

# Ethical aspect of yoga in relevance of physical well-being

Dr. Geeta Shukla

B.A.M.S (AYU.) PhD. Stud. Philosophy department Mumbai University

**ABSTRACT:** Today, most people just have a superficial understanding of yoga on a physical level, although Asanas are the third stage of Patanjali's Ashtanga Yoga. In yoga, Yama and Niyama have a place before Asanas practice. The human mind's vices, such as attachment and aversion, joy and sadness, fear of dying, desire and wrath, etc., are dissociated by Yama and Niyama. Doctors frequently urge patients to treat mental depression in order to recover from numerous mental illnesses. These mental issues are frequently brought on by depression. Depressing thoughts must therefore be eliminated in order to overcome them. The mind becomes peaceful if a person incorporates Yama and Niyama into their everyday practice. Yama is the process by which the universe's fixed laws are applied, and Niyamas are the natural laws at the physical level of human beings. Following, Yama-Niyama, in the path of yoga is, like walking on a highway that leaves it directly at the final destination.

**Keywords :** Yoga, Yama, niyama, wellbeing.

## INTRODUCTION:

The traditional, Yoga is the "divine spiritual science of "Being and Becoming". Yoga's basic meaning is "union," which suggests that each person's soul is connected to the cosmos according to the "personality-universality" law of nature. Yoga balances the body's systems and nervous system on a physical and mental level to provide optimum body-mind synchronization and balance. In the Yoga Sutra, written by Maharishi Patanjali, yoga is profoundly outlined as a spiritual method of life. Yoga, according to the sage Patanjali, is a method of "managing the modification of thought," as stated in the second sutra of the samadhi-pada--

**Yogas cittavritti nirodh||2/1||**

Chitvritti nirodha: "the cessation of mental inclinations (totally stopped)

(Tombstone: go) Yoga = Yoga "Yoga" is

In this sutra, it is stated that "Yoga" is the full cessation of mental inclinations. This is the science of instilling self-control in oneself and uniting the soul with the conscious.

Maharishi Patanjali divided yoga into eight limbs based on their importance, in developing spirituality and morality in humans. Both Yama and Niyama have accomplished great things.

Meditation would have no purpose without the perfection of humanity, which is the foundation of yoga. A seeker beginning their yoga practice must learn about the Yama-Niyama and take steps toward their spiritual practice of self-welfare.

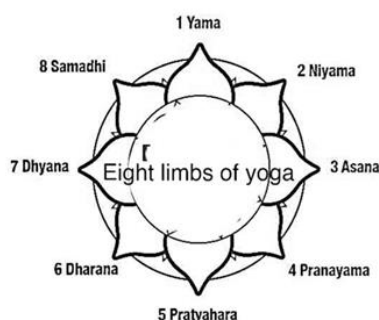
## CONTANT:

Ashtanga yoga, sometimes referred to as Raja yoga, was detailed in Sutra No. 29 of the Sadhana Pada-

Yama niyama asna pranayama Pratyahara dharna Dhyana samadhayo astav angani ||29/2||

Yoga is said to have eight limbs which are-

(1) Yama (2) Niyama (3) Asana (4) Pranayama (5) Pratyahara (6) Dharana (7) Dhyana and (8) Samadhi.



The first two limbs are the most important of these eight limbs. That is why these are given first priority. The practice of Yama and Niyama represents the overall development of humanity. The Yama and Niyama are frequently regarded as "moral codes" or ways of "right living." They truly are the foundation of our entire yoga practice. These five Yama's and five Niyamas correspond to the Ten Commandments and the Ten Virtues of Buddhism, so we are therefore all "different," but we are also "connected," at the same time.

A common translation of the Japanese word Yama is "restraint," "moral discipline," or "moral promise." These vows, according to Patanjali, apply to everyone, no matter who you are or what religion you follow.

Being "moral" is not always easy, which is why this is a crucial yoga practice. The Yama's generally direct us toward practices that are concerned with the environment around us, but they can also serve as a guide for how we should act toward ourselves. Keep in mind that the word "yoga" means "unity," or "wholeness."

