

Bhavas and Yoga Integration of Spiritual and Ethical Values

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Abstract: *Often yoga is equated with the physical practices such as asanas, pranayamas and kriyas, but here in my research we would be revisiting the idea of yoga and presents in all-inclusive role where the person is considered in totality. This research rather information brings forth the joy, freshness and wholesomeness of yoga, and repositions of the traditional techniques of yoga in a new and unique dimension. This would be helpful for both beginners and advanced yoga practitioners. This also talks about the integration of ethical and spiritual values within the physical practices of yoga.*

This research has 5 Sections that includes Abstract, Introduction, Details, Conclusion and Reference.

Today yoga has become vast its developing and the reach is outstanding bringing the culture and study back not only the asanas but the aligning of mind, body and soul plays a major part in one's life.

How Samkhya Philosophy and Samkhya Karikas play a very important role in developing Bhava. This research will give you a brief knowledge of 4 Desirable Bhavas.

This research is an enriching journey of wellness of the body, mind and spirit.

Keywords: yoga.

I. INTRODUCTION

What is Yoga ?

An old age question always arises about what is yoga? Every yoga teacher is frequently asked which form of yoga they practice or teach. There are no simple answers. Today yoga is often equated to pranayamas, asanas, kriyas and so forth. This philosophy is often neglected completely.

It is said that in the classical Hatha Yoga text, Hatha Yoga Pradipika, that Hatha Yoga is to be practiced for the purpose of Raja Yoga, that is for psychological evolution and spiritual ascent. The physical transformation, removal of diseases and good health is a by-product of the same.

Yoga is derived from the Sanskrit word 'yuj'. Diverse ideas of yuj are given in the different scriptural texts, for instance union or joining, reaching the highest state of absolute concentration (samadhi) as well as the ability to control the senses.

Yoga is an encompassing term. It represents the means, the path and the end. The body, mind and consciousness transforms and also enables us to think calmly over different paths and situation of life.

The next section briefly explains the concepts from one of the oldest philosophical schools, Samkhya.

SAMKHYA PHILISOPHY AND THE CONCEPT OF BHAVA

In Indian philosophy the term bhava is used widely. It means the emotions and feeling also the expression. Philosophically it means the inherent nature of a thing or entity. For instance the bhava of a glass is to break and the bhava of a steel is to not break its unbreakable.

We often don't take our Indian philosophy seriously or into consideration. While studying and researching about the concept of bhava no feeling or expression is permanent it's a constant evolution of mind and its different feelings and expression. It has to be brought in practice in our day-to-day life.

A man can be predisposed to, or possess, for example, the bhavas for love, anger, greed, meekness, or incompetence. The list would be long! For example, people are described as having bhakti bhava (devotion), karuna bhava (compassion) and an endless number of such mental states which may be contradictory too.

THE SAMKHYA KARIKAS AND THE NOTION OF BHAVA

Samkhya is one of the six classical Indian philosophical systems known as the Shad Darshana. The founding rishi is sage Kapila, the Samkhayakarikas of Lord Krishna form the basis of current Samkhya Study. Yoga and the study of karika form a cohesive relationship making it a life changing experience as a whole.

The karika's are an exposition of living, life and liberation (Moksha)

Every human has one or multiple qualities which may not be ideal for personal development. The Samkhya karika enumerate 4 qualities which a person should inculcate. The karikas also imply towards the negative traits that lead to a deluded state of mind.

The karikas encourage the 4 bhavas of dharma, jnana, vairagya and aishvarya which encourage a person to individual growth.

The 4 negative bhavas are adharma, ajnana, raga and anaishvarya.

FOUR DESIRABLE BHAVAS

DHARMA BHAVA (DUTY)

Dharma talks about action and taking responsibility of our own action, actions for self-motivation and self-awareness.

The process involves self-discipline and also self-motivation. Dharma bhavas fundamental principle is duty which is a powerful word leading to a spiritual life. In yoga the first duty is oneself. It is not selfish but primary as one with positive mind and body can perform positive actions.

