

Heyam Duhkhamanagatam - Means to Overcome *The misery that is not yet come, can and is to be avoided.*

Kommareddy Sravani
Ad-hoc Faculty
MA Yoga & Consciousness
Andhra University
Visakhapatnam, Andhra Pradesh, India

Abstract

Almost all Indian philosophies conclude that human life is suffering. This statement can be agreed upon observing the trends in the quality of human life. Thus, the aphorism “*Heyam Duhkhamanagatam*” becomes very relevant to mankind. As yogic philosophy identifies the cause – effect relationship in the course of one’s evolution, and also claims that, it is possible to rise completely above the illusions and miseries of life and gain bliss and enlightenment (Kaivalya) here and now. While we are still living in the physical body, the value of adopting yoga as a means to this end is high. The question is not about choosing the path of yoga or rejecting it, but it is about choosing yoga, now and here.

The Hindu philosophy in all its scriptures underlines that the goal of human life is Moksha. Here, yoga becomes all the more important to fast fulfill the purpose of human life. While the goal of yoga continues to be Kaivalya, the interest of modern man has drifted from Kaivalya towards well being, good health and a perfect personality. Yoga does not fall short in giving the above mentioned benefits and more. Modern science contributed tremendously to the advancement and development of society; however it also took the world to the brink of nuclear war, terrorism and global warming. On the other hand, Yoga, which is both an art and a science, offers tools and techniques for well being. Considering the fact that health is the outcome of well being in all dimensions of human personality, this paper attempts to hand pick certain teachings of Patanjali, which can be embraced by mankind, who is not striving to become a yogi, but want to sail through life smoothly, free from misery and suffering.

Keywords – Rajayoga, Hetutvat, Heyam, Heyahetuh, Hanopaya, Chitta

The term ‘Darsana’ fits accurately to yoga discipline, it is like a mirror, reflects one’s ‘self’ to oneself. It gives one a vision of the means to the reality. In this context, it also offers a psychology of well being and a perfect personality. Man is a psycho-physical complex. It is a known fact that our thoughts, emotions and feelings (mind stuff) percolate as our actions. The Pancakosa theory of Tattiriya Upanishad presents the concept of the kosas and their interrelationship. Mind is the interface between the self and the outside world. It is in the mind (chitta), the seeds (vrittis, kleshas) or adhis begin their expression and gradually manifest in the physical body as various psycho somatic diseases. Probably, this is the reason why Patanjali’s system of yoga is oriented towards mental training, rather than physical. A glance at yoga sutras of Patanjali will reveal that there was much more emphasis on controlling and directing the mind than the physical body, although yoga in common parlance means physical postures. The Patanjali’s yoga is referred to as Raja yoga, as mind or chitta is the king of the senses, and this system starts with defining yoga as “Yogah Chitta Vritti Nirodaha”. The maharishi believed that mind should remain a “tabula rasa” to attain perfection. The focus of this essay is to derive those techniques of Patanjali to attain the right attitude, health and well being in all dimensions of the human being.

Patanjali maharishi has declared that the experience of pleasure or pain, joy or sorrow is caused (hetutvat) as the result of virtuous deeds or vice deeds.

“Te hlada paritapa phala punyaapunya hetutvat” – (PYS 2.14)

Thus, the yoga system recognizes the karma siddhanta, calls it cause-effect relationship and also establishes the relation between dharma and karma. Only when one's actions are in tune with the dharma or the cosmic law, one can reap good results. If not, misery and suffering is the outcome. Patanjali intends to educate mankind that one has to be extremely cautious and conscious of one's thoughts and actions. Now, patanjali claims that these effects, i.e., misery and suffering can and is to be avoided (heyam).

“Heyam Dukhamanagatam” – (PYS 2.16)

By this, he states that it is possible to avoid the misery which has been shown to be inherent in human life. It is in this respect that the philosophy of yoga appears promising for humanity. According to him, one can avoid the dukha, by the knowledge of its cause. Removal of the cause of dukha (misery) is the solution. The identification of oneself (drsta) with the sense objects (drsya) is the cause (heyahetu), says patanjali.

“Drsta drsyayoh samyogo heyahetuh” – (PYS 2.17)

This wrong identification or asmita bhava results in entanglement with the worldly objects, causing misery. The real goals in life will get sidelined through this wrong identification.

For complete removal of such misery, patanjali offers a means (hana upaya), i.e., Viveka khyathi.

“Vivekakhyathira viplava hanopayah” – (PYS 2.26)

Vivekakhyathi is the sharpened discriminatory power of the mind to differentiate between the real and the unreal. When such discrimination prevails, man begins to function at a higher level of intelligence. These four, hetutvat, heyam, heyahetu, and hanam are the **chaturvyuhas** given by Patanjali. The individual, who delves deep into understanding of these **chaturvyuhas**, will be lead towards the upaya or the remedy to rise above the misery. Patanjali gives another solution, “Ishvara pranidhanam”, an attitude of surrenderance in all situations, keeping in mind the limitations of the human being. With such strong mental back up, one can efficiently overcome the kleshas, vikshepas, vritti's, and also from the clutches of samskaras and vasanas. Patanjali, in the second chapter of yoga sutras, states

“Yoganganustanad asuddhi-ksaye jnana deepthira viveka khyateh” (PYS 2.28).

