

“Socially induced fear and its management through yoga – a path to fearlessness”

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Fear, anxiety or phobias are at present a very intensively perceived phenomenon that was strengthened also by the SARS-Coronavirus pandemics. As this gave birth to some co-lateral political processes like the „Black lives matter“ movement, trade war, recession, ongoing wars in Syria, Yemen, Afghanistan, in some parts of Africa, etc. the problems became even more visible.

All this is usually presented in the media in a threatening way, prompting people to comply with regulations that were unheard of for some decades, like „Stay at home“, what in our area meant for a while not being permitted to go beyond the limits of the city or village, followed by not being allowed to cross the borders and the obligation to stay in quarantine for 14 days if returning from abroad, etc.

As the greater part of the population world-wide is quite dependent on mobile phones and Internet that is hurling at them countless information – true, biased or untrue/hoax their state of mind is full of uncertainties. . Nowadays even problems at another part of the world appear to be at your doorsteps. Further, interpersonal communication is to a great extent replaced by mobile or Skype or Zoom based communication, which a depersonalized one (only sound or sound and 2D image).

So the social phobias are on rise, communication styles became less articulated and refined. Therefore a remedy would be needed. Yoga can help in a number of areas, but it would require a training and implementation of the learned yoga techniques and strategies.

The best felt fear is usually the abhinivesha – fear of death. The medical services are designed to prolong the life as much as possible. The art of dying that was used even in the 19th Century in Europe (and in other parts of the world) disappeared and “dying” was tabuised. Similarly health was glorified, but it was the physician who was responsible for our health and so the natural ways of preserving health were slowly forgotten. Illness was often a “shame” that got hidden in hospitals and health care institutions.

The art of moving (on foot) was gradually replaced by transport systems – collective or individual and this caused a lot of diseases to appear.

All in all one can perhaps say that modern people do whatever possible to worsen their state of mental and physical health.

In this area yoga comes with shatkarmas, asanas and pranayama as a way how to improve one’s immunity. Reforming our diet is another area, where yoga can help. Mitahara means that we should try to select only beneficial foodstuff and meals and avoid those non-beneficial ones. Further, presently even the WHO admitted that red and processed meat are carcinogenic, so it is advisable to stay vegetarian.

The sad thing is that humans already polluted the air, underground and surface water, so even biologically controlled agriculture has some problem due to this factor.

The webinar deals with the existing state of some of the socio-related fears and the ways, how yoga can help to overcome these problems. We mention - apart from the already mentioned ones - mental hygiene, relaxation, meditation. In the area of mental hygiene that is usually related to work hygiene, hygiene of relationships (including ahimsa, satya and brahmacharya), emotional hygiene and thus Spiritual intelligence, the powerful help of Sri chakra sadhana is also mentioned.

The state of fearlessness is a difficult one to attain, even though warzone soldiers know that adrenalin sometimes covers this fear and thus there may be a temporary release from fear. Yoga related fearlessness is due to atma jnana or sahaja samadhi that results in the state of jivan mukti – a state that due to a feeling of unity with the Absolute consciousness and the unity of all and everything with it – does not give place for fear (“who is there to fear whom?”). It has to be said though, that one’s karma could even here cause some pain or bodily suffering, but due to the non-identification with the body it can be managed more easily than in case of a non-yogi or non yoga practitioner (a “bhogi”).