



“Yamas and Niyamas: Ticket To Inner Peace and Happiness”

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Abstract

Maturing is a characteristic procedure and everyone needs to confront it. Crucial inquiry emerges here is the way you will get a kick out of the chance to handle it, apparently ably to lead rest of your life joyfully. The progressing situation has totally changed which is very over the top. Ordinary exercise center exercises, oxygen consuming sessions, yoga classes or something different which hold your wellbeing? Sound body and sound personality can't be increased distinctly by rehearsing physical exercise. Yoga can be shrewdly applied in any age bunch however just Asanas, Pranayama and Meditation will give the quality life which is required in a since a long time ago run. Rehearsing inspirational disposition subsequent to tuning in and finding out about Raja Yoga known as Astanga Yoga, or 8-overlap yoga, one can deliberate way to deal with dominance our faculties and conduct. In this paper, the exploration researchers have made an endeavor to incorporate the straightforward Yama and Niyama in everyday life to increase inward harmony and bliss in this aggressive world.

Keywords: Ashtanga Yoga, Yama -Ahimsa, Satya, Asteya., Brahmacharya and Aparigraha and Niyama - Shaucha, Santosha, Tapah Swadhyaya And Ishwarpranidhana

Introduction

“Sound mind in a sound body”

Yoga in genuine sense is a specialty of living. Man who can control his sense can control his life. To keep the body and mind clean we have to basic practice Yama and Niyama. Present day time

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has been a time of exceptional development in the fields of science, legislative issues, fighting, innovation which has knowing or accidental been the main driver of stress and inconvenience. Stress creates various physical and mental indications which differ as indicated by every individual's situational factors. These can offer ascent to numerous psycho-physical issues. Nimbalkar S.P. (2004) Yama and Niyama are the essential appendages of Yoga. Yama implies the guidelines to be seen by the yoga hopeful while living in the public arena and Niyama implies the observances which demonstrate accommodating in self-improvement of Yoga wannabe. Yama and Niyama practice in our everyday schedule edify us to lead a straightforward living and high reasoning which is one of the way to be glad and fruitful throughout everyday life. Maiti Bibhansu, (2013). The genuine proverb of yoga is to accomplish the preeminent condition of harmony and awesome happiness by rehearsing its eight collapsed ways.

Ashtanga Yoga

P. R. Nikam,(1986), Hathayoga is an intergral part of Ashtanga-Yoga(i.e. the eight-crease Path of Yoga). Patanjali's composing has become the reason for Ashtanga Yoga.

- योग : चित्त -वृत्ति निरोध : (yogah citta-vrtti-nirodhah) Yoga sutra 1.2

This subsequent sutra other than characterizing yoga as focus, lays the foundation for understanding the brain and its structure, its working, its qualities and shortcoming and so forward.

Patanjali characterized yoga as "the end of the adjustment of the brain and point of view". In Sanskrit, yoga implies association, association, contact, strategy, application, fix or rule. In any case, researchers feel that yoga was created by Indian monks. Religious zealots are individuals who maintain a strategic distance from delight. Monks rehearses implies tapas. The expression "yoga" has been applied to an assortment of practices and strategies, including Jain and Buddhist practices. In Hinduism these incorporate Jnana Yoga, Bhakti Yoga, Karma Yoga, Raja Yoga, Laya Yoga and Hatha Yoga. The Yoga Sutras of Patanjali is considered as a focal book of the Yoga school of Hindu way of thinking, It is regularly called "Rāja yoga", "yoga of the rulers," a term which initially alluded to a definitive, regal objective of yoga, which is generally samadhi, however was promoted by Vivekananda as the normal name for Ashtanga Yoga. Ashtanga yoga

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consolidates epistemology, mysticism, moral practices, methodical activities and self-improvement systems for body, brain and soul.

