

CRITICAL APPRAISAL OF YAMA IN PRESENT ERA

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ABSTRACT

Yoga is an organized preparation for the realization of superior perceptions. Physical, mental and spiritual aspects of Yoga lend a hand to make one's life purposeful, constructive and dignified. The core of Patanali's Yoga Sutra is an eight limbed path that forms the structural construction of Yoga practice. Among these eight limbed path, under Yama implication are given how we should have approach towards things and people outside ourselves. Accurately means of Yama is to control. Yama is broken down into five folds named by Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. Any vitiation in all these rules can escort to physical, mental and spiritual intermission causing no fulfilment of goals of Yoga practices. In Ayurveda, science of life also, nearby all these factors are described here and there in aspects of to live healthy and not following all these factors may lead vitiation of body humors Vata, Pitta and Kapha causing origination of a lot of diseases as well.

KEYWORDS: Yama, Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha.**INTRODUCTION**

The personality of a person is enhanced by a good conduct. This could be a personal conduct or social conduct. Yoga and Ayurveda both are the systematic disciplines of Vedic knowledge revealed for the goodness of mankind and hence of every entity in nature. Yoga is the science of realization; on the other hand Ayurveda is the science of its physical manifestation in life forms. The ideology and theories of Yoga originate from the deeper science of soul-spirit and superlative consciousness. Ayurveda deals with the Vedic medical science of diagnostics, therapeutics and continuation of entirety health. Yoga focuses on enhancement and evolution of the individual personality and presents an inclusive discipline of Sadhana practices for this purpose. Healthy and energetic position of the mind-body system is the most important focus of Ayurveda.

Patanjali's Yoga Sutra is an eight-limbed path (Astanga Yoga) as follows:

1. **Yama:** Worldwide morality.
2. **Niyama:** Individual observances.
3. **Asanas:** Body postures.
4. **Pranayama:** Breathing exercises, and have power over Prana.
5. **Pratyahara:** Control of the senses.

6. **Dharana:** Attentiveness and cultivating inner perceptual awareness.
7. **Dhyana:** Devotion, meditation on the heavenly.
8. **Samadhi:** Amalgamation with the divine.^[2]

We cannot put on the aspiration of the practice of Asanas, Pranayama lacking practising Yama, Niyama. Yama is the extremely foundation of Yoga, devoid of which the superstructure of Yoga cannot be built. Practice of Yama is in fact the practice of Sadachara (right conduct). The noble eightfold corridor of Buddhists deals with the practice of Yama only. Every religion describes it as the leading. Manu says: Ahimsa satyasteyam sauchamindriya nigraha- harmless, truth speaking, refraining from theft, controls of senses; this is the real meaning of Dharma. That's why grand emphasis is given in every chapter of the Gita on the practice of Yama.^[3] The principle which requires and individual to control a number of activity or activities is called Yama without which moral performance is not possible.^[4] The earliest mention of Yamas is found in the Hindu scripture Rigveda, such as in verse 5.61.2. The word in the Rigveda means a "rein, curb", the act of checking or curbing, restraining such as by a charioteer or a driver. The term evolves into a moral self-possession and ethical responsibility in the Upanishads, the Dharmasutras, the Mahabharata and numerous later texts, where it

means self-control, voluntary and inner-directed forbearance.^[5] The initial limb, or the Yamas, consists of quality observed and codified by judicious people since the establishment of time as being central to any life lived in freedom, mostly concerned with how we should use our energy in correlation to others and in a subtler intellect, our relationship to ourselves. The sages documented that stealing from neighbour was likely to promote dissension, and violence begets more aggression; the results are hardly conducive to living a peaceable life. The second limb, the Niyamas, constitutes a code for living in a way that cultivates the soulfulness of the individual. The Yamas and Niyamas are forceful metaphors of what we are when we are connected to our source. Rather than a list of do's and don'ts, they tell us that our fundamental nature is empathetic, liberal, sincere, and, serene.^[6]

Patanjali Maharshi mentions the above five chief items for practice in Yama.

