We should not harm or damage anyone including our environment.

Coarse feelings which are the aftereffect of sick musings and frequently prompt discourteous words and activities should be avoided. Only people with lower self can commit moral errors, including wrongdoings, as a consequence of either obliviousness, absence of comprehension of the natural law of living. Such people have the feelings of dislike, judgment, hatred, tension, dread, and so on, which are horrendous appearances of the lower self. Therefore to reach higher goal, we should avoid activities and mind-set of lower self.

ओम् सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

ओम् शान्तिः शान्तिः शान्तिः ॥ कठ् ॥

om saha nāvavatu | saha nau bhunaktu | sahavīryaṃ karavāvahai |

tejasvi nāvadhītamastu | mā vidviṣāvahai |

om śāntiḥ śāntiḥ śāntiḥ || kaṭh ||

Om, May god guard us both (the Teacher and the Student),

May god Nurture us both,

May we work composed with vigour and vitality,

May our education be enlightening and not give rise to resentment,

Om, Peace, Peace, Peace.

Sharing the right teaching or knowledge itself is conceivable just when we are free from displeasure, contempt or desire towards anybody. Extraordinary awareness and acumen are expected to acquire knowledge. Knowledge can only be acquired when the atmosphere is pleasant and friendly. Person who is sharing knowledge and the person who is at receiving both should not have evil feeling otherwise sharing of knowledge will be very difficult.

It is this vitality acquired through the right knowledge of the self that shows itself as productivity in work and as proficiency of character. All proficiencies may turn into defeat if it is not supported by internal self-understanding. Education is not only about getting information but it is a complete transformation. Education removes darkness and brings light to the knowledge.

'May we not despise each other!', every bad acts originates from the desires and expectations. Outrage can't be overcome without overcoming desire, and the other way around (Swami Nirvikarnand, 2015).

This invocation of peace covered above contains numerous delightful feeling and it discusses disciple and *guru* connection. In the quest for information and greatness, both teacher and student are involved in. There is a sort of collaboration and comprehension are required between them. Simply after such sort of engagement, a student can receive knowledge and education in abundance Once such students are prepared then they will be very generous to the society as well. Educating people for the prevention of counterproductive act should start well in ahead of the schedule.

2.6. LINKING OF YOGA TEXTS AND CURRENT STUDY

Professionalism is all about conduct of an individual at work. Again conduct can be looked at from two different perspective. First social and other is self. Similar to the good health, professionalism is getting contaminated my means of deviant behaviors and negative personality traits. To exhibit good working environment and professionalism, there are many dos and don'ts that employer and employer can take advantage of by understanding and implementing ancient knowledge of yoga.

In *Patañjali Yoga Sūtra*, we discussed that doubt , carelessness , illness , worldly mindedness are obstacle for stable mind. Unawareness , egoism , hatred add fuel to it and unstable mind can involve in deviant act very easily. Workplace Ethics (2007) as mentioned by West Virginia Department of Education, consists of six pillars of character for workplace ethics and they are trustworthiness, respect, responsibility, fairness, caring and citizenship. On the same line, *yoga sūtra* says that mind can be elucidated by means of kindness, compassion and indifference. In next section we covered *yama* and *niyama* which are nothing but organizational citizenship about how we contribute to make community work in harmony. In fact *yoga sūtra* breaks down further each *yama* and *niyama* into five different areas of improvement to address.

In the section of *Haṭha Yoga Pradīpikā*, we discused about *yama* and *niyama* again with more granular levels of sub-practices under each of main practice. These practices give more insight about how citizenship in the organization can further be improved.

Teaching of *Bhagavad-Gītā* has been studies as tool for developing managerial effectiveness for a long time. In the section of *Bhagavad-Gītā*, we discussed about anger ,

desire. This sections also discussed about how desire manifests into anger and then confused memory ruins the ability of discrimination. We have also seen that desire, greed and anger are source of deviant acts. *Bhagavad-Gītā* teaches effective anger management. Anger is known to be a predictor of deviant behavior. Self-management of emotions, interpersonal interactions and problem solving ability show high level of reliability of an individual (McGuire, 2008). Mahadevan (2008) has done very good analysis of implementation of teaching of *Bhagavad-Gītā* (chapter 2, verse 48) and he says that manager must possess quality of equanimity and this can help improve leadership. Moreover Mahadevan (2008) explained that if manager is too much result oriented then it can lead to fear and discomfort and we can learn this lesson from *Bhagavad-Gītā* (chapter 2, verse 47).

Nārada Bhakti Sūtra teaches about how work can be considered as devotional offering to god. This path permits the seeker to accomplish unity with infinite consciousness, the endless mindfulness that as of now exists inside each spirit. Unadulterated otherworldly commitment is accomplished when all longings drop away, for example, misery, despise, momentary satisfaction or craving for individual benefits. The outcome is the acknowledgment of one's genuine self. Then seeker gets overpowered with the happiness of union with the preeminent. This delight comes not from craving but rather from the genuine nature from inside which is stillness. This inward stillness builds capacities that emerge from one's steadiness in life. The blissful internal stillness is a result of an aggregate concentrate on god and the effective evasion of anything that would redirect one from that core interest. This kind of change can make any individual free from deviant acts in life.

Upaniṣad discussed in the review above talks about awareness or mindfulness. Mindfulness is required at workplace because it helps you understand your strength and

weaknesses. It also gives you understanding about how other people see you. This ability helps reduce conflict and over expectations. This helps in bringing detachment to results. Managers in the organizations can build practice to avoid workplace incivility by developing self-awareness and interpersonal awareness else it may have cascading consequences of various deviant behaviors (Martina & Carroll, 2012) .

Different paths of yoga (*Karma-Yoga* [yoga of action], *Bhakti-Yoga* [yoga of worship], *Rāja-Yoga* [*Aṣṭāṅga-Yoga*] and *Jñāna-Yoga* [yoga of wisdom]) have been reviewed in the current study and it is found that individual can take any path of yoga based on his or her preference because all paths lead to make an individual a complete person. The more an individual is complete, the more chances that he or she can perform well in the organization.

One common element present in all review texts is about *sattvik* diet and avoiding *rajasik* or *tamasik*. In the research compilation (Srivastava, 2012) found that *sattva guṇa* makes person perform his work as duty that too with calm mindset and without any doubt, *rajas guṇa* makes person full of attachment and longing, and *tamas guṇa* makes person revengeful and cautious. Therefore it can be concluded that *sattva guṇa* can be developed by means of yogic practices along with *sattvik* food.

In summary study and implementation of ancient yoga texts mentioned above, the insight in understanding personality of human can easily be derived and improved for wellbeing of self and others.

2.7. SUMMARY

The present writing research assembled the authentic depictions of the yogic perspective for calmness of the mind, psychological issues and *Karma-Yoga*. The different yoga writings like *Patañjali Yoga Sūtra*, *Haṭha Yoga Pradīpikā*, *Bhagavad-Gītā*, and *Upaniṣad*, and so forth has been alluded to assemble the portrayals of different sorts of psychological disturbance and its interruptions. In the like manner an effort is made to appreciate noteworthiness of *Karma-Yoga* in ordinary life. This assemblage demonstrates that yoga mediations can be viable in decreasing negative emotions, depressive indications and the advancement of aggression. As if it has, not only constructive outcomes on despondency, but constructive working of a well-being as well. Yoga could be a decent expansion to the rundown of positive intervention on (psychological and behavioral) wellbeing, in perspective of its conceivable outcomes.