



Ethical Values in Yoga: Guiding Principles for Youth Development

Dr. SHAMASUNDAR. J.

M.A.(Phils), M.Sc. (Yoga), PGDYS, PGDGS, Ph.D.

Assistant Professor, Department of Human Consciousness & Yogic Science, Mangalore University,
Mangalagangothri-574 199.

Introduction

It is via a transformation of the psychic organism that Yoga enables us to achieve a higher degree of consciousness. This transformation permits the psychic organism to go beyond the boundaries that are set by the typical human experience.

However, the reality of the self is not to be discovered via the utilisation of the mind in an objective manner; rather, it is to be discovered by the suppression of the activities of the mind and the penetration underneath the mental level with which our everyday existence and actions conceal our spiritual essence. Even while the spirit is there in each and every one of us, our consciousness is not able to recognise it because it is too preoccupied with other things happening in our lives. Before we are able to achieve the redirection of our consciousness, we are required to go through a rigorous disciplining process. In the yoga philosophy, it is emphasised that the essential suppression of mental states can be achieved via practice and the successful negotiation of desires. In contrast to the latter, which is the outcome of living a life of virtue, the former relates to the effort that is made to achieve steadiness of thought, which is achieved via purifying action, continence, knowledge, and faith. Passionlessness, also known as *vairagya*, is the consciousness of mastery that is acquired by an individual who has successfully rid themselves of the need to seek out either seen or revealed items. A person like him is completely uninterested in the joys that can be found in paradise or on earth. The greatest form of *vairagya*, in which the discernment of the self emerges, is a state in which there is no risk of any subjugation to the desire for objects or the attributes that they possess. The lesser form of *vairagya*, which has a trace of *rajas* (and therefore *pravritti*), results in the situation of absorption in *prakriti* (*prakritilaya*), but the higher form of *vairagya* leads to ultimate freedom.

In addition to the *purusa*, the material body, the vital dynamism, and the mental principles are all components that can be found within the human being. Despite the fact that the *purusa* is concealed under the veil of corruptible flesh and a restless mind, all of these things present obstacles to the practice of yoga. As a result of the fact that "pain, despondency, unsteadiness of the body, and inspiration and expiration are the accompaniments of distractions," it is imperative that the body and the mind remain closely connected. Even while the state of one's physical health does not determine the end of a human life, it is nonetheless one of the factors that must be met. It is not possible for us to view man as a physical machine to which spiritual life is tied from the outside perspective. A spiritual existence can be expressed through the body, which is the instrument for doing so. Because of this, the Yoga does not reject the material base; rather, it acknowledges it as a component of the spiritual problem. *yama*, which means "abstention," *niyama*, which means "observance," *asana*, which means "posture," *pranayama*, which means "regulation of breath," *pratyahara*, which means "withdrawal of the senses," *dhyana*, which means "fixed attention," *dhyana a*, which means "contemplation," and *Samadhi*, which means "concentration" are the eight methods that Yoga provides us with in order to conquer the obstacles. While the first five are considered to be indirect or external (*bahiranga*), the latter three are considered to be direct or internal (*antaranga*) and help.

Methodology

Getting Ready Ethically: The first two, *yama* and *niyama*, which mean abstention and observances, respectively, place an emphasis on the ethical groundwork required for Yoga practice. *Ahimsa*, which means "non-violence," encompasses a wide range of values; among them are refraining from harming others, telling lies, stealing, being incontinent, and acting out of greed. The



most important one is ahimsa, or nonviolence. They say it's the foundation of all virtues, including nonviolence. In its broadest sense, ahimsa means never to do anything that might cause harm to any living thing. A calm state of mind (cittaprasadanam) is the result of practicing non-violence and non-hatred (vairatyagah), which include being amiable, sympathetic, happy, and imperturbable towards all things (good and bad). No matter your age, country, caste, or condition, the yamas will always apply to you. Everyone should get them, but not everyone should choose to live a contemplative life. Purification (niyama), contentment (taps), austerity (taps), and devotion to God are the observances. These aren't mandatory, but everybody who does yoga consistently is expected to. Vairagya, the absence of craving for material goods or heavenly pleasures, can be fostered via regular practice of these two.

When we feel the want to break an ethical principle, Yoga tells us to consider its polar opposite (pratipaksabhavan). There are three main instincts that can be managed, according to psychoanalysts. These instincts include defense-reaction, substitution, and sublimation. As the first theory goes, when we feel an inclination, our minds automatically adopt a stance that goes against it and attempt to block it out. In situations where one urge is strongly flowing subconsciously, the mind will consciously adopt an opposing impulse. When practiced regularly, Yoga can alter our very essence, which is its highest goal.

Results

There is a flow of thought that originates from both the path of good and the direction of evil. It is stated to be flowing towards the good when it is considered to be making for freedom and knowledge; when it is carried forward to the maelstrom of existence, downward towards non-discrimination, it is then considered to be following unto evil.

Either the bahya, or exterior, or the manasa, or interior, actions of karma are considered to be karma. To categorise them, there are four distinct sorts. Outwardly, such as speaking badly of other people, or internally, such as lacking faith (asraddha), the black (krsna) refers to deeds that are considered to be immoral. It is the deeds of virtue that are known as the white (sukla), and they are inside, such as faith, wisdom, and so on. Sukla-krsna, which translates to "white and black," refers to deeds that emanate from the outside world and, despite their positive nature, contain aspects of evil. However, even Vedic karmas involve causing harm to other beings in some way. Asukla-akrsna, which literally translates to "neither white nor black," refers to the actions of individuals who have given up everything. It is the final sort of action that is considered to be the most advanced.