1. Ahimsa- Non-violence.
 2. Satya- Truthfulness.
 3. Asteya- Non-Stealing.
 4. Brahmacharya- Abstinence from sex and.
 5. Aparigraha- Non-possession.
- Ahimsa means non violence- means that a contender should not harm any livelihood through body, mind or speech that is by deed, notion or speech.^[7] On the spiritual path, the first step is to eradicate the horrible nature. The prime trait in beasts is brutality; therefore, the wise sages prescribed Ahimsa as the earliest Yama.^[8] Hard words hurt extremely even more than any weapon.
 - Satya is the second most important constituent of Yama. Manu has said always speak truth and speak in a method pleasing to others, but don't speak truth which makes others discontented. But at the same time don't speak lie to satisfy others.^[9]
 - Asteya, on being established with non-stealing all kinds of gems present themselves before him. One who does not desire for other's things mentally, verbally and by action is considered as non-stealing by seers and philosophers.
 - Brahmacharya is used chiefly in the common sense of abstinence, predominantly in affiliation to sexual movement. Principle Brahmacharya suggests that we should form relationships that cultivate our understanding of the highest truths. Brahmacharya does not necessarily imply celibacy. Rather, it means accountable performance with respect to our goals of moving toward the reality. Practicing Brahmacharya means that we use our sexual energy to regenerate our association to our spiritual self. It also means that we don't use this energy in any way that might harm others.^[10] By the celibacy and sacrament Gods attained immortality and God ship (Atharvaveda 11/4/19).
 - Aparigraha (non-coveting) urges us to let go of the whole thing that we do not need, possessing only as

much as essential. The Yogis tell us that worldly objects cannot be possessed at all, as these are all subject to transform and will be ultimately destroyed. When we turn out to be greedy and desirous we drop the ability to see our one eternal possession, the Atman, our factual self. And when we fit tightly to what we have we lose the skill to be open to accept what we need.^[11] By practice of Aparigraha, person becomes enlightened with the awareness of past and future birth.^[12]

DISCUSSION

To achieve the ultimate goal of Yoga healthy body is prime necessity. Unhealthy person cannot practice of Yoga. That's why Acharyas has described Yama at beginning. Yoga is rooted in the impression of developing a positive personality. Therefore civilized discipline or the practice of accurate conduct is obligatory for success in Yoga. Being the first limb of Yoga, the five Yamas are the underpinning of spiritual life on which the super-structure of Samadhi is built. The Yama-Niyama of Yoga, as described in the Upanishads is equivalent in their effects to the Sadvrittas (good way or living wisely) referred in the scriptures of Ayurveda, in which discussion has been done about personal and social behaviour of an individual. A good personal conduct awards good health and a control over senses and desires. These findings point towards that despite being originated and developed independently and for discrete purposes, both these streams of Vedic Sciences share a lot in familiar.^[13] Ayurveda considers practice of Yama and Niyama as part of a healthy unbiased or "Sattvic" lifestyle, to live healthy life.

The principle of Ahimsa is the means of practicing non-violence – as well as not hurting, not injuring and not harming others and sentient beings.^[14] Giving up of animal food also comes under Ahimsa, since it is not obtainable without Hinsa of some kind. If hurt another man or cause another to commit injury or even approve of another doing so, it is similarly sinful. Action and reaction are equivalent and contradictory. We shall have to go through anyhow in return. If we keep in mind this commandment, we will not carry out any injury.^[15] According to scholars of Ayurveda, there are some leading factors which encourage longevity, potency, nourishment, delightfulness and pleasure, in which non violence stands first and foremost among the promoters of longevity of living beings. It leads to the attainment of qualities.^[16] Non-violence causes expansion of Dharma and the outcome of that Dharma remains invariable.

Truth means the strength to put up with by positive principles. Speak the truth, but let it not be unpleasant and speak not any pleasant untruth – this is everlasting religion. It is said that if we speak the truth for twelve years, we can attain Vak siddhi, whatever we say will come to pass. There will be immense power in our speech; we will be capable to influence thousands. If we

are established in truth, all other virtues will fit tightly to us.^[17]

The third restraint is in abstaining from theft. The pilfering nature should be completely annihilated. One should be pleased with what he gets through honest means. Besides actual illegal appropriation, taking away the goods or things of others, the extremely thought of any such gain should not enter the mind. Hoarding money is actually theft. We should not keep anything more than the actual necessity. Eating more than what is really necessary is also considered as theft. When a man has commanding Indriyas and abandoned mind, he wants many things for his own sensual enjoyment. If he could not get the objects of enjoyment and satisfy his desires, then the pilfering nature enters his mind. By steady thinking, he does the actual theft. Therefore the real grounds for theft is too many desires and undisciplined Indriyas. To refrain from theft, one should slowly curb requirements and restraint the Indriyas and have power over the mind. In this Sutra it is assured that when we completely give up the malevolence habit of theft, then the desired thing and all kinds of wealth will come to us by ourselves.^[18]

