

Yoga and Meditation Guidelines

Soma Pillay



© Soma Pillay, 2020

The guidelines are referenced where appropriate. The rest is a result of my outer experience, inner experience, and interpretation. Many thanks to all beings who contributed directly or indirectly to the spiritual understanding. The contents of this document is subject to copy rights policy.

The author and coach does not take any responsibility for the actions or well being of anyone. The responsibility for all actions or consequences lies with you the individual/participant. Please take the necessary precautions and consultations with appropriate professionals prior to commencement in terms of your health or well being.

Soma Pillay

soma@akshinow.com

www.satinspace.com

Prologue

In an age of transformation and transition these guidelines are intended to bring peace and harmony to all beings, and a greater awareness and inquiry into your spiritual development and well being.

The guidelines used here are from renowned saints and sages. Please accept any apologies if the interpretation here is not congruent with your interpretation. You are welcome to email me with your views and comments.

The driver and guidelines in this document are strongly aligned with the works of Saints Patanjali and Thirumular. Works from other sages are referenced as well.

We are in the age of Kali Yuga (Iron Age) which is one of four Yugas ie. Satya Yuga (Truth/Golden Age), Treta Yuga, Dwarpara Yuga, and Kali Yuga. Each age is depicted by a greater attachment to material/body existence.

There are four spiritual paths that one may follow ie. Karma yoga (Action/Kiriyai), Bhathi Yoga (Devotion/Sariyai), Raja Yoga (Yoga/Yogam), and Jnana Yoga (Wisdom/ Jnanam).

Swami Chinmayananda mentioned three decades ago (in Durban, S.A.) that Bhakthi Yoga (path of Devotion) is the easiest and recommended path to follow in Kali Yuga.

Decades later in this knowledge age more aspirants question the rationale behind everything we do, including our beliefs and spiritual practices. This may be a reflection of the evolution of the species, transitioning away from Kali Yuga into the next imminent age, Satya Yuga. Enjoy the clarity, revelations, and knowledge that this period offers.

The first two paths of Karma and Bhakthi yoga relate to external worship. The next two paths, Raja Yoga and Jnana Yoga involves internal worship.

Take all that comes to you, analyse and select, digest and nourish your system to reach your path goals.

Raja Yoga system is a means of purifying the physical, mental and subtle instruments so that the selection is refined, facilitating higher states of awareness and knowledge in a co-ordinated and safe manner.

In the Saiva tradition Shiva is the Yogi of all Yogis. Shiva passed the yoga to Shakti, then down the line to Sadasiva, Mahesvara, Rudra, Vishnu, and Brahma. The four sons of Brahma/Kumaras (Sanaka, Sanatana, Sanandana, and Sanatkumara) bearing the title Nandhi, together with Shivayoga muni, Patanjali, Vyaghrapada and Thirumular were taught the yoga systems, and all eight were leaders of the initial Agamic schools (Natarajan, 1991)

Good Wishes! Use the force with love, care and direction!

Chapter 1

iYama and Niyama

iYama is the first stage of the yoga system. Then follows Niyama, Asanas, Pranayama, Pratyahara, Dhyana (meditation), and Samadhi.

According to Thirumular, iYama is the five 'do not's' in spiritual life:-
Do not kill, Do not lie, Do not steal, Do not drink, Do not lust.

Niyama

Virtues to be strived for are:

Purity, Compassion, Eat just enough to satisfy hunger, Patience , Forthrightness, Trust, Steadfastness

Path to be followed:-

Tapas, meditation, serenity, holiness, charity, austerities as per ones chosen path.

Thiru Valluvar expounds the concept of Virtue in Part 1 of Thirukurrul. Rev G.U. Pope's translation of Thirukurrul is very popular and worth reading to consolidate the understanding of Virtue. The book may be read in https://www.projectmadurai.org/pm_e-texts/pdf/pm0153.pdf

The iYama and Niyama concepts are covered in religious practices and traditional belief systems.

Many may be tempted to rush forth and start meditation practices and neglect the first part (iYama and Niyama). These observances are really a must and a pre-requisite for further and continued practices.

The dangers of not adhering to these observances would be disastrous. Practicing deep mind concentration and yoga with an undisciplined mind will add rocket fuel to uncurbed desires. This will take you back further than you were when you started. Swami Yatiswarananda (1979) mentions that the preparation and observances need to be abided by to prevent tremendous and uncontrolled reactions. Therefore all the steps ought to be followed in proportion to achieve success.

If there is one pertinent point to take away from this is that the intention for the practice of yoga is of utmost importance. It must be for the correct reason ie. merging of the individual self into the highest or ultimate state of being. Be weary of pitching your intentions towards a lower goal, or greater material bondage.

These are brief notes as a point of departure for discussion at the next session. Thereafter we will progress onto the next stage of the process.

References

1. Natarajan, B, 1991. Thirumantiram. Thirumular. ISBN

81-7120-383-3

2. https://www.projectmadurai.org/pm_etexts/pdf/pm0153.pdf 3. Swami Yatiswarananda, 1979. Meditation and Spiritual Life.