In spite of the fact that life gives various demands that can demonstrate hard to handle, yoga gives various approaches to oversee nervousness and keep up generally prosperity with discipline way of life or straightforward principles. One of them is Yamas and Niyamas which help to bargain in reflective lifestyle concentrated on culminating one's self physically, rationally and profoundly, with a definitive objective being kaivalya (freed, brought together, content reality) 'Samadhi'. Yamas and Niyamas are two good spines of yoga. They characterize the credits to be rehearsed in regular daily existence by an otherworldly wannabe.

I.YAMAS

Yama is the principal appendage of Patanjali's ashtanga yoga and signifies 'taking a promise'. Being the principal appendage of yoga, the five yamas are the establishment of otherworldly life on which the super-structure of samadhi is manufactured. It is about improvement of positive characteristics that will change the human instinct into a celestial nature and demolish longings and negative characteristics. At the point when the yamas are genuinely polished, the heart is loaded up with inestimable love, goodness and light. Yama is an ethical set of accepted rules while connecting with others. Rules, oblige and standards to be following in our everyday life is Yama in basic terms.

अहिंसासत्यास्तेय ब्रह्मचर्यापरिग्रह हाः यमाः ॥३०॥

ahimsā-satya-asteya brahmacarya-aparigrahāḥ yamāḥ ॥30॥

Regard for other people (yama) depends on peacefulness (ahimsa); honesty (satya); not taking (asteya); non-avarice (aparigraha); and acting with an attention to higher goals (brahma-charya).
||30||

a. AHIMSA

Ahimsa implies peacefulness in discourse, activity and musings, Non-savagery to others just as to one's very own self. Ahimsa is to getting the fundamental needs with least hurting others. For

instance, a person who understands the agony and enduring reason to creatures may expend vegetable as opposed to meat. In same way that individual will able not to wear garments produced using creature skins and hides.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्याघः ॥३५॥

ahimsā-pratiṣṭhāyaṁ tat-sannidhau vairatyāghaḥ ॥35॥

When a state of strong peacefulness (ahimsa) has been set up, all hostility will be abandoned in your environs. ॥35॥

It is to go without the scarcest idea of mischief to any living animal. The expert must abandon even heartless looks. Brutal words to anybody to our precious one's or any obscure individual ought to be maintained a strategic distance from. At the point when our musings contain negative reaction like frustration, disdain, or blame, when we feel disgrace, we start making brutality. Finding inward harmony through ahimsa will enable us to collaborate and work joyfully with others. Giving up the frame of mind of worry wart and embracing idealistic may add up to change the life of the individual.

b. SATYA

Satya implies honesty in discourse, activity and thought and to consistently be on the way of truth. Presumably satya coordinates to think and talk right, however there are times for the welfare of others we do. There are sure circumstances in life were you have to state 'innocent exaggeration'. For example, a lady is attempting to keep away from awful individual and looks for cover in your home. At the point when a similar individual is paying special mind to her and cross-questions you about the ladies. Your fact may mischief to that ladies remembering that you can mislead the individual and spare her.

सत्यप्रतिष्ठायां क्रियाफलाअश्रयत्वम् ॥३६॥

satya-pratiṣṭhāyaṁ kriyā-phala-āśrayatvam ॥36॥

When a condition of truth (satya) has been for all time built up, every announcement will shape the reason for an honest outcome. ||36||

Honesty or satya comes next in the request for yamas. Thought must concur with word and word with activity. This is honesty. To consider a certain something, state another and do another is only warpedness. By lying you dirty your inner voice and contaminate your subliminal personality which will prompt trouble and upsetting climate. The Self is truth. It tends to be acknowledged uniquely by talking truth and watching truth in thought, word and deed. These excellencies are feasible just by the unselfish. Truth implies the solidarity to maintain positive standards.