If semen is conserved by the observance of Brahmacharya, and transmuted into Ojas Shakti, the spiritual and intellectual power will increase. This is the elementary qualification of an aspirant. Brahmacharya is the most important virtue for self-realisation. Brahmacharya is purity in thought, word and deed. The very idea of lust should not enter the mind. No Yoga or spiritual progress is possible without continence. In the Gita you will find the importance of Brahmacharya in the IV and VIII chapters.^[19] Ayurveda underlines Brahmacharya as a universal basis of protection and remedy against all infirmities and diseases. According to Ayurveda semen is the foremost among the promoters of potency. Self control over senses or indriyas is the chief among the promoters of delightfulness and abstinence is the foremost in the middle of those leading to salvation.^[20]

Aparigraha is the contrary of parigraha. Parigraha is covetousness or voracity. Aparigraha is a mental state in which the sensual craving is dead. Parigraha leads to nervousness to maintain fear of loss, detestation, irritation, untruthfulness, stealing, etc. Aparigraha puts an end to all these and bestows harmony and contentment. It removes at one stroke fear, attachment, dissatisfaction, uneasiness, resentment, anger, hunger for and gloominess.^[21]

During the description of Janpadodhwansa (epidemic diseases) Acharya Charaka has described that from the beginning of creation; manifestation of inauspicious has been preceded by sinful acts. During the first age that is Satyuga, people were energetic like sun. They were brilliant with truthfulness, non-violence, charity, self control, Brahmacharya and religious rites so they were

devoid of every mental and physical disease that's why they were endowed with an unlimited length of life. But at the end of Satyuga some wealthy persons became weighty due to over indulgence. They suffered from tiredness, fatigue gave rise to lethargy. Due to lethargy they started to build up things that is Parigraha and became voracious. During Tretayuga gluttony gave rise to malice; unkindness gave rise to false statements and others evils so on. And ultimately there was loss of Dharma. Superiority of food and medicine also decreased as a consequence there was an unusual modification in the maintenance of equilibrium of tissue elements and finally vitiation of body humours that Vata, Pitta and Kapha and bodies of living being got afflicted with diseases.^[22] That's why Ayurveda always advised to follow Sadvritta as truthfulness, non-violence, Brahmacharya, not to collect extra, not to take other's things etc. Acharya Chakrapani has described that one should follow Sadvritta who wants to live healthy and to have control over Indriyas (sense organs)^[23] Following five folds of Yama acts as Achara Rasayana or rejuvenating remedy (truthfulness, abstention from sex, non-violence etc.) described in Ayurveda which offer compensation like Rasayana as longevity, good recollection, retaining supremacy, freedom from diseases, youth, excellence of gleam, complexion and voice, outstanding potentiality of the body and sense organs, Vak siddhi, esteem and brightness.^[24]

In this respect in Ayurveda Sadvritta has been described effectively which favours the mind healthy. A strong mind is as imperative as a healthy body. When the body possesses Satvik quality of mind, it directs all actions for the welfare of an individual. Rajas and Tamas qualities are detrimental qualities of mind. Unwholesome mind generates erroneous decisions and misapprehensions by the mental power. It is answerable for producing disease. So every endeavour should be made to increase the Satvik quality of mind. Ayurveda describes confident rules for maintaining a healthy state of body and mind. This code of conduct can be classified into following five types. They are the principals of right conduct that are related to all people. If a human being will practice these principles, he or she will have balance and peace of mind. There are some ethical conduct (Vyavaharika Sadvritta) rules are described under this as.

- For all time speak the truth as Satya.
- Do not get captivated to sensory pleasures as Brahmacharya.
- Do not harm anyone as Ahinsa.
- Scrutinize self-control.
- Don't be defeated self-control under any state of affairs.
- Speak enjoyable and sweet words.
- Behave according to time and place.
- Control over sense organs.

The one who performs satisfactorily as mentioned in Sadvritta becomes more celestial and God always helps him. He lives good quality life. He gets Moksha, the

ultimate goal of Yoga that is escapes from the series of birth and death.

Being kind to others, giving donations to charity, controlling deeds of body, mind and speech and treating everybody like oneself is good conduct. If one follows these rules and regulations he gets long and healthy life as well as wealth.^[25]

CONCLUSION

Ayurveda is an inclusive Vedic medical science, which encompasses manifold dimensions of wellbeing – counting the foundational pillars of duty-bound, progressive and fulfilling life viz. – Dharma, Artha, Kama and Moksha. Yoga first and foremost aims at spiritual development of awareness; elevation of human self from the restrained peripheries of an ego-bound mortal being towards the high realms of divine enlightenment. Ayurveda is a total science of life in the soul's worldly existence and expansion, whereas Yoga is a highly specialized science pertaining to specific, namely spiritual facets of life.^[26] Research on the scriptures and tradition of later times additional affirms the significance of Yoga and Ayurveda and emphasize their similarities and coherence in quite a lot of respects.

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