

## Devi Mahathmiya Rahasya 7 – Yama

We have been looking at the GuNA manifestation of the vimarsha shakti. We started from AdimahAlakSHml and then saw how she split into tamO mahAmAyA and satva mahAvidyA. We also saw how mahAmAyA manifested into mahAkAlI and mahAvidyA manifested into mahAsarasvatI and the triguNA Adi lakShml manifested into triguNAtmikA mahAlakShml. We saw last week how the guNAs were mixed to form the mithunAs.

From mahAkAlI came rudrA and bhAratI  
From mahAlakshMI came brahmA and lakShml.  
From mahAsarasvatI came viShNU and gaurI.

They married among themselves - rudrA to gaurI; brahmA to bhAratI; and viShNU to lakShml. We saw all the GuNA mixture concepts and in fact understood why GuNA is the reason why we exist the way we do today. Without GunA, we would not have had the scope of mOkShA at all. We would have remained as puppets.

It appears that most of you liked the last session and I got a lot of questions from you about the session.

Most of your questions can be categorized into two general questions -

1. It is an eye opener to know that guNA is responsible for us to have the possibility to attain mOkShA. I am interested in knowing what I can do to customize my guNAs so that I can increase this potential knowingly.
2. I would like to know how where I stand in the path. How to measure my evolution/progress in the path.

So instead of picking up the next natural sequence within the guNA dimension manifestation as revealed by ChandI rahasyaM, I am going to deviate a bit and address your doubts for the next two sessions and then will get back to the topic.

First, let me address the doubt on **how to measure the progress** and the question whether any progress has been made so far.

I am sure several of you might be having similar thoughts. First of all, remember our path is a mOkshA margam. Almost all of my teachings have been in tatvA levels and I have hardly talked about any kAmyArtha or prayOgaMs. You all know from day 1, we really don't have any sankalpam. Even in large pUjAs and events, we don't have any sankalpams. We don't ask for anything to God. No gOdUmAshcamE, masurAshcamE, tilAshcamE, none of those. We are really not interested in those. In such a path, it can be challenging in measuring progress. In jnAna marga, imagine all you do is contemplation. It is even more difficult. Atleast we have

kriyAs, emotions, bhakti, yoga stuff involved. But if you are asked to only contemplate of who you are, where you came from, what is nitya vastu, what is brahma vastu, what is reflection, what is cidabhAsaN, what is kUTashtaN, what is IshvaraN, etc etc and constantly keep on questioning... imagine how difficult it would be to measure progress there. Because at that state - you either realize or you dont. It is a switch.

In our path, we don't ask anything from our upAsanA dEvatA. However we do chant the mantrAs. All highly potent mantrAs. Those mantrAs have powers and it is only through those mantra vIryAs your kanchUkAs are erased - the janmAndhara vAsanAs are wiped and the Atma jyOti, that prakAshAM starts to appear even though blurred now but you are able to realize something is there.

Rewind back 4 or 5 years. Would you have understood a tirumUlar or shaiva siddhanta book or any of the advaitA book? Just think about it. Would you have even been interested in listening to LS bhashyAsm talking about tatvAms? Consider where you are now. You have reached a stage to even contemplate of the very seed of the Universe. You have come across numerous dimensions of the manifestation of the energy - be it in VarivasyA rahasyaM or the tatvArthaMs of LalitOpAkhyAnaM or what we are uncovering with DM RahasyAs.

Just do a simple google search on the details that you have got on these granthAs. You will realize that NONE of the information that you have been revealed to will be in ANY books, ANY articles and ANY upanyAsaMs. No one would have addressed these ideas. I am not saying this because I am some great person to have somehow received these jnAnAs. Not at all. There are great Gurus and stalwarts around and they are sAkshAt dakShiNAmUrTI themselves. However, none of them would have addressed these in the form that got revealed to you. Most of these would have been passed down 1-1 between Gurus and shishyas and not in this form. This pandemic has truly been a blessing from this perspective. Without these lectures, all these gems would have either remained a secret for most of you or would have been in titbits whenever we met. These tatvAs would appear to be easy to grasp while you are listening but the moment you get back to your day-to-day activities, these would simply vanish.