It is important to note that in this sutra, he aimed at removal of impurities (illusions, kleshas), illumination of jnana and development of discrimination, and have not mentioned about Samadhi. For him, Samadhi is the natural outcome of the practice of yogangas. Therefore it may be inferred that Patanjali had astanga yoga in mind for ordinary people of today who are being hit by the tides of misery, while he reserved abhyasa, vairagya and kriya yoga for higher aspirants.

“Yama –niyamasana-pranayama-pratyahara-dharana-dhyana-samadhayo 'stavangani” (PYS 2.29)

This indicates the fore sight Patanjali had for the coming generations. The “astanga yoga” hints the practice of bahiranga sadhana at the gross level, and antaranga sadhana for exploiting one's mental potential at a more subtle level.

Bahiranga Sadhana Constitutes –

- Yama provides the moral background and is prohibitive in nature. It is universally applicable to mankind.

- Niyama is a personal code of discipline and constructive in nature, develops the attitude of contentment, will power and surrenderance. Apart from this, the practice of tapas is said to bring about the control and mastery over body and senses. It is through introspection, one can identify the transformation that these two angas have brought about in one's life.
- Asana for steadiness, removing the dualities such as hunger and thirst, heat and cold. A steady posture is a prerequisite for acquiring mental steadiness.
- Pranayama, for acquiring control over mind. Mind and prana are interdependent. It is said that mind is the ruler of the senses, and the prana, the ruler of the mind. Therefore it is necessary to vitalize and regulate the prana.
- Pratyahara, for redirecting the mind from distracting sense objects and redirecting it towards higher goals. Sense objects are like food to the mind, once we cut off this supply of food from outside to the mind, and direct the mind towards a higher goal, it becomes pratyahara (prati+ahara).

Antaranga Sadhana Constitutes -

- Dharana, confining the mind on the desired object. The term 'Dhara' itself conveys that concentration has to flow like a dhara.
- Dhyana and Samadhi aim at becoming one with the object.

The practice of astanga yoga results in removal of impurities, and illumination of one's personality as a whole. Such an illumination leads to the attainment of one's goals and the realization of individuals potential. Patanjali's system can be observed to be pre dominant with aspects of Vairagya (renunciation) and removal of raga, dvesha, and abhinivesa i.e., attachment, hatred and clinging to life. Such teachings may seem pessimistic for a beginner. But patanjali did emphasize on cultivation of humanness by suggesting cultivation of attitudes such as maitri, karuna, muditha and upeksha. These are qualities that represent the individuals emotional intelligence and develops the capacity to handle chaotic situations efficiently. Further more, the mind has the tendency to fall under the influence of shadripu's (kama, krodha, lobha, moha, mada, matsaryam), as well as improper thoughts and emotions. In the words of Patanjali ,

"Vitarka himsadayah krta-karitanumodita lobha-krodha-moha-purvaka mrdu-madhyadhimatra duhkha jnanantaphala iti pratipaksha bhavanam" (PYS2.34)

That is when Patanjali suggests "Vitarka badhane pratipaksa bavanam" or dwelling over the opposite thoughts. He has offered a psychology by itself, by saying such actions and thoughts whether done in mild, moderate or intense degree, whether done by one self or compels another to such an action, will result only in endless pain and ignorance. This teaching drives the point home to people who influence others to wrong doings and deserves to be adopted even by modern psychology. This shows the depth of Patanjali's thought in giving a complete form of moral yoga.

It is the transformation of mind (consciousness) that Patanjali emphasizes in each sutra. There are a number of metaphysical explanations in the yoga sutras pertaining to changes in gunas, consciousness, parinamas and paranormal powers, which are of lesser use in the present context, for a layman, cannot comprehend them. Patanjali's raja yoga is a comprehensive system and gives the required basis for the development of other types of yoga. It can be said that patanjali's rajayoga consists of bhakti, karma and jnana explicitly. Yoga while relying heavily on Samkhya metaphysics, tries to be exclusive by including the concept of 'Ishvara'. Patanjali skillfully adhered to the Vedic authority as he understood the tendency of human mind is to surrender to a higher authority. By instructing tapah, swadyaya, yama, niyama etc Patanjali speaks of karma yoga. The above mentioned elements train the individual and render purity in thought, word and deed. The elements of yama have been declared as the universal code of conduct for the entire mankind irrespective of race, place and time. It is the constant cultivation of abhyasa, vairagya and viveka, the maharishi speaks of in his discourse, there by

promoting jnana yoga. Asana and pranayama which are constituents of hatha yoga are also spoken of, but as part of the greater whole of raja yoga.

Yoga psychology may be considered the foundation and the base of what may be called Indian psychology. It can be a viable alternative to the currently dominant mechanist, reductionist, and computer models of the mind. Indian psychology is more inclusive in its methods and scope. The primary focus of yoga psychology is on the person rather than the object of experience. The emphasis is on the mental rather than the physical aspects of the person. Just like how the study of modern science and technology helps to engineer the outer world, the yogic science helps to engineer the inner world for the well being of the individual.

