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YAMA AND NIYAMA

Patanjali has given Ashtanga Yoga or eight steps of Yoga which are Yama, Niyama, Asana, PranaYama, Pratyahara, Dharana, Dhyana and Samadhi. The first two steps that Patanjali describes are the fundamental ethical rule or code called Yamas and the Niyamas. These can also be looked at as universal moral principles and personal observances. Yamas deal with right personal attitude. Niyamas are social disciplines as to how we deal with people around us. It is advised we should match our inner attitude with the external action.



OBJECTIVES

After studying this lesson, you will be able to:

- inculcate the discipline of Yoga to the younger children;
- motivate children's to adopt and practice Yama and Niyama; and
- summarize the Yama and Niyama in their own words by making stories.



2.1 YAMA

Yama's are broken down into five wise characteristics; they are Ahimsa, Satya, Asteya, Aparigraha and Bhramacharya. Let us understand each Yama with a story.

I. AHIMSA

The word Ahimsa literally mean not to injure or show cruelty to any creature or any person in any way whatsoever. Ahimsa is, however, more than just lack of violence as adapted in Yoga. It means kindness, friendliness, and thoughtful consideration of other people and things. It also has to do with our duties and responsibilities too. Ahimsa implies that in every situation we should adopt a considerate attitude and do no harm. Let us understand Ahimsa by a story.

Narada Muni and Hunter

Once upon a time, the great saint Narada Muni was on his way through a forest to bathe at the meeting of the three sacred rivers, the Ganga, Yamuna and Sarasvati. As he was walking, he came across a deer lying on the path. He saw that the animal was cut by an arrow, had broken legs, and was writhing in pain. A few steps ahead, Narada saw a pig, which also had broken limbs and was apparently in considerable pain. When he went further, he saw a rabbit suffering a similar fate. The saint was hurt to see these animals in acute distress. As Narada Muni advanced further, he caught sight of a hunter behind a tree, equipped with a bow and arrows, and poised to kill. The hunter appeared violent, with



reddish eyes. As Narada left the forest path, making his way towards the hunter, all the birds and animals immediately saw him and fled. Seeing the animals flee, the hunter was upset and felt like rebuking Narada. But he restrained himself from uttering any abuse. Composing himself, he asked, "Oh great saintly person! Why have you left the path and come towards me? Simply by seeing you, all the animals I was hunting have fled". Narada Muni replied, "I have come to you with a doubt in my mind. I was wondering whether the pig and other half killed animals belong to you". The hunter replied, 'Yes, I have left them in that condition'.

Narada Muni asked him why he wasn't completely killing the animals. The hunter replied, "My name is Mrigari, enemy of the animals. My father taught me to kill them in that way. When I see half-killed animals suffer, I feel great pleasure". Narada Muni then told the hunter that he had one thing to beg from him. The hunter, thinking that the saint wanted one of the animals, said, "I have many skins if you would like them. I shall give you the pelt of deer or tiger." Narada replied, "I do not want any skins from you. I just want you to promise me one thing. Please from this day, do not leave the animals half dead, but instead kill them completely". The hunter looked confused, and inquired, "But what is wrong with the animals lying there half dead?"

Narada replied, "If you leave the animals half dead, you are purposefully giving them pain. Therefore, you will also suffer that same pain in the future. Being a hunter, your business is to kill animals. That is already a slight offense, but to give them



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more pain, purposefully is a great sin". Narada continued, "In your forthcoming lives, all the animals that you have killed will kill you, one after another."

The hunter became thinking. As Narada continued, he became somewhat aware of the sinful nature of his activities, and afraid for his offenses. He said, "I have been taught this business from my very childhood. What can I now do to become free from the sins I have committed? Please help me, O great saint". Narada Muni assured the hunter of his assistance, and asked him to follow his simple instructions that would assure the hunter's salvation.

"First of all break your bow and then I shall tell you what to do", instructed Narada.

"If I break my bow, how I will I maintain myself?", Mrigari asked.

Narada consoled him, "Don't worry, I shall supply your food everyday".

Convinced by Narada' arguments, Mrigari immediately snapped his bow in two, and cast it aside. He fell down at the saint's feet, as a sign of surrender. Narada then advised the hunter to return home and distribute whatever riches he had to pure brahmins and other holy people. He told him to subsequently leave home with his wife, taking only some cloth to wear.