Several of you have told me that you constantly keep these lectures running while you walk, while you cook, while you exercise, before you sleep, etc etc and you have been listening to them repeatedly and each time you listen, different meanings get sprouted.

Just the mere understanding of these tatvAs and rahasyAs themselves is a measurement of progress. The opportunity to hear them itself is a siddhi. You should realize that some Guru from the Gurumandalam has been showering their compassion on us in revealing these.

RamAnujAcAryA had to beg numerous gurus to get the aShTAKshari upadEsAm as it was not kept as aShTAKSharI within one guru. Each akSharA was secretively maintained by different gurus and he had to reach out to each one of them and be a humble shishyA and prove his worth to get those individual akSharAs and then compile them to form the aShTAKSharI and then he revealed that to everyone. Now, imagine if he didnt. The future shishyAs would have to

struggle the same way to get it. Or they might not have got it too.... some may get 2 aksharAs... most may just get one and pass away. But almost everyone now knows the aShTAKSharI. But do we have the same kind of greatness that rAmAnujA would have felt when he coined them? It has become a common household name itself. So anything that comes without the struggle and yearning might lose its value.

Similarly, just because you have been getting these secrets that have been guarded by great gurus for a reason all these yugas, don't forget the value of these. If these were not shared, most of you would not even have known such stuff existed. Most of you would not have even thought such meanings could exist for mundane stories. This revelation is not a small thing if you contemplate. If this is not anugrahaM, what is? If this is not siddhi, what is? In fact, understanding and contemplating of vEdantA and playing in the field of advaitA is in itself a miracle. What other miracle do you want?

So, shed all your doubts and your anxieties of progress and simply trust that the Gurus of this great compassionate GurumanDalam is not even holding your hands and walking with you. In fact, they are carrying you guys on their shoulders and taking you home. If that is not obvious from the happenings of the events, what else could? Even the mahAyAga event - right from the place of the event until the abhishEkam. Didn't we feel someone else taking charge and running the whole show and we were simply followers? How many miracles unfolded right in front of you during that event? In fact, you were all playing the role of the magicians yourself during that event.

Every day you chant your Guru pAduka, every day you chant your mantra, every day you do your anuShTAnAs, you are hitting the stone with a chisel. The dEvtA is right before you in the stone. Everytime you hit the chisel, you are working on removing the unwanted ajnAnA chips so that the Atman can reveal itself. Progress is made everyday. The work has started, the effort is known, guidance is constantly there, motivation to see the dEvatA is high. You simply cannot afford to lose focus and give up. It is standing tall right in front of you... in you.

Every week when I share the audio of the lecture to GG, she would always say that kekkaravaa ellarum romba kuduthu vechirukka...gurumaNDala anugrahaM paripurana irukku ... illati intha rahasyangala ellam ivlo kammiana timela avaalukku kedaiarthu appadingarthu durlabham. Ava panna punniyam avangalukku ivlo easya kedaikkarthu.

When someone gets something without much effort, what do we call that? aDRuShTaM is knocking the door. isn't it? What is the true adRuShTaM for us now? dRuShTaM means that which can be seen. adRuShTaM means that is not visible. What is not visible to us now? Our own Atman. So realize, aDRuShTaM is knocking the door - your own Atman is knocking from within.

Last week I talked about how the hiranyagarbha created that large golden egg and rudra used his shakti - that spandanA of vimarsha shakti - to crack open from inside and reveal itself. That

is how within this piNDANDA called jIvA, the Atman within has started to do the spandanA due to the vimarsha shaktI called gurumaNDala kRupA and is ready to crack open to reveal itself.

With that I hope all your doubts should be clear.

Let me now address the **question of mOkShA possibility because of guNA**. I told you last week that only because of guNA, we have the possibility of mOkShA. That potential exists because of guNAs only. We all know that we come with a basic composition depending on our guNAs at the end of last janmA and the guNAs of our parents at the time of conception. This establishes our base. But we know that we are not how we were at birth and have evolved a lot. Several factors - teachers, parents, environment, friends, scriptures, etc carve us constantly and we belong to the society of influencers - us included. Just like how others influence us, we influence others too. Some of these influences have the potential to change our basic composition. I am careful not to use good way or bad way - because there is none as such. Whatever and whoever and however you are, is the truth and that is what you have to work with. Is it good or bad depends on some reference point set up by some other influencer? So it is wise to ignore that. We know that increasing the satvA and decreasing the tamas and rajas will help in your path to mOkShA. How to do that? yOga shAstrA and vEdAntA have charted out detailed techniques. I like one grantA that addresses both these together. It is called sUta saMhitA.