## YAMAS:

The five Yama's are included in Patanjali's Yoga Sutras:

**Ahimsa satya asteya brahmacharyaparigraha||30/2||**

The five Yama's are included in Patanjali's Yoga Sutras:

**1. AHINSA: Nonviolence**

Ahimsa, which is referred to as "non-violence" or "non-harming" in yoga philosophy, is the chance to let go of hostility and irritability and the inability to do so, creating space in your consciousness for peace. Yoga practitioners are expressly forbidden from using violence. Any living person can see nonviolence through one's thoughts, words, and deeds. Lasater advises keeping your negative ideas in your awareness and stepping aside from them; by merely being aware of them, you cease feeding them, and find serenity.

**2. Satya, "truthfulness"**

Satya is a Sanskrit word for "honesty and sincerity." Sage Patanjali regards truth as one of the highest values, stating that once fully seated in Satya, everything will be realized in its true form, but be careful not to be confused, because the truth is bigger than you.

, God Manu told that-

“**satyam Bruyat priyam Bruyann Bruyat satyam priyam**”

Truth is the practice of truth in thought, word, and deed, as well as the rejection of falsehood. In reality, stead makes space within. In fact, the ritual of truth is required for correct thought, statement, and action. If truth is becoming firmly established (the sense of reliance on the fruit of action), the yogi who grants him the boon by which he has become true, means cultivating universal true power.

**3. Asteya - None- stealing:**

Simply put, "stay" is the taking of another's property, and "Asteya" is its absence. There are many things you can steal. You can steal someone's energy, happiness, or ideas. Respect other people's time and energy, and see if you can contribute to the world's kindness reserves by giving more than you take.

**4. Brahmacharya - Celibacy:**

For the seeker, Brahmacharya means conserving mental energy and strengthening the immune system.

According to Acharya Shushrut, semen (vital power) transforms into one month and is the final stage of saptdhatu.

'Death by falling,' Life is the point's grip. That is, destroying vital energy, is death while protecting Brahma semen is life. When the seeker achieves complete celibacy, his mind, intellect, senses, and body develop unprecedented powers that ordinary humans cannot match in any work.

**5. Aparigraha – NongrASPing:**

Aparigraha means "non-grASPing," and freedom from the desire for more and more is exactly that freedom. When the yogi's sense of aparigraha is completely stable, he knows everything about his previous births and the current birth, which means he remembers where he was born, what he did at the time, how he lived, and everything that has happened in this lifetime. This knowledge is also the one that leads to renunciation in the world and the practice of yoga in order to be free of birth and death.

Patanjali regards the aforementioned vows as "**universal MahavrataS.**"

**NIYAMAS:**

The word "Niyama" refers to "good obligations" or "recommended habits" for a spiritual and healthy lifestyle. The second of the "Eight Limbs of Yoga" is the Niyama. The term "Niyama" alludes to our obligations to us, our inner lives, and our surroundings. These Niyama are also referred to as "fixed global laws of nature" and include such things as:

Sutra no. thirty-two of 2nd chapter (Sadhana Pada) told five types of Niyamas ---

**Sauca santosa tapa svadhyaesvarpranidhanaani niyamah||32/2||**

Defecation, contentment, austerity, swadhyaya. Ishvara-pranidhana-these are five Niyamas, are rules of positive healthy life.

The Hatha Yoga Pradipika defines, the ten Niyamas as:

Tapas, Santos, Astikya, Dana, Īsvarapūjana, Siddhānta vakya śrāvaṇa, Hrīng (humility), Mati (mantra japa), Vrata.

**First law: Shauch-defecation-**

Shauch means complete physical and mental purification or cleanliness. For this, Maharishi Patanjali has given instructions only through the sutras; a very systematic method of physical and mental purification.

Hatha yoga-Pradipika, by Sawatmarama, also explains the importance of cleanliness before yoga practice. They teach about the six karmas known as shatkarma.