"Leave home and go to the river. There you should construct a small cottage. In front of the cottage you should grow a Tulasi plant on a raised platform. After planting the Tulasi tree before your house, you should daily circumambulate the plant, and serve



her by offering her water and other auspicious items such as incense and flowers. You should continuously chant the Hare Krishna mantra. Everyday, I shall send you sufficient food for both you and your good wife. You can take as much food as you want".

After instructing Mrigari, Narada brought the three half-killed animals back to life. Mrigari was struck with wonder. Narada then left to complete his pilgrimage. Mrigari returned home and began to sincerely and conscientiously follow the sage's instructions.

The news of a hunter becoming a great saint soon spread all over the village, and even beyond. People began to visit to take Darshan of the hunter-turned-saint. As customary, they would bear with them a gift, often of food. As a result, Mrigari and his wife received enough food to feed ten or twenty people. Nonetheless, they were careful not to overeat, and only accept as much as they needed.

One day, while speaking to his friend, Paravata Muni, Narada requested him to come with him to see the hunter. Parvata Muni happily accepted the invitation. When they arrived, Mrigari spotted the two sages from a distance. With great eagerness, he began to run toward them, but hesitated to fall down and offer obeisances because ants were running around his guru's feet. He removed his shawl and carefully whisked them away with the cloth. Only after ensuring that the ground was clear, did he fall down flat to offer his respects.



Narada Muni said, "My dear hunter, such behavior is not astonishing. A person in God's service is automatically non-violent. He is the best of gentlemen". The hunter then received the two saints in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion, he implored them to sit down. Mrigari the fetched water and washed the sages' feet. Seeing his great devotion, they blessed him saying,

"You are truly fortunate". They then left that place, to go wherever the Lord took them.

From the above, story of Narada Muni and Hunter we understood that how Ahimsa (non violence) transformed the hunter from brutal to wise. We all should follow the Ahimsa. Ahimsa leads us to virtue's path.

II. SATYA

Satya means "to speak the truth," yet it is not always desirable to speak the truth on all occasions, for it could harm someone unnecessarily. We have to consider what we say, how we say it, and in what way it could affect others. If speaking the truth has negative consequences for another, then it is better to say nothing. Satya should never come into conflict with our efforts to behave with Ahimsa. This precept is based on the understanding that honest communication and action form the bedrock of any healthy relationship, community, or government, and that deliberate deception, exaggerations, and mistruths harm others. Let us understand the Satya by a story.



The Story of Punyakoti the Cow and Arbhuta the Tiger

Once upon a time, in a little village in Karnataka, there lived a herd of cows. Every morning, leaving their little calves behind in the safety of the village, the cows would follow their cowherd, Kalinga, up the hill to graze on the fresh green grass that grew there. And every evening, having eaten their fill, the cows would return to the village and to their calves. Closest by the meadow where the cows grazed was a dense forest. One day, as the cows browsed lazily in the sunshine, a tiger called Arbhuta came by and saw them. This tiger, once strong and brave, had now become old and weak. He had been unable to catch any prey for weeks, and was very hungry. So when he saw the herd of cows grazing peacefully in the meadow, he was overjoyed. 'I am sure I can catch one those fat cows for my dinner,' he thought, and hiding behind a rock, he waited for his chance.

As evening fell, Kalinga gathered the cows together and the herd sets off for home. The tiger prepared to pounce, and as the cows passed by the rock behind which he lay concealed, he jumped out with a loud roar. The cows squealed in fright and ran helter-skelter back to their village. But there was one cow who was slower than the rest. She was called Punyakoti, and was the gentlest and most beautiful of all the cows in the herd.

The tiger pounced on Punyakoti and caught her. He was about to kill her with a bite of his powerful jaws, when Punyakoti spoke up. 'Tiger, sire, do not kill me just now,' said the cow. 'I have a little calf in the village who is waiting for me. He must be hungry and needs his evening meal. Please let me go back to my calf



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tonight, and once I have fed him, I promise that I will return to you. Then you can eat me.'

The tiger sat back in surprise. He had killed many animals in his long life, and while many of them had pleaded with him for their lives, no one had ever promised to come back! 'Do you take me for a fool?' he roared, annoyed. 'If I let you go, you will never return! No, I will kill you and eat you now.'