It gives methods on how to increase the satva guNAs and to decrease the rajas and tamO guNAs. These are not new methods. We all would have heard about it.

In the ashTANga yOgA, the first two steps are yamA and niyamA. There are 10 yamAs and 10 niyamAs.

What does yamA mean? restraint.

What does niyamA mean? vow / agreement

The beauty of sUta saMhitA is, it would give the yOga meaning of these yamAs and niyamAs and also the vEdAntic meaning of this.

What are the yamAs -

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।  
क्षमा धृतिर्मिताहारः शौचं चेति यमा दशा ॥ ३

1. ahiMsA - non-violence.
2. satyaM - speaking the truth
3. asthEyaM - not stealing
4. brahmacaryaM - being a celibate
5. dayA - compassion

6. ArjavaM - honesty/sincere/humble.
7. kShamA - forgiving attitude
8. dhRuti - vairAghyaM/courage
9. mitAhAraM - limited satvik food
10. shaucaM - clean

Those are the literal meanings and from yOga shAstrA perspective, those literal meaning is applicable. Let us look into the vEdAntic meaning of these. BTW, whatever vEdAntic meaning I will be sharing are not my own invention. They were discussed by sUta mahariShI to others in naimicAraNyA.

Let us look at ahiMsA first.

वेदोक्तेन प्रकारेण विना सत्यं तपोधन ।  
कायेन मनसा वाचा हिंसा हिंसा न चान्यथा ॥ ४

yOga shAstrAs claim that killing/hurting anything through the mind or body (other than that is allowed by vEdAs) is called hiMsA. Not doing any hiMsA is ahiMsA.

We don't like the literal meanings isnt it? We are now in Graduate School and still talking about  $(a+b)^2$  does not interest us. So sUta mahariShI Himself has understood your state and wrote these just for you because he knew that you will be ready and ask these questions.

What does he say about ahiMsA?

आत्मा सर्वगतोऽच्छेद्य अदाह्य इति या मतिः ।  
सा चाहिंसा परा प्रोक्ता मुने वेदान्तवेदिभिः ॥ ५

Interesting. He says - Atma is sarvagataH - He moves everywhere - meaning he is everywhere. aChEdya - meaning cannot be split. adAhya - meaning cannot be burnt. If this understanding is kept constant in your budhi, then you are said to be practicing ahiMsA.

What?? how is this related to ahiMsA? It doesn't make sense. Right? You have to look deep. He first establishes the fact that Atman is everywhere. That is fine. Then he talks about splitting and burning. Why? That is how we typically try to kill something. Why would we kill an AtmA? Is he talking about suicide? Is he saying if we don't do suicide then we are an ahiMsAvAdi? No. He does not mean that. Theoretically it is easy to say that Atman has no end and it is always there. But when we face the death of someone near and dear, what happens? We start to cry and grieve as if they are gone. What is gone is just the body. If someone loses their shirt, will be cry? It is just the body that is gone but not the Atman. But what do we do? We attach the body to the Atman and kill the Atman too. We try to burn the Atman along with the body. We try to bury the Atman along with the body. There are practices in North India in those days and it still

exist in Tibet even now where they cut the body and throw it to the birds after death. So we try to cut the Atman along with the body.

Do you get the meaning now? So if we stop burning, burying, and cutting the Atman like the body and can keep it separate and know that the Atman is always present and everywhere and as a nitya vastU, then what is there to grieve? Why would you cry for any loss of the body? This "himsa" that is performed on the Atman should be stopped. This can be only stopped in your buddhi - matiH. If that is done, then you are supposed to be practicing ahiMsA. This type of ahiMsA is said to be the greatest of all - parA. Who says that? Those great jnAnIs who have understood the vEdAs - vEdAntIs.

