

Ethics in Man-Woman Relations

Yama-Yami Samvaada Sukta – (R.V.X.10)

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Yama and Yami are youthful handsome and beautiful twins. Yama is the future “Yamadharma” the Death God. Yama means self control. Yami falls in love towards her own twin brother. She tempts him to have sexual relationship with her and share the bed and to even become her husband.

The gist of the dialogue is so meaningful that Transaction analysis masters like Eric Berne and companions will cherish the ancient exchange, Vedic transactional matrix.

Let us see the Ethical Spirit of relationship management.

1. Yami: I invite you, my friend to friendship. May the Lord bestow offspring for the sake of you to becoming a father of a son, to be born to us.
2. Yama: Your friend does not desire this friendship. It is not correct. Divine ones watch from above.
3. Yami: The immortals take pleasure in a union like this which is forbidden to mortals. Let your heart and mine be fused together. Enter now as the husband the body of your wife.
4. Yama: Shall we do now what was spurned so far? Shall we who speak truth now commit the incorrect?
5. Yami: Even in the womb, the creator has made us couple and consorts. No one is transgressing the laws. Both heaven and earth witnessed this.
6. Yama: How can you say this, you temptress?
7. Yami: Desire for Yama overwhelms me, to lie with him on a common bed. As a woman to her husband, I would yield my body. Like chariot wheels let us move on.
8. Yama: The watchmen of God are around to see what you are doing. Go, temptress with another, not with me. With him you move on like chariot wheels.
9. Yami: By day and by night, Yami would cherish you. For a moment the sun would wink his eye. Let twins unite in a bond like that of earth and heaven. The blame of inciting Yama will be Yami's.
10. Yama: The subsequent ages will come when sisters will choose one who is not a brother as husband. Therefore, oh! Fair one, look for another man than myself and offer your arm to another lover.
11. Yami: What brother is he who does not protect his sister? Does she count as sister when misfortune is facing her? Overcome by desire, I whisper again, unite your body with this body of mine.

12. Yama: *'Na vaa ute tanvaa tanvam sam*
Papruच्याam paapam aahuryah
Swasaram nigachchaat
Anyenaa matpramudah kalpayasva
Na te bhraata subhage vashtyetat" - (r.v. X.10.12).

I will not unite my person with you
He who approaches a sister is called a sinner
Enjoy pleasure with some other; not me
Your brother, oh! Fair one, has no such desire.

13. Yamii: Oh! Coward! I do not understand your mind or heart. Let some other woman join you like a creeper encircles a tree.

14. Yama: Join you also, oh! Yami with another. An another may embrace you like a tree and creeper. Seek to win his heart and let him win yours and be together in bliss.

This is a great transaction with very high standards of ethics. It is a path setting value standards. The attraction between men and women is greatest attraction which can break all barriers. Yama demonstrated that he is worthy of his name "Yama" the self control. Think about your own name. Become and be worthy of your name. This is Veda dealing with a complex relationship management aspect. When one's mind is in control of self then one is one's own best friend.