'Sir, I ask you this favor not for me, but for my poor hungry calf. He must be wondering where his mother is. Let me go back to him, feed him one last time and say goodbye to him. I promise that I will come back,' said Punyakoti again.

Despite himself, Arbhuta was moved by the cow's plea. 'Alright, go back to your calf and come back to me,' he said. 'I will wait here for you.'

Punyakoti ran back to the village as fast as she could, and to the cowshed where her calf waited. The calf was frightened and hungry - all the other cows had come home, all except his mother. He ran, trembling in distress, to his mother. Punyakoti soothed him and licked him and fed him. When the little calf had drunk all the milk that he could, she told him of the incident in the forest and her promise to the tiger.

'Don't go back, mother, please stay with me,' wailed the little calf.

'I must go back, my child,' explained Punyakoti gently. 'I have given my word, and you would not want your mother to break a promise, would you?'



The little calf was miserable, but didn't know what to say or how to save his mother from the tiger.

Punyakoti then gathered all the other cows together, and explaining where she was going, asked them to look after her calf. The other cows, too, begged her to stay, but Punyakoti only said, 'I have made a promise, and I must keep that.' And bidding a final goodbye to her little calf, she left.

Meanwhile, Arbhuta the tiger had grown even hungrier. He was cursing himself for a fool to have let his dinner go, when he saw Punyakoti walking up the hill towards him. He could not believe his eyes.

'Here I am, as I promised,' said the cow, coming up to the tiger. 'I fed my calf for the last time, and said goodbye to him, and the other cows have promised to look after him. So now you may kill me and eat me.'

Arbhuta, moved and humbled by Punyakoti's courage and honesty, shook his massive head. 'I cannot eat you,' he said. 'It is better that I die of hunger than eat someone as good and truthful as you.' And so saying, he turned away into the forest.

Punyakoti returned to her little calf, who was overjoyed to see her, and the two lived happily ever after. Arbhuta the tiger went away and never bothered them again.

By the above, story we understood how Punyakoti by following Satya got freed from Arbhuta. We should follow the Satya.



III. ASTEYA

Asteya means "to steal"; Asteya is the opposite-to take nothing that does not belong to us. This also means that if we are in a situation where someone trusts something to us or tells in us, we do not take advantage of him or her. Non-stealing includes not only taking what belongs to another without permission, but also using something for a different purpose to that intended, or beyond the time permitted by its owner. The practice of Asteya implies not taking anything that has not been freely given. This includes nurturing a consciousness of how we ask for others' time for inconsiderate behavior demanding another's attention when not freely given is, in effect, stealing. Let us understand Asteya by a story.

Thief and Merchant

A diamond thief who stole only the most beautiful gems spotted a well-known diamond merchant purchasing the most beautiful diamond and decided to steal it. He started following the merchant catching a train, and shared a compartment with him for three days. He spent his entire time, trying to find the diamond, but despite all his endeavors he failed to locate it. When the train reached its destination the thief, restless in his incapacity, could not contain himself and told the merchant the truth; "Sir, I've been following you everywhere for the last three days trying to find the rare gem you purchased. But to my despair I have not been able to get my hand on it. Please tell me where you hid it and put me out of my misery!" The merchant said: "When I first



saw you, I suspected you were a pickpocket and so hid the gem where I thought you'd never look-in your own pocket!" And with that he reached into the thief's pocket and brought out the amazing gem which was in the thief's possession all along.

The above story of the thief and merchant shows that whatever we want to steal and are desperately seeking is in our own pocket. All we have to do is look!

IV. APARIGRAHA

Aparigraha means to take only what is necessary, and not to take advantage of a situation or act greedy. We should only take what we have earned; if we take more, we are exploiting someone else. The Yogi feels that the collection or hoarding of things implies a lack of faith in God and in himself to provide for his future. Aparigraha also implies letting go of our attachments to things and an understanding that impermanence and change are the only constants. Let us understand Aparigraha by a story.

A Lesson to the Greedy Brahmins

There is another great story about the wisdom of Tenali Raman. The King, Krishnadevaraya's (Vijayanagar Kingdom) mother was a very pious and orthodox lady. She had visited all holy places and given much of her treasures in charity to temples. Once she showed the desire of giving away the fruits in charity and her son, the king, obliged.

Krishnadevaraya immediately got many mangoes from Ratnagiri. He respected his mother a lot and never let her down.