Now let us read that shIOkA again -

आत्मा सर्वगतोऽच्छेद्य अदाह्य इति या मतिः ।  
सा चाहिंसा परा प्रोक्ता मुने वेदान्तवेदिभिः ॥ ५

Very easy to understand now isnt it? So now you all know how to practice ahiMsA isnt it?

[Good. Let us look into the next yamA - satyaM.](#)

यत्त्वदुष्टेन्द्रियैर्दृष्टं श्रुतं वेदविदां वर ।  
तस्यैवोक्तिर्भवेद्विप्र सत्यता नान्यथा भवेत् ॥ ६

Those who simply state what is heard and seen through their proper senses (indriyas that is functioning without any prejudice). Then they are supposed to be practicing satyaM. Look at the way he has described the prejudice to the indriyAs. We all know we would only want to see what we like to see, we would hear what we like to hear. Such indriyAs have dOSha of prejudice. How can an instrument which is defective and questionable credibility provide a credible outcome? So how can that be satyam? A prejudiced person can never speak truth isnt it?

Let us look at the vEdanta perspective of satyaM.

सर्वं सत्यं परं ब्रह्म न चान्यदिति या मतिः ।  
तत्सत्यं परमं प्रोक्तं वेदान्तज्ञानभावितैः ॥ ७

The only truth is para brahman and everything else is illusionary. Anything illusionary cannot be truth. If this is firmly established in your brain, then you practice sathyaM. Because that is the only thing you think about and discard the illusions. This type of practicing satyaM is supposed to be the greatest of all says those vEdAnta jnAnIs.

Now, let us look into the next yama - not stealing

अन्यदीये तृणे रत्ने काञ्चने मौक्तिकेऽपि वा ।  
मनसाऽपि निवृत्तिर्या तदस्तेयं विदुर्बुधाः ॥ ८

If a person does not involve in stealing others grass, gems, gold, pearls, etc even through his mind, then he is supposed to be not stealing. Let us now look at the vEdAnta perspective.

आत्मनोऽनात्मभावेन ह्यपहारविवर्जनम् ।  
यत्तदस्तेयमित्यक्तं आत्मविद्भिर्महात्मभिः ॥ ९

Even an identity theft is considered stealing isnt it? In addition to that, if you portray a different identity, it is a great sin as well. So, stealing away the identity of Atman - a nitya vastu and on top of it super imposing the identity of an anAtman - a completely opposite identity to it, is stealing and a sin. Refraining from doing this is called asthEyaM. Look at the beauty of this tatva vicAraM. ahiMsA, satyaM, asthEyaM - all of these - constantly drive the point that Atman is constant. It is a nitya vastu. There is no start or end to it. There is no point in imposing death to it. AhiMsA said... don't worry about death..basically removing the fear. Then it says, deeply establish in your brain that this is the only truth. So shraddhA blossoms. Now, it says, stop super imposing your illusionary ideas on top of it. Dont steal its identity. It is all the same but hitting you using different chisels.

Now, let us look into the next yama - brahmacaryaM.

कायेन मनसा वाचा नारीणां परिवर्जनम् ।  
ऋतुसेवां विना स्वस्यां ब्रह्मचर्यं तदुच्यते ॥ १०

Through body, thoughts and words, staying away from sexual thoughts unless it is performed for reproduction purposes as prescribed by shAstrAs is called brahmacaryaM. This is straight forward. Let us look at the vEdanta perspective.

ब्रह्मभावे मनश्चारं ब्रह्मचर्यं परं तथा ।  
आत्मवत्सर्वभूतेषु कायेन मनसा गिरा ॥ ११

Here, sUta maharishi splits the word into two - brahmaN + caryaH = One who constantly wanders in the thoughts of brahman. Basically sadAvidya anusaMhatiH is nothing but brahmacarya. This is nityAnityavastu vivEkaM and vairAghyaM are both included. Why am I saying this? What does it mean by constant contemplation? What do you constantly contemplate upon. In the first place to perform this constant contemplation, you need vairAghyaM. The contemplation is the vivEkaM.