All other bhava falls in step, such that without the performing dharma no other bhavas are significant. This bhava leads to enriching life. This bhava rises above pettiness. It creates a balanced state of mind.

This dharma should not be confused with religion. It is a personal principle for transformative behavioural and attitudinal dispositions.

ASANAS FOR DEVELOPING DHARMA BHAVA

Developing self-awareness is our constant duty. All these postures mentioned below will help us to become introverted and fall into the category of duty, Dharma.

Sukhasana (sitting with your legs crossed)

Padmasana

Vajrasana

While you practice these postures make sure to watch the breath. The moment the mind goes away from breath encourage yourself to get back to work of watching it.

Practicing these would help conditioning your mind. These postures are meditative which makes oneself aware.

JNANA BHAVA (KNOWLEDGE)

Through the practice of Dharma Jnana arises. Keen awareness and realization unfolds as you become fine-tuned with your actions and relations to the outside world.

The development of Dharma ensures the development of jnana, knowledge of your mind and body relationship. This knowledge helps to understand the outside world better through inner knowledge-based transformations. This makes our choice dependent.

Jnana is to develop one-pointedness. It is increasing concentration and focus while doing any activity. This represents the predominant feature of conscious mind and also awareness and wisdom and not mere informative knowledge of outside world.

ASANAS FOR DEVELOPING JNANA BHAVA

To develop Jnana (knowledge) any asana that we do has to be with focus and concentration and this is only possible when we watch ourselves closely while doing any asana to gain more knowledge and synchronise your mind and body because no matter what we do we cannot separate our mind from our body. All Asana which require neuromuscular coordination and balance, you have to do with full concentration.

Tadasana

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Tree Pose or Vrikshasana

VAIRAGYA BHAVA (ACT OF LETTING GO)

Objectivity is the central idea of vairagya. It is misunderstood by beauty of life but the main idea is to let go off the pettiness, greed and personal attachments.

The essence of vairagya is letting go off all materialistic possessions and stop the useless craving that persists the mind. It is the practice of acceptance and accepting the world as it is, performs actions whenever and whatever is needed according to one's capacities.

It allows peaceful existence in the world without causing undue stress to oneself or others, it ensures impartial state of mind.

Humility manifests no arrogance of knowledge, power or position, rather it ensures an objective and impartial state of mind.

ASANAS FOR DEVELOPING VAIRAGYA BHAVA

The third aspect of how to do asana is Vairagya. All forward bending postures go in this category where you are naturally trying to humble yourself, trying to accept the Higher Reality, trying to remember God, trying to leave your own opinion, your own angle of looking at things, your own ego.

This includes relaxation postures.

Savasana

Makarasana

Nishpanda Bhava

Yoga Mudra

AISHVARYA (SELF-RELIANCE)

It is when you practice sincerely dharma which have given rise to jnana and vairagya bhava. Aishvarya bhava is reflected in the determination, strength, courage, self confidence and power of the will of the individual, which arises from perspective wisdom.

This Bhava brings humility, compassion as qualities that develop from fullness of wisdom. This eradicates arrogance and makes an individual strong.

ASANAS FOR DEVELOPING VAIRAGYA BHAVA

All the backward bending asanas which help in increasing vital capacity and improving energy levels. All the kriyas like looking after your eyes ear and nose all these activities that we do to help our body prevent problems, all these activities come in self-reliance. Basically, all hygiene techniques fall in Aishvarya category.

II. CONCLUSION

This is how the Bhavas are divided. There are 4 Bhavas Dharma, Jnana, Vairagya, Aishvarya. These Bhavas takes years to generate. One has to be patient. It could takes years to get into the Vairagya state, but that feeling has to be generated whenever you are doing some asanas. It works as a reminder all the time and that helps in a faster and better development. With Dharma a person learns to be more quiet, introverted and balanced. Jnana is about understanding about self, to have more control over self. The third that talks about letting go of greed which is called Vairagya Bhava. The last Bhava talks about Aishvarya that talks about generating energy and inculcating self-reliance.

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