Unfortunately, before the auspicious day could arrive, his mother died.

Krishnadevaraya followed all religious rites. They went on for many days. On the last day, the King called some Brahmins and said, 'my mother's last wish was to offer mangoes to Brahmins. But she could not fulfil this wish and died. What can I do so that my mother's last wish could be fulfilled and she can rest in peace?'

The Brahmins were greedy. They said that only if the King would give each Brahmin a gold mango, would his mother be able to rest in peace. Krishnadevaraya on hearing this immediately ordered some gold mangoes to be made and presented them to the Brahmins, thinking now his mother would be happy and peaceful.

Tenali Raman heard about this and he called those Brahmins to his home to perform the last rite ceremonies of his own mother.

When the Brahmins came to Tenali's house Tenali closed all the doors and windows and stood in front of them with a red hot iron rod. The Brahmins were taken aback, but Tenali removed their confusion.

'My mother had knee pains and as a remedy she wanted me to cure her with these hot iron rods. But she died before I could help her. So now I want to fulfil her wish by giving you all this treatment', Tenali said to the Brahmins.

The Brahmins were shocked and said that it is an injustice on them and that they will not be a part of it.



But Tenali said that since they had taken the golden mangoes from the king because that way it could provide peace to his dead mother, this was the way Tenali's mother could find peace.

The greedy Brahmins understood that they have not done right and they returned the mangoes to the King.

Later Tenali Raman told king Krishnadevaraya that the treasure of the palace should not be exploited by giving them to such greedy people. Instead, it should be put to feed and serve the needy.

The above, story of three Bhramin's shows you that one should not be greedy and take more than they need. By following Aparigraha one will elevate to greater heights.

V. BRAMACHARYA

Brahmacharya is used mostly in the sense of abstinence, particularly in relationship to sexual activity. Brahmacharya suggests that we should form relationships that foster our understanding of the highest truths. Brahmacharya does not necessarily imply celibacy. Rather, it means responsible behavior with respect to our goal of moving toward the truth. Practicing brahmacharya means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don't use this energy in any way that might harm others. Let us understand Brahmacharya by a story.

The Bhishma

At the time of the Mahabharat, a very special child named Devavrata was born to Shantanu, the king of the entire land of



Bharat. Devavrata, better known as Bhishma, is forever remembered from the Hindu epics as the ideal son who gave up his happiness for the sake of his father.

Shantanu was in love with Satyawati, the local head fisherman's daughter. Her beauty and grace mesmerized Shantanu; he desired to marry her and make her another one of his queens. Unfortunately for the king, this would not be an easy task. Satyawati's recent palm-reading predicted that her sons would be rulers of Bharat. Her father worried that if Satyawati married Shantanu, their children would not get a chance to rule the great kingdom since his son, Devavrata, was first in line for the crown. Looking out for his daughter's well-being, the fisherman placed a proposal before Shantanu: Satyawati's son should be the king.

Shantanu was very hurt by this proposal because he knew that it was Devavrata's right to be the next king. Knowing he would be doing injustice to his son he tried to forget about Satyawati. However, being away from Satyawati caused Shantanu to become depressed. Devavrata, through his father's charioteer, came to know about the reason behind his father's depression and decided that as a son, he should help his father regain his happiness.

Devavrata arranged a meeting with the fisherman. Devavrata promised Satyawati's father that he would let her children rule the kingdom if he consented Shantanu to marry her. However, this generous offer was not enough for the fisherman. He was worried that there was still a possibility that Devavrata's future



children may challenge the right of Satyavati's future children. To crush the fisherman's fears, Devavrata vowed to practice eternal Brahmacharya (celibacy). Devavrata's will to help his father astonished the gods in the heavens, who immediately showered flowers upon him, crying "Bhishma, Bhishma, Bhishma!" Bhishma means "one with a terrible oath" and so from then on, Devavrata was referred to as Bhishma. Hearing about his son's immense sacrifice, Shantanu granted him the boon of iccha mrutyu (ability to choose his time of death).

In the Mahabharat it is said that Bhishma was strong enough to immobilize the entire army of the Pandavas. His archery skills were second to only the gods, and so he was labeled as the bravest warrior of his time. Bhishma was also one of the very few people who understood the true identity of Shri Krishna and so he is also remembered as a true devotee of God.