## Next yamA - dayA.

Atmavat, sarvabhUtEShu, kAyEna manasA girA anukampya dayA. If you see every living being as yourself both from body and mind and show sympathy to them, then it is dayA.

The vEdAntic perspective is very similar says sUta mahArshI. Showing compassion to all living beings - be it plants, animals, or other humans. When they suffer, if you also suffer. vAdiya payirai kanda pothellam vAdinEn - said vallalar. That is dayA. Not because he saw a plant suffer. He was able to relate with that caitanyam and experience the same suffering within. That was the vEdAntic perspective.

For the remaining yamAs, sUta maharshi did not provide the vEdAnta perspectives. He simply gives the literal meaning for the remaining yamAs and is silent from the vEdAntic perspective. Why? Does that mean there are no vEdAntic perspectives for them? No. That is the not how you are supposed to take it. Remember he is a maharShI. His audience then are other rishIs too. So it was enough for his to give a hint on how to understand the vEdAntic perspectives and then move on.

But we are not maharShIs and we need a lot of spoon feeding. We need Gurus to give us easy to swallow fruits like banAnA. Even then, we need the Guru to peel the skin of the banana, cut it into swallowable pieces, mix it with honey and then sing a song showing the moon and feed it in the mouth. Even then we would keep it in the jaw itself. Guru still has to find tricks to make you put the effort to swallow that. We need a lot of recognition and appreciation for swallowing that honey soaked banana piece. That is the kind of generation we are living. So these sUta maharShI hints won't work. We need more obvious explicit explanations.

So even though he didn't give the vEdAntic perspective, I will attempt to fill in those gaps.

## The next one is ArjavaM - honesty/sincerity/humbleness

अनुकम्पा दया सैव प्रोक्ता वेदान्तवेदिभिः ।

पुत्रे मित्रे कळत्रे च रिपौ स्वात्मनि संततम् ॥ १२

ऐकरूप्यं मुने यत्तदार्जवं प्रोच्यते मया ।

The literal meaning is - If you are able to see son, friend, wife, and enemy as the same as you, then you are practicing ArjavaM. This is a little tricky. In the previous yamA he said, be compassionate to all living beings. Here, he separates out the human stake holders around you and asks you to be the same to everyone.

This is where our pratyakSha pUjA comes handy. In no other path we have this practice. Only in shAkta mArgaM, we have this pratyakSha pUjA technique which forces people to see brahma caitanyaM within others. Granted we do the AvAhanaM of dEvatA into the other person and while we believe that dEvatA has entered within the other person, we are able to treat the other person like God and surrender. However, the real idea is that whether you do the avAhanam or not, if you start to see the same brahma vastu that is within you shining within the other person, who would you consider as your friend or son or enemy? All the relations are just to the cover. They are related to the body. The sajAtIya bhEdaM, vijAtIya bhEdaM, and svagata bhEdaM are all to the body only isnt it?

What? You feel that you have heard of these terms somewhere? I am sure you would look for the past lectures to understand these terms again.

There are three types of differentiations - sajAytIya, vijAtIya, and svagata. The brahma vastu does not have any of these differentiations. If you understand sanskrit, the names themselves gives out the clues and are self explanatory.

What are these? vijatIya means - difference between different species. My pet dog and I are living beings. But dog and humans are different.

- sajAtIya means - difference between the same species. You and I are both humans. We are the same as the species. But you are different, and I am different.
- svagata means - difference within oneself. Now, I am one only. No difference. But I have other parts - my hands, my foot, my mind, etc. So I can identify parts within myself which are different from one another.

These kinds of differentiations are not possible for the brahma vastu. There is nothing other than brahmaN. Hence you cannot compare brahman with another to establish a vijAtIya bhEdaM. There aren't multiple brahmans to compare within the brahman species. There exist just one brahma vastU so no sajAtIya bhEdaM. Fine.. what about svagata bhEdaM? Are they any parts to it? Like the electron, proton, and neutron within an atom? What about the vimarshaM and prakAsham, the guNAs etc we talked? They are all the same dot only. They are not different from the brahma vastu. It cannot be seperately identified like a hand and a head of a person. Just like you cant seperate the heat from the heated iron rod, brahma vastu cannot be further seperated.