This statute depends on the understanding that genuine correspondence and activity is a type of any sound relationship, network, or government, and that intentional trickery, embellishments, and mistruths hurt others. Perhaps the most ideal ways we can build up this limit is to rehearse right discourse. An enormous piece of our ordinary remarks and discussions are not founded on what we know to be valid yet depend on our creative mind, suppositions, incorrect ends, and here and there unmitigated embellishments. Tattle is likely the most noticeably terrible type of this miscommunication.

c. ASTEYA

Rehearsing sincerely and non-taking which doesn't have a place with us is known as Asteya. Not paying one's admission for the transport, or the coming up short on of workers by a business, both go under the classification of taking. Asteya is sent on regard for the equivalent privileges of others. Devotion prompts taking and creates childishness, which is an obstacle to profound advancement.

अस्तेयप्रतिष्ठायां

सर्वरत्नोपस्थानम्

॥३७॥

asteya-pratiṣṭhāyām sarvaratn-opasthānam ||37||

Once non-taking has been forever settled, all wealth will be accessible. ||37||

Asteya is Non-taking. Each self-regarding man ought to figure out how to live according to their karma. We should be happy with what we have earned with our difficult work, and additionally regard the difficult work of others. We generally have the opportunity to buckle down for anything we desire, and on the off chance that at all there is something which we need, at that point we have to take consent of the individual who possesses it before utilizing it.

d. BRAHMACARYA

At physical level this implies abstinence. Be that as it may, its more profound significance is to be in association with Brahman. "The importance of rehearsing Brahmacharya Sadhana is to treat the articles with which you come into contact, as various articulations of Brahma and not as the unrefined structures. By methods for such origination, despite the fact that the mind wanders structure one item to another, it doesn't get disengaged from Brahma on account of the inestimable inclination taken for every single article."

ब्रह्मचर्यं प्रतिष्ठायां वीर्यलाभः ॥३८॥

brahma-carya pratiṣṭhāyām vīrya-lābhaḥ ॥38॥

Playing out each activity with a consciousness of a higher perfect (brahma-charya) induces huge quality. ||38||

"Brahma" is the Ultimate Reality, the Creator. "Scorch" is to move. Today our understudy life is loaded with self-pleasure and sexual action is started early. There isn't a lot of keep an eye on the faculties and eager and diverted perspectives are the standard nearly. To take a shot at oneself requires some order and poise. Brahmacharya intends to live as an ace and not a captive of our faculties.

e. APARIGRAHA

Not to have past what is required for endurance. Not to accumulate things, feelings or sentiments. Nourishment, garments, safe house, training and restorative consideration is the need and furthermore, social, donning and recreational offices. While fulfilling the subsequent errand, society must consider its people in the future not by circulating the encompassing and condition.

अपरिग्रहस्थैर्ये जन्मकथंता संबोधः ॥३९॥

aparigraha-sthairye janma-kathamtā sambodhaḥ ॥39 ॥

The perpetual rule of non-avarice (aparigraha) incites information concerning the objective of natural life. ||39||

Nonappearance of amassing of more than what we need is significant. We live in a major, wonderful and incredible world, which is being overseen by none other than the omniscient and supreme God himself. At the point when more prominent the gathering, more prominent will be their frailty and confinement and accordingly the aches of impediments. Additionally, in their unjustifiable sentiment of frailty, they even grab what is the due of others, and along these lines over the long haul such individuals and inclinations alone are liable for the different social and even law and request issues all over. Aparigraha puts a conclusion to all these and gives harmony and happiness. It expels at one stroke dread, connection, dissatisfaction, uneasiness, desire, outrage, desire and sadness. At the point when the hankering isn't fulfilled you become furious, you abhor the individual who stands in your method for achieving things. You hurt him in various manners, talk misrepresentation and start to take things. Aparigraha expels all these.

II.NIYAMAS

शौच संतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥

śauca samtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni niyamāḥ ॥32 ॥

Neatness (shaucha), happiness (santosh), self-restraint (tapas), gaining from yourself (svadhyaya) and tolerating your destiny (iishvara-pranidhana) consequently convert into the act of regard (niyama). ||32||

a. SHAUCHA

Shaucha implies neatness, external tidiness as well as inward immaculateness. Individual cleanliness has unpretentious impact on the brain. "The keen would not, along these lines, enable their psychological virtue to get recolored in any event, for a minute. One should consistently be

wary against the whirlwind of enthusiasm. You should not respect such tempests. One more distinction among outside and inside neatness is that for evacuating outer earth one additionally needs to interact with such soil for quite a while... yet in the psychological circle the cleaning procedure doesn't require your interacting with any unrefined wretched."

शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ॥४०॥

śaucāt svāṅga-jugupsā parairasamsargaḥ ॥40॥

Immaculateness (shaucha) brings about the abandonment of physicality and the suspension of physical contact with outer things. ||40||

Shaucha, or living simply, includes keeping up tidiness in body, brain, and condition with the goal that we can encounter ourselves at a higher goals. At the point when we take in sound nourishment, untainted by pesticides and unnatural added substances, the body begins to work all the more easily. Expulsion of desire, outrage, insatiability, envy, and so forth establishes inward immaculateness. Inside immaculateness is a higher priority than outer virtue. It makes the mind one-pointed, presents peacefulness, merriment, balance and bliss. In this way create inner virtue through cautious exertion. At the point when we read books that hoist our awareness, see motion pictures that rouse, and partner with delicate individuals, we are bolstering the psyche in a way that feeds our very own serenity.

b. SANTOSHA

Santosha implies satisfaction, decision less acknowledgment of all that is going on in one's life. Absence of command over the materialistic keeps the mind flimsiness and anxiety is watched.

संतोषातनुत्तमस्सुखलाभः ॥४२॥

saṁtoṣāt-anuttamas-sukhalābhaḥ ॥42॥

A disposition of satisfaction (santosha) offers ascend to unexcelled bliss, mental solace, happiness, and fulfillment. ||42||

Santosh, or the act of happiness, cuts at the base all things considered. Satisfaction ought not be mistaken for lack of concern, in which we enable ourselves to stagnate in our development. Or maybe it is an indication that we find a sense of contentment with whatever phase of development we are in and the conditions we wind up in. This doesn't imply that we acknowledge or endure undesirable connections or working conditions. In any case, it might imply that we practice persistence and endeavor to live decently well inside our circumstance until we can better our conditions.

c. TAPAH

Tapah-Refers to gravity, to tolerate everything without exception that goes over on the profound way and complete commitment to the otherworldly practices. "One who views the served distinctly as a declaration of the Cosmos, and takes care of their solaces magnanimously, builds up a commitment or love for the preeminent Bliss in a brief timeframe."

कायेन्द्रियसिद्धिरशुद्धिक्षयात्

तपसः ॥४३॥

kāyendriya-siddhir-aśuddhi-kṣayāt tapasaḥ ॥43॥

Through self-restraint (tapas), mental contaminations are devastated and the body and faculties take on extraordinary forces. ||43||

Tapa is a method for coordinating our vitality. Like an engaged light emission slicing through the dull, tapas keeps us on track with the goal that we don't burn through our time and vitality on unnecessary or unimportant issues. At the point when this vitality is solid, so likewise are the procedures of transmutation and transformative nature.. In the event that you have little energy yourself, it very well may be colossally useful to look for the organization of the individuals who have this quality in wealth. Going to a cla

Conclusion

It has flawlessly expressed in a layman language about Yama and Niyama that normal practice can sublimate negative idea and strife of everyday life. One can get to the maximum capacity of his/her mind and persistently continue developing forces like innovative reasoning, critical

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thinking, handling intense difficulties, accomplishing extreme objectives and building development openings in pretty much every circumstance. Yoga help to defeat difficulties and give a practically shape the mind and get mindful about our encompassing. This scholarly help gives us remarkable forces of appreciation, investigation, imagination, constructing high significant answers for issues and additionally enthusiastic and physical wellbeing. Long haul initiation of your body's pressure reaction hinders your resistant framework's capacity to battle against ailment and expands the danger of physical and emotional wellness issues by acing Yama and Niyama.

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