From the above story we can understand that by following the Brahmacharya our mental strength increases. Bhishma's story also reminds us that we too have a duty towards our parents; we should be more understanding of them, as they have been to us.

**INTEXT QUESTIONS 2.1**

1. Yama five wise characteristics are..... ;..... ;..... ;
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2. Ahimsa means not to showto any creature.
3. Satya means, "to speak the".
4. Aparigraha means to take only what is



2.2 NIYAMA

Niyama means "rules" or "laws". These are the rules prescribed for personal observance. Like the Yamas, the five Niyamas are not exercises or actions to be simply studied. The five Niyama's are Shoucha, Santhosha, Tapas, Swadhyaya and Ishwarapranidhana. Let us understand each Niyama's with a story.

I. SHOUCHA

The first Niyama is Shoucha, meaning purity and cleanliness. Shoucha has both an inner and an outer aspect. Outer cleanliness simply means keeping ourselves clean. Inner cleanliness has as much to do with the healthy, free functioning of our bodily organs as with the clarity of our mind. "But more important than the physical cleansing of the body is the cleansing of the mind of its disturbing emotions like hatred, passion, anger, lust, greed, delusion and pride". Let us understand Shoucha by a story.

Three Best Friends

In a village there were three best friends - Mohan, Lalith and Arjun. They studied in the same school. All the three were good in their studies. They all liked the school. It was the place where they all met. They never missed school. Their village was very beautiful. Many tourists visited this place. Once Arjun didn't come to school for five days. Lalith and Mohan were worried. They decided to visit Arjun. They were shocked to see the place where he lived. It was very dirty. There was stagnant water on the roads where they saw mosquitoes breeding. Waste was thrown all around. When they reached Arjuna's house they saw that he was



down with very high fever. His mother told them that he had malaria.

She was crying badly. Arjuna looked very soft and tired. He could hardly speak. Malaria is a disease that is spread by mosquitoes. It affects the liver and blood cells. His father told them that this was due to unhealthy living conditions. The next day the boys told the class about Arjun. They decided to do something for their friend. So they decided to clean the place during the weekend. So the students gathered in the street and divided themselves into small groups and started cleaning the place. They swept the roads, collected the waste and threw it in the dustbin. They also cleared the dirty water. Thus the mosquitoes became less. They continued the cleaning process every week. This was an eye opener for the people staying around. They slowly started participating in the cleaning spree. All were happy and the place became clean and tidy. More people wanted to clean their streets also. Hence small groups were formed and more places were cleaned. Very few people fell sick. Tourists started visiting the village as before.

The principal appreciated the children in the assembly. The district collector too appreciated the children for making the people aware. The cleaning effort of the people of the village was shown on the TV. Many states also adopted the cleaning movement. Slowly it became a national movement. Thus a small movement that started in a small village spread to the whole country. Finally, even the President one day declared that Our India is a Clean India.



If we want our country to be a clean and healthy place to live, we should first keep our house and surroundings clean. Cleanliness should be internal as well as external.

II. SANTHOSHA

Another Niyama is Santosha , modesty and the feeling of being content with what we have. To be at peace within and content with one's lifestyle finding contentment even while experiencing life's difficulties for life becomes a process of growth through all kinds of circumstances. We should accept that there is a purpose for everything - yoga calls it karma - and we cultivate contentment 'to accept what happens'. It means being happy with what we have rather than being unhappy about what we don't have. Let us understand Santhosha by a story.

The Contentment of the Maid servant

There was a rich man, who was also devotee of the Lord. One day when he was engaged in worship, he heard a poor girl singing a beautiful song in clear and melodious tones. The subject matter of the song was a crimson coloured Sari, how nice it was, how fine was its embroidery, how beautiful were its ends and borders etc. He liked the song so much that he came out, and saw that it was being sung by a young girl, the who was a maid servant of his neighbor. The girl was cleaning vessels, and had only a torn rag on her person. On seeing her impoverished condition, and her jovial temperament, the rich man felt pity for her and gave a small sari (Gaagra choli) to the poor little girl. Like a starving person getting luckily good dishes to eat, her joy knew to bounds.