So, coming back to our pratyakSha pUjA concept, the differentiation happens, and this whole ahaM tvaM asti nAstI etc happens only because of this body. This kanjukaM called body. If you keep of contemplating on the nityAnitya vastUs, you would know that all these things are operating because of the invisible power that is shining within. We may have 100 types of bulbs in the house with different capacities and shapes and usages. Yes you can compare them at the external features. But internally the same electricity is what is giving them the power. Is there any difference at the electricity level? No. But unfortunately we don't see the electricity when we see the bulb. We only see the bulb, color, shape, brightness and constantly differentiate. All

these differentiation will go away when you start to see the brahma chaitanyaM within everyone. Not just everyone - everything. If that starts to blossom, where is the scope of mother, son, friend, enemy etc? Wont you end up treating everyone the same? You may renounce everyone or love everyone...you can choose whatever method you like but the differentiation will go away. So ArjavaM - treating the same - is key.

Let us look into the next yama - kShamA - meaning forgiving.

कायेन मनसा वाचा शत्रुभिः परिपीडिते ॥  
चित्तक्षोभनिवृत्तिर्या क्षमा सा मुनिपुङ्गव ।

The straight forward meaning is - Even if you are tortured by your enemies by words, mentally and physically, remaining unhurt is kShamA.

This is again a continuation from the previous yama. This is why sUta maharShi included the enemy in the list for ArjavaM. In fact, most of the times, we get hurt by those whom we love only. Why? we expect enemies to hurt us. But those who love us, they are not supposed to hurt us. So if they hurt, it takes us by surprise and the pain appears to be multifold more than what it ought to be. So seeing the son, friend, wife, and enemy the same would clear this problem right there. So if they start to hurt, does that mean a thing to the caitanyaM?

If you have read the dIpAvali tatvaM, there would have been a question on why did krishna not kill narakAsurA? Why did the purANA say that satyabhAmA had to kill narakAsurA. There may be stories about him getting a boon that only his mother can kill etc. But the real vEdAntic reason is - at the state of krishnA, as aparOkSha guru, narakAsura does not even exist. So satyabhAmA as the parOkSha guru get rids of the ajnAnA.

I can hear the mind voice - What is this - you are throwing more vEdAntic terms today. Well, all these terms are not new for you. I have covered all of these earlier and have explained them. advaita vAsanA is not easy to grasp and you will forget all that if you don't constantly contemplate of those.

What is parOkSha and aparOkSha?

You have the thirst to know the truth. You are fed up with the mundane day-day samsAra cycle. You seek a Guru. This Guru teaches you what is life, makes you understand that you are really not your body, or mind, or intellect. You are the Atman. This Atman that is within you is also within me. So you and I are one and the same. Oh! BTW, the dog that you saw on the way, it is also having the same Atman within which is no different from you and I. You first start to feel that the guy is crazy. You start to say ... yeah yeah yeah... and go back home. You are happy with the mantrAs he gave and start chanting them.. Due to the power of the mantrAs, grace of the Gurus, you start to realize that may be he is right. May be all these are just illusion. May be brahman is the only thing and everything that we see, eat, breath, touch, hear, are all brahman

only. This understanding of the brahman intellectually is called parOkSha jnAnaM. This is what you all have. I should rather say most of you have this parOkSha jnAnaM. Unfortunately, parOkSha jnAnI is as good as a person who has a PhD in swimming techniques but has never gone near the water.

What is the point? Yes. You can talk all you want about the brahmaN. You can define brahma vastu much better than the mahariShIs themselves. If you hear some of the bhAgavata upanyAsaMs, you would wonder that they themselves were there witnessing yashOdha tying dAmOdharA to the mortar (ural in tamil). That is needed for the upanyAsakArAs so that they can keep the audience captive. But does that take them even an inch closer to that brahma vastu they talk about? NOPE. Unless you experience the parOkSha jnAnaM, you would remain a Dr. Swimmer who would not have touched water in his life time. Is that bad? Not at all. You have the qualifications and are prepared to be a good swimmer. All you need is to find deep enough water and jump in it. Not knowing where is the water is one hurdle. Fear may keep you away from the water is another hurdle. Forgetting the techniques once you are in the water is another hurdle.

