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Physical Education

YOGA: WAY OF LIVING A HAPPY LIFE

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ABSTRACT

It is well known to all "Health is Wealth" and prime factor for our prosperity is Good health. In this modern era everybody is busy in collecting wealth from many sources and at the same time is ignoring his health. It has been found that although many people have found wealth in huge number but still they are not satisfied with their life, there are many causes behind this and of course there are remedies available for this. One of the remedy is YOGA. The philosophy of yoga can be utilized as therapy for people so that their satisfaction level is uplifted and it can be way of life for them. This paper tries to investigate the limbs of yoga and how it can lead to satisfied and happy life.

INTRODUCTION

Yoga is an ancient Indian science. More than 500 years ago our ancestors developed it to bind the body, mind and spirit in a harmonious way. Yoga has been growing in popularity with unbelievable rapidity over the last two decades. The term Yoga means union between the individual and the Almighty. The word yoga has been derived from "yuj" which means the joining of body and mind. The famous scholar Patanjali has written in yoga shashtra "Yogischchit Vriti Nirodha". In simple words checking the impulses of mind is yoga. Yoga is systematic process for an all-round personality development at physical, mental, intellectual, emotional and spiritual level. Yoga teaches us to be one with the world by being one with ourselves. When we achieve this state of oneness or unity, we are at ease or balanced, we are better and healthier. We live in a computer age our lifestyle has become very fast. It is also becoming very hard and difficult to live a natural and normal life because of the state the world is in. The air we breathe is becoming unfit for human consumption. Our cities are growing noisier, dirtier and congested. This all creates tension. Human beings need some peace and privacy in everyday life to recharge themselves. In spite of all the miracles of modern medicine, there is no real cure for stress related illness, drugs are not the solution. Apart from being costly they lower our natural resistance to diseases and they can have serious side effects. There is also a danger of forming a dependency on these drugs.

TYPES OF YOGA

There are many types of Yoga described by the philosopher sage, Patanjali. These include:

1. Hatha Yoga: the practice of physical postures
2. Bhakti Yoga: the path of love
3. Raj yoga: it is attained through meditation
4. Mantra yoga: to be achieved through chanting of mantras
5. Laya yoga : associated with rhythm
6. Gnyana yoga: knowledge is the aim
7. Karma yoga: achieved by doing one's duty.

HATHA YOGA

Hatha Yoga is a preparatory process of Yoga. The word "ha" means sun, "ta" means moon. "Hatha" means the Yoga to bring balance between the sun and the moon in you, or the Pingala and Ida in you. You can explore Hatha Yoga in ways that take you beyond certain limitations, but fundamentally, it is a physical preparation – preparing the body for a higher possibility. There are other dimensions to this, but to put it simply, just by observing the way somebody is sitting, you almost know what is happening with them. If you have observed yourself, if you are angry, you will sit one way; if you are happy, you sit another way; if you are depressed, you sit yet another way. For every different level of consciousness or mental and emotional situation that you go through, your body naturally tends to take certain postures. The converse of this is the science of asanas. If you consciously get your body into

different postures, you can also elevate your consciousness.

Hatha yoga is also known as 'classic yoga'. It is physical branch. We practice hatha yoga to achieve physical , mental, emotional and spiritual harmony along with meditation , mantra, repetition, and breathing exercises. Hatha yoga has eight stages or limbs ,these are called as 'Ashtangayoga'.

1. YAMA – social discipline

This first limb, Yama, refers to vows, disciplines or practices that are primarily concerned with the world around us, and our interaction with it. While the practice of yoga can indeed increase physical strength and flexibility and aid in calming the mind, what's the point if we're still rigid, weak and stressed-out in day-to-day life.

There are five Yamas:

- Ahimsa (non-violence),
- Satya (truthfulness),
- Asteya (non-stealing),
- Brahmacharya (right use of energy), and
- Aparigraha (non-greed or non-hoarding).

Now if we follow Yamas in full spirit, it will automatically provide us satisfaction and happiness for example practicing nonviolence will prevent us from becoming violent and saying truth always will lower down tension of our mind because if we lie once we have lie thousand times to prevent that lie thus keeping our mind busy always with tension and stress. This will lead to unhappiness and one cannot be satisfied.

2. NIYAMA – individual discipline

The second limb, Niyama, usually refers to duties directed towards ourselves, but can also be considered with