**Shatkarma:**

Shatkarma is known as Shodhankarma in Yoga. The word "Shatkarma" is a combination of two words: Shata and Kami. Shat means six and Karma means action. The community of six kriyas is called Shatkarma. These purification activities are Dhauti, Vasti, Neti, Tratak, Nauli, and Kapal Bhati.

The instructions to use them for purification of the body (Ghat) have been given by Yogi Swatmaram.

Only after the purification of the body, the seeker is successful in getting rid of the internal wastes. It was also stated prior to Pranayama that sadhana could not be completed due to a lack of prana-transmission in the feces-filled nadis.

If it comes, then the yogi becomes capable of doing pranayama. When the pulse is purified, and by using it, the body can be kept healthy. Ayurveda considers the three doshas, i.e., Vata, Pitta, and Kapha, as the elements of the body, and accepts the development of personality from the three Gunas, i.e., Sattva, Rajas, and Tamas. Yoga philosophy also accepts this principle. It is believed in Yoga Darshan that there are a definite proportion of these elements in personality. Due to an imbalance in this ratio due to an improper diet and a polluted environment, physical and mental disorders arise in the personality. Due to these disorders, the mind and body become unhealthy. To avoid this, purification is the only way. Therefore, cleanliness is the first rule of health, and defecation is necessary.

**Second Law: Santosh-Contentment-**

Contentment means controlling desires and being happy, with whatever material resources are available. Uncontrolled desires distort the personality and unbalance society. These wishes can be of any subject and type. It is also worth mentioning that desires are eternal. When one desire is fulfilled, another desire is automatically awakened. These are deadly in two ways. One, they always keep the person unhappy, and when the other person's desires are not fulfilled in a proper way, he fulfills his desires improperly by harming other people in society. In this way, they prove to be fatal both personally and socially. From this point of view, contentment is the surest means to attain happiness.

**Lord Krishna told in the ShrimadbhagwatGeeta as-**

O Arjuna, being in yoga, abandons attachment and performs your actions. Being equal to perfection and incompleteness is called equality.16/2]

That is: O Dhananjaya! Yoga is the name of the equality intelligence that leaves attachment and is situated in yoga and does its own action by considering the perfection (success) or incompleteness (failure) of action as equal and remains equal in both states of perfection or incompleteness of action.

Individually, it is useful for the path of yoga through self-control, and socially, it is useful for a balanced development. In Yoga Shastra, it has been prescribed keeping in mind the goal of self-control. If the path of contentment is not followed, then the mind is only concerned with the attainment of material resources.

**Third Law: Tapas-**

Tapas means to heat or torment the body and the mind, that is, to prepare both of them to bear adverse situations. Mental immaturity is a major obstacle in the path of both normal life and yoga practice. These obstacles are not removed without the practice of austerity; pranayama has been described as the biggest means in the Yoga Shastra for austerity. This increases the capabilities of our body and mind. Instructions have also been given for fasting, etc.

Someone told that:

**"Austerity is not burning, we are burning.**

That is, penance is not performed, we perform penance ourselves. To remain steady in adversity is penance and to be distracted is self-penance.

By doing Pranayama and fasting, the mind and body become detoxified, healthy, strong, powerful, and capable of bearing any kind of mental distress. It is required for advanced yoga practices. At the same time, it is a means of preparing a person for normal life and for adverse situations.

**Fourth Law: Swadhyaya—self-study-**

Swadhyaya is a combination of two verses: "Self" and "Adhyay," i.e., own study. Its real meaning is to study Vedas, religious texts like the Gita, etc., to connect with one's soul, but in general, it means acquiring knowledge by studying books is a great obstacle in both spiritual and practical paths. Therefore, it is necessary to regularly acquire knowledge of good books and moral rules, too. At the same time, that knowledge should be remembered again and again. The right path requires the memory of that knowledge.

**The Fifth Law: Ishvara-Pranidhana-God-Provided-**

Ishvara-pranidhana means surrendering oneself completely to God. Make yourself completely God in thought, word, and deed.