But having a coach next to you, giving you the noodle to hold while you practice and until you get to a stage where you can swim by yourself is a gift. That gift is the Guru. For that, you need a Guru who is a swimmer too. What is the point in getting a Guru who is also a Dr. Swimmer? He can only create another Dr. Swimmer. He cannot make you a swimmer because he himself cannot jump into the water and give you the noodle.

So, only those who experience the brahma vastu will know that there is none other than the brahma vastu - that is the experiential truth - aparOkSha jnAna - In such a state, who is your enemy? Who is your son? Who is your friend? and Who is your spouse? Who is the food, who is eating it? Who is enjoying it? - AhaM bhojanaM naiva, bhOjyaM na bhOkta - cidAnanda rUpa shivOhaM shivOhaM. So being in this shivOhaM state is kShamA.

Let us look into the next yamA - dhRuti

वेदावेद विनिर्माक्षः संसारस्य न चान्यथा ॥  
इति विज्ञान निष्पत्तिर्धृतिः प्रोक्ता हि वैदिकैः ।

Only through understanding of the vEdic knowledge and clearly rejecting the worldly activities does one attain mOkSha. A dHRuda buddhi - being adamant about this fact is called dhRuti.

अहमात्मा न मर्त्योऽस्मीत्येवमप्रच्युता मतिः ॥  
या सा प्रोक्ता धृतिः श्रेष्ठा मुने वेदान्तवेदिभिः ।

The vedAntic explanation to this is vairAghyaM. Having a clear vairAghyaM in your path, your guru, you upAsya dEvata are key for progress. How can you develop this vairAghyaM ? You

need to have that dhRuti that you are the Atman. The brahmavastu only and there is no death to the Atman and you are everlasting. A undetterent belief - this vairAghyaM - on this fact is dhRuti from a vEdantA perspective.

let us now look into the next yama - mitAhAraM

अल्पमिष्टाशनाभ्यां तु नास्ति योगः कथंचन ॥ १६  
तस्माद्योगानुगुण्येन भोजनं मितभोजनम् ।

This is an interesting topic - sUtamaharishi says - it is not about how much you eat - less or more - doesn't matter. It is what you eat matters. Remember by eating less or eating more, you are not going to attain yOga siddhis. But what and how you eat will aid you in your practice. So take sAtvic food that results in positive praNic energy. This is a big dietitian topic on its own. We will now contemplate on vEdantic perspective.

While the literal food does have an impact on your sadhanas and even the willingness to do the sadhana, more important are the foods for your thoughts. Garbage in = Garbage out is absolutely true in this case. While you can clean your bowels if you have food poisoning, how do you clean the garbage that have made karmic imprint? It is not as easy as swallowing a Stool softener isnt it?

So mitAhAraM refers to feeding your thoughts. Who feeds the thoughts? Your mind obviously. Who feeds the mind? Your indriyas. Who controls your indriyas? It is supposed to be your mind but in most cases, it is the other way around. So, look at good things, listen to good things, speak only good things, eat only those satvic food that is catalyst for my efforts. Strictly following srividya path will enforce you to live such a life. From the moment you wake up till you sleep at night, you will constantly doing some japAs, clearing doubts with your guru, doing pUjAs, pArAyaNAs, contemplation etc. Where would you have time to engage in too much of wordly affairs?

So mitAhArA is choose the type of thoughts that you dump into your mind. The more satvic in nature would trigger more satva guNAs. This means your indriyas are also trained to only see, hear, speak, and be with only things that are condusive to your path. satsangh is very important here.

We will now look into the last yama - shauchaM

स्वदेहमलनिर्माक्षो मृज्जलाभ्यां महामुने ॥ १७  
यत्तच्छौचं भवेद्बाह्यं मानसं मननं विदुः ।  
अहं शुद्ध इति ज्ञानं शौचं वाच्छन्ति पण्डिताः ॥ १८

The literal meaning is keeping the external body clean using the shaucha kriyAs. But what is more important is the internal cleansing - keeping the thoughts clean. You should be "I am clean" within. Then automatically the external becomes clean. Even if you clean the external body thousand times, if you have accumulated dirt within, you will only exhibit durgandhaM.

