

MORALITY – YOGIC ETHICS

YAMA

1. **Ahim'sa'**
Not to inflict pain or hurt on anybody by thought, word or action.
2. **Satya**
The benevolent use of mind and words.
3. **Asteva**
To renounce the desire to acquire or retain the wealth of others. Non-stealing.
4. **Brahmacarya**
To keep the mind always absorbed in the Great- the Creator (Brahma) is "Brahmacarya."
5. **Aparigraha**
To renounce or not accept things that are superfluous for existence, excepting the minimum necessities of life or for the maintenance of the body, according to time, place and person.

NIYAMA

1. **Shaoca**
Shaoca is of two kinds – (1) purity of the body; and (2) purity of the mind.
The methods for mental purity are kindness towards all creatures, charity, working for the welfare of others and being dutiful.
2. **Santos'a**
Contentment with things received unasked for is "Santos'a." It is essential to try to be cheerful always.
3. **Tapah**
To undergo physical hardship to attain the objective is known as "Tapah." Upavasa (fasting), serving the Guru (Preceptor), serving father and mother, and the four types of Yajina, namely. *Pitr Yajina* (service to ancestors), *Nr Yajina* (service to humanity), *Bhuta Yajina* (service to lower beings) to and *Adhyatma Yajina* (service to Supreme Consciousness) are the other limbs of Tapah. For students, study is the main Tapah.
4. **Svadhya'ya**
The study, with proper understanding, of scriptures and philosophical books is Sva'dhya'ya. Sva'dhya'ya is also done by: attending Dharma Cakra (group meditation) regularly; and having satsaunga (spiritual company) - but this kind of Sva'dhya'ya is intended only for those who are not capable of studying in the above manner.
5. **Ishvara Pranidha'na**
This is to have firm faith in Iishvara (the Cosmic Controller) in pleasure and pain, prosperity and adversity, and to think of oneself as the instrument, and not the wielder of the instrument, in all the affairs of life.

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Shrii Shrii Anandamurti

The principles of Yama are ahim'sa', satya, asteya, aparigraha and Brahmacharya.

Ahim'sa' means not causing suffering to any harmless creature through thought, word or deed.

Satya denotes action of mind or use of words with the object of helping others in the real sense. It has no relative application.

Asteya means non-stealing, and this should not be confined to physical action but extended to the action of the mind as well. All actions have their origin in the mind, hence the correct sense of asteya is "to give up the desire of acquiring what is not rightly one's own".

Aparigraha involves the non-acceptance of such amenities and comforts of life as are superfluous for the preservation of the physical existence.

And the spirit of Brahmacharya is to experience the presence of the Supreme Consciousness and authority in each and every physical and psychic objectivity. This occurs when the unit mind resonates with Cosmic will.

The five rules of Niyama are shaoca, santos'a, tapah, sva'dhya'ya and Iishvara pran'idha'na.

Shaoca means purity of both physical and mental bodies. Mental purity is attained by benevolent deeds, charity, or other dutiful acts.

Santos'a means "contentment". It implies accepting ungrudgingly and without a complaint the out-turn of the services rendered by one's own physical or mental labour.

Tapah means efforts to reach the goal despite such efforts being associated with physical discomforts.

Sva'dhya'ya means study of the scriptures or other books of learning and assimilating their spirit.

The whole universe is guided by the Supreme Entity, and nothing that one does or can do is without the specific command of that Entity. Iishvara pran'idha'na is an auto-suggestion of the idea that each and every unit is an instrument in the hands of the Almighty and is a mere spark of that supreme fire. Iishvara pran'idha'na also implies implicit faith in the Supreme irrespective of whether one lives in momentary happiness or sorrow, prosperity or adversity.

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