The Discipline of the Body:

Because of yoga, we come to the realisation that our bodies, just like our minds, have a dignity of their own. posture, also known as asana, is a physical aid that helps with attention. During times when we are sleeping or jogging, we are unable to focus our attention on a certain thing. Before we can begin to meditate, we need to make sure that we are in a comfortable position and have settled down. Patanjali merely states that the posture has to be solid, pleasant, and simple. Commentators have extended on the various types of postures by providing more specific specifics.

Discussion

It is possible to consider the body to be the foundation of either animal incontinence or divine strength. It is requested that we exercise caution with regard to the food that we consume. It is not a good idea for us to consume foods and beverages that cause our nerves to become agitated, inducing a fever or a state of stupor. The more superficial pleasures of life tend to suffocate the genuine joy that comes from the spirit. Should the intellectual life and moral activity be considered the true objectives of man, then the requirements of the body ought to be subordinated to these ends. The final phases of yoga require a great deal of physical endurance, and there are many instances in which the difficult spiritual life strains the clay vessel to the brink of shattering. As a result, the body must first be brought under control before moving on to the next stage. The practitioner of Hatha Yoga strives to perfect the body's instrument by releasing it from its susceptibility to tiredness and putting a stop to its tendency to deteriorate and age.

Yoga requires us to exercise control over our bodies. According to Yoga, the perfect body is characterised by four qualities: beauty, grace, strength, and adamant harness.

Conclusion

To the modern mind, whether it is in the East or the West, the entire Yoga program of obtaining perfection appears to be nothing more than an intricate process of intense and solitary meditation, which, when combined with physical exercises and postures, helps to shape our minds into specific moulds. It presupposes that we all have access to various reservoirs of life, some of which



we do not experience in our dreams. The strategies that are used to access our more profound functioning levels are formulated by it. The practice of yoga is nothing more than the cleansing of the body, mind, and soul, as well as the preparation of these aspects for the perspective of the beatific vision. The nature of the citta is the foundation upon which the life of man is built; therefore, it is always within our power to modify our nature by exercising control over our citta. We have the ability to cure ourselves of our ailments if we do it with faith and concentration. It is not true that the bounds of the cosmos are the same as the customary limitations of human visualisation. That which our senses reveal to us is not the only universe that exists; there are other senses besides those that we share with the lower animals, and there are other energies besides those that are associated with the material world. In the event that we have confidence in the soul, then the supernatural is recognised as a component of the natural world. Throughout our lives, the majority of us walk through life with our eyes half closed, our minds dull, and our hearts heavy. Even the few among us who have experienced those rare moments of vision and awakening swiftly return to a state of unresponsiveness. When we are aware of the fact that the ancient thinkers demanded that we recognise the potentialities of the soul in the midst of isolation and silence, we are able to transform the fleeting and fading moments of vision into a steady light that has the ability to illuminate the long years of existence.

References

1. K. Shankaranarayana Bhat, 1970, "Hindu Dharmada Parichaya," D.V.K. Murthy, Krishnamurthy Puram, Mysore-04.
2. Dr. P.V. Karamblekar, "Patanjali Yoga Sutra," Kaivalyadhama Lonavla.
3. Dr. S. Radhakrishna, 1976, "Indian Philosophy," Vol-II, Blacky and Sons, Mumbai.
4. Karl H. Patter, 1981, "Encyclopedia of Indian Philosophy," Vol-III, Advaita Vedanta Up to Samkara and His Pupils, Motilal Banarsidass, Delhi Varanasi, Patne.
5. Karl H. Potter, 1995, "Encyclopedia of Indian Philosophy," Vol-I, Motilal Banarsidass Publishers Pvt. Ltd. Delhi.
6. Prof. M. Hiriyanna, 2004, "Bharatiya Tatva Shastrada Rupurekhegalu," (Outlines of Indian Philosophy), Abhinava Vijayanagar, Bangalore.
7. Swamy Adidevananda (Author and Translator), 1976, Patanjala Yogadarshana "The Yoga Sutra's of Maharshi Patanjali and Yoga Basya ofVyasa Maharshi," Ramakrishna Ashram, Mysore.
8. RH. Abhinav vidyathirtha: Sankara on the yoga sutaras sringeri sharada peeta, Kaladi.
9. Karal H. Potter, 1970 Encyclopedia of Indian philosophies Bibliography (Third Edition) Section-II, Motilal Banarsidass Publications private Ltd. Delhi.
10. 10. Annie Besant, An Introduction to Yoga. Madras, 1920.
11. Surendranath Dasgupta, Yoga as philosophy and Religion London 1924, Delhi 1973, 1978.
12. Swamy Satyananda Saraswati, Dynamic of Yoga. Edited by A.M. Patwardhan Monghyr 1966.
13. www.ashtanga yoga background. com Author: By Kino Macgregor
14. www.yoga and western philosophy. com Article: gregorain bivolaru.
15. www. everything yoga. com by Jessica Cox
16. www.arungoyal.managingnegativethroughyoga.com