Next day she wore the new Sari, and out of great joy and merriment, whirled, danced round and played 'Fugadi' with other girls and excelled them all. The Day following, she kept the new Sari in her box at home and came with the old and torn rags, but she looked as merry as she did the previous day. On seeing this, the rich man's pity towards the girl was transformed into admiration. He thought that the girl being poor had to wear a torn rag, but now she had a new Sari which she kept in reserve and putting on the old rag, strutted herself, showing no trace of sorrow or dejection. Thus he realized that all our feelings of pain and pleasure depend upon the attitude of our mind. On thinking deeply over this incident, he realized that a man ought to enjoy whatever God has bestowed on him in the firm conviction that He besets everything, from behind and before, and on all sides and that whatever is bestowed on him by God must be for his good. In this particular case, the impoverished condition of the poor girl, her torn rag and the new Sari, the donor, the dance and the acceptance were all parts of the Lord and pervaded by Him. This story gives us practical demonstration of the lesson of the Upanishad - the lesson of contentment with one's own lot in the belief that whatever happens, is ordained by God, and is ultimately good for us.

III. TAPAS

Tapas refers to the activity of keeping the body fit or to challenge and handle the inner urges without outer show. Literally it means to heat the body and, by so doing, to cleanse it. Behind the notion of Tapas lies the idea we can direct our energy to enthusiastically



engage life and achieve our ultimate goal of creating union with the Divine. Tapas helps us burn up all the desires that stand in our way of this goal. Another form of Tapas is paying attention to what we eat. Attention to body posture, attention to eating habits, attention to breathing patterns - these are all Tapas. Let us understand the Tapas by a story.

Satyakamaa

Satyakamaa was the son of a woman named Jabala. He had a strong wish to study and so he left home in search of a guru. He went to the Ashrama of sage Gautama and requested him to make him his pupil. Sage Gautama questioned him, "Before I make you my pupil, I need to know about your family." This puzzled Satyakama, as he had no idea about his family except his mother. But to join the ashram he would not lie. He told the sage that he would ask his mother. So he went to Jabala.

His mother told him, "Go to the sage and tell him 'I am the son of Jabala and my name is Satyakama Jabali'." Satyakama went to Gautamaa and told him what he knew. The sage was pleased with his love for truth and accepted him as his pupil.

One day Gautama told him that before he could teach him, Satyakama should take the herd of 400 weak cows of the ashram and return only when it had multiplied to 1000. After that Gautama would impart him knowledge. Without uttering a single word Satyakama left with the cows. He took them to the forest and looked after them with loving care.

Over many years the herd grew to 1000. Every cow was strong



and healthy. It was time for Satyakama to return to Gautama's ashram. All the gods and deities were happy with Satyakama's obedience and dedication to his guru. Along the way he was blessed with knowledge by fire, a bull, a swan and a waterfowl. Now enlightened, Satyakama reached the ashram. Gautama saw the glow of enlightenment on his face. He was also very happy that Satyakama had looked after the cows very well. He then accepted Satyakama as his pupil and blessed him with Brahmavidya.

By the above, story of Satyakama we can understand that how Satyakama by obeying his Guru's words, went to forest got the wisdom. Satyakama by his Tapas got the wisdom. Each and everyone of us should have this will power to achieve the our goal.

IV. SWADHYAYA

The fourth Niyama is Swadhyaya. 'Sva' means "self" 'Adhyaya' means "inquiry" or "examination". Any activity that cultivates self-reflective consciousness can be considered Swadhyaya. It means to intentionally find self-awareness in all our activities and efforts, even to the point of welcoming and accepting our limitations. It teaches us to be centered and non-reactive to the dualities, to burn out unwanted and self-destructive tendencies. Let us understand the Swadhyaya by a story.

Ekalavya

Children you all know who Guru Dronacharya was? He was the royal Guru (teacher) of the Pandavas and Kauravas. He used to teach military arts to the princes. Once, a boy named Eklavya



asked Guru Dronacharya, "Gurudev, will you teach me the art of archery?" Ekalavya aspired to study archery in the Gurukul of Dronacharya, the greatest known teacher. Dronacharya was in a dilemma as he had promised King Bhishma that he will teach this art only to the princes. Ekalavya was not a prince, so Dronacharya was hesitant to teach him and he duly conveyed his refusal to Ekalavya.

Deeply sad by Dronacharya's rejection, Ekalavya returned home. However, he was determined to master the art of archery. So, he went into the forest and prepared a clay statue of Guru Dronacharya. He accepted the statue as his Guru and practiced archery in front of it every single day. After practicing for years together, Ekalavya eventually became an exceptional archer.