In the world, there are two types of sadhana: self-Shakti sadhana and parashakti sadhana. In a self-Shakti sadhana, the seeker awakens his consciousness by believing in his own power. However, devotion is the most important aspect of Shakti sadhana. In this, God has the main place. The devotee says that man is a slave, Jiva can never be God. That's why the yogi finally says "Aham Brahmasmi," but devotees cannot say, so because they consider God to be different from the living entity. In the patanjali Yoga-sutra That Ishvara denoted by-

**"Om"kar —"AUM- OM.**

**The denominator of that is the omkāra.27/1**

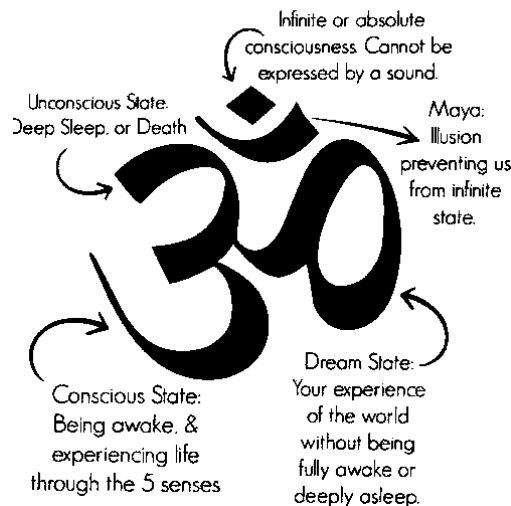
The yogis constantly meditate on Omkāra united with the dot. Obeisance to Omkaram bestowed of desires and also bestowed of liberation.



ASATOMA-SADGMAYA

## What is OM?

AUM is everything. It is the source.  
It is the vibration & consciousness  
of the entire universe



OM, united with the Source on which the Yogis ever dwell, grants desires and liberation. Salutations to the Omkaram.

Omkāra: The syllable OM bindu: point; spot (the mystical source of creation)

### CONCLUSION:

Knowing this method, the yoga sutras' Yama's and Niyamas can occasionally seem like lofty goals that may require years (or even a lifetime!) to nurture and achieve. We could be tempted to disregard or dismiss them. But it's crucial to pay attention to them. It can appear more desirable and vital to learn and perfect the triangle position in our culture of glitz and fast satisfaction than it does to always act with kindness and compassion (ahimsa). We tend to think that executing a headstand will be more rewarding and advantageous than just using the natural resources on our planet in the amount we require (aparigraha). This may be established as a basic principle in "global warming." It may seem simpler to cultivate contentment (Santosh) breath by breath than to meditate for 20 minutes every day, creating calmness in order to make a space for resolving daily problems.

The ultimate goal of observing the Yama's and Niyamas is to achieve true freedom and discipline in our lives. However, I have witnessed people who are trying to practice the Yama's and Niyamas becoming very harsh on both themselves and those around them. This could occur as a result of a misunderstanding of these principles and a failure to remember the ultimate goal of their application. Additionally, I believe that these ten principles are so intricately intertwined that, if I am not careful, any linear thinking or misinterpretation of one can result in the incorrect application of the others. It is similar to balancing on a tightrope without falling off on either side. This ultimate manual for moral reform covers a lot of ground, including the eightfold Yoga practice.

Yoga's main objective is self-realization, which is another word for "liberation." You have several opportunities to genuinely transform your life with the Yama and Niyama.

The Yama and Niyama are not clearly described in Patanjali; that is up to you. But if you live your life in accordance with them, they'll help you achieve your highest goals, including happiness's essential ingredients: serenity, truth, abundance, harmonious relationships, satisfaction, purity, self-acceptance, love, and meaningful communion with the Divine. To assist you in incorporating the Yama and Niyama into your life, we've asked well-known yoga instructors and philosophers to give their perspectives on them here.

"The Yama are really about discouraging certain behaviors that are driven by grasping, aversion, hatred, and delusion; the Niyama are intended to foster happiness for both ourselves and other people." according to Stephen Cope, a senior instructor at Kripalu and author of *The Wisdom of Yoga*. They are sometimes referred to as yoga's Ten Commandments; however, they don't have anything to do with absolute right or wrong.

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