I have seen numerous monks and sAdhUs that come to these kumbhamElAs. Even take the example of some known rishis near tiruvannAmalai. They were known to be living on the streets, in smashAn, in dirt... but those who go near them would never feel disgusted. They would only experience sugandhaM. I have experienced this when I went to parvata malai where a sandal wood smell was prevalent near the siddha purushA regardless of how they appeared externally.

अत्यन्तमलोनो देहो देही चात्यन्तनिर्मलः ।  
उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥ १९

The dirt is only for the external. The Atman is always pure. Those who can separate the body from the Atman and relate himself with the Atman, where is shauchaM for such a person?

ज्ञानशौचं परित्यज्य बाह्ये यो रमते नरः ।  
स मूढः काञ्चनं त्यक्त्वा लोष्टं गृह्णाति सुव्रत ॥ २०

The fool who discards keeping the internal clean and focusses on just the external cleanliness is like discarding the gold and focus on clay (IOShTaM - Odu).

ज्ञानाम्भसैव शुद्धस्य कृतकृत्यस्य योगिनः ।  
कर्तव्यं नास्ति लोकेऽस्मिन्नस्ति चेन्न स तत्त्ववित् ॥ २१

That yOgi who cleanses Himself with the water called jnAnA, there is nothing in this world for him to perform.

लोकत्रयेऽपि कर्तव्यं किञ्चिन्नास्त्यात्मवेदिनाम् ।  
इहैव जीवन्मुक्तास्य इह चेदिति हि श्रुतिः ॥ २२

For Those who have experienced the Atman, there is nothing that is worthy of their doing in the entire Universe. As per the vEda vAkhyAM "Iha cEt", they remain as jivan mukta.

What is this iha cEt?

This comes in kaThOpaniShat - 6th chapter 4th shLOkA -

इह चेदशकद्बोधुं प्राक् शरीरस्य विस्रसः ।  
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ (6-4)

- iha - Here; While having this body
- cEt - if
- ashakat - is able to - becomes capable of
- boddhuM - to understand
- prAk - before
- sharIrasya visrasaH - the body disintegrates
- tataH - then
- sargEShu lOkEshU - in the Universe
- sharIratvAya kalpatE - he takes a prakAsha body - He shines.

In Summary - While in this body, if a person can experience brahmaN before the body disintegrates, that person shines in the whole Universe as a jIvan mukta.

तस्मात्सर्वप्रयत्नेन मुनिऽहिंसादिसाधनैः ।  
आत्मानमक्षरं ब्रह्म विद्धि ज्ञानात्तु वेदजात् ॥ २३

Hence hEy RiShIs, take up these ahiMsAdi sAdhanAs as per the vEdanta perspective and realize that this Atman is none other than brahman.

This is how sUta saMhitA ends the yama nirUpaNaM chapter of the jnAna khANDaM.

This vEdAnta perspective of yama nirUpaNaM is supposed to increase the satva guNAs. You may question. What is this Guruji - you have everything - including the aparOkSha jnAna which leads to nirvikalpa samAdhi itself in this 10 yama state itself. These are basically our destination and how can they become the qualifiers. That is a valid question. Remember he has given both literal and vedAntic meanings. The literal meaning is the qualifier and the vEdAntic meaning is the destination. One would lead to the other.

As I have always said - remember, this is the purpose of your birth. Nothing else is more important than this. There is no reason to stress about it other than the fact that you realize that you need to reach the destination in this birth itself. You cannot consider this as your next project and say.. ok I finished 1000 counts for 100 days... what next? It doesnt work that way. Even the japAs you do.. it is not just a counter. The quality of your japA plays a huge role. If you start stressing out of your daily spiritual activities, then you are missing the whole point. You will only be thinking about doing the next activity and completing the next activity but would never be experiencing any activity. Remember the jnAna can happen today too. If you give yourself to your sAdhanA. If you rush through it, you run into the risk of missing it altogether. It is not how much you do but how you do that matters.

Guru brahmA guru viShNu guru dEvO mahEshvaraH  
guru sAkShAt parabrahmA tasmai shrI guavE namaH ||