Once Guru Dronacharya took the Pandava and Kaurava princes to the forest for practicing archery. A dog was also accompanying them. The dog wandered away from the place of practice and deep in the forest, came across Ekalavya and started barking at him. Disturbed in his practice by the dog, Ekalavya fired seven arrows in the dog's mouth with such caution and skill that it stopped his barking without injuring the dog. The dog returned to the place where the princes were practicing. Dronacharya was amazed to see the dog's state. He was wondering how such a success could be achieved. Dronacharya and his students investigated, and came upon Ekalavya, practicing archery. On seeing Dronacharya, Ekalavya was filled with joy. He bowed down to him.

Dronacharya asked Ekalavya, "Where did you learn archery?". Pointing towards the clay statue, Ekalavya replied, "Under you O



Guru." Ekalavya had learnt archery by Self introspect and effort with immense devotion and reverence towards his Guru Dronacharya.

From the above, story of Ekalavya we can understand how he got mastery over archery through his Swadhyaya or self introspect.

V. ISHWARAPRANIDHANA

Ishwarapranidhana means "to lay all your actions at the feet of God."It is also called as bhakthi. It is the contemplation on God (Ishwara) in order to become attuned to god and god's will. It is the recognition that the spiritual suffuses everything and through our attention and care we can attune ourselves with our role as part of the Creator. The practice requires that we set aside some time each day to recognize that there is some omnipresent force larger than ourselves that is guiding and directing the course of our lives. Let us understand the Ishwarapranidhana by a story.

Bhakta Prahlad

There once lived a king named Hiranyakashyapu. Through many years of penance he had acquired a boon that he would not die either during the day or night, either in his house or outside, by assault from either man or animal and by no weapon made of either metal or wood. The boon gave him a lot of power so he lived recklessly and ruled ruthlessly. He had a son called Prahlad, who was a great devotee of Shri Vishnu. He would chant Vishnu's Name all the time and during all his activities.



Hiranyakashyapu was very angry with Prahlad's devotion to God and wanted his son to worship no one, but himself. But Prahlad continued in his devotion to Vishnu and his father continued to harass him to change his ways.

Out of his anger at Prahlad's devotion, Hiranyakashyapu once had him thrown into boiling oil, but Prahlad came out unscathed! So, another time, Hiranyakashyapu had the boy thrown from a cliff, while yet another time, into a fire. But each time, God saved Prahlad from any hurt. This made the king, even angrier.

One day, he asked Prahlad, "You say that your God will protect you. Can you show me where He is?" Prahlad said, "God is everywhere." Prahlad was standing next to a pillar, so the king asked, "If your God is everywhere, is He in this pillar?" Prahlad replied, "Yes."

Upon hearing this, the king got very angry and broke the pillar into half. The very next moment, Shri Vishnu emerged from the pillar in the avatar (form) of Narasimha, half human and half lion! It was neither day nor night (twilight time) when this happened. He lifted the king and took him to the threshold of the palace such that, they were neither inside nor outside the palace. There he placed the king on his lap and killed him with neither metal nor wood, but his claws!

By the above story we can understand that God is everywhere, If one chants God's Name with devotion, He saves one in all circumstances.



INTEXT QUESTIONS 2.2

1. The five Niyama are.....;.....;.....;.....and.....
2. Shoucha Niyama meansand.....
3. In story of Satyakamaa, his guru blessed him with.....
4. Swadhyaya means



WHAT HAVE YOU LEARNT

In Yama we have learnt:

- Ahimsa,
- Satya,
- Asteya,
- Aparigraha, and
- Bharamacharya

In Niyama we have learnt:

- Saucha,
- Santhosha,
- Tapas,
- Swadhyaya, and
- Ishwarapranidhana.



Notes



Notes

**TERMINAL QUESTIONS**

1. What is Yama?
2. What is Niyama?
3. What is Brahmacharya?
4. What is Ishwarapranidhana?

**ANSWERS TO INTEXT QUESTIONS****2.1**

1. Ahimsa, Satya, Asteya, Aparigraha and Bhramacharya
2. Cruelty
3. Truth
4. Necessary

2.2

1. Shoucha, Santhosha, Tapas, Swadhyaya and Ishwarapranidhana
2. Purity and Cleanliness
3. Brahamavidya
4. Self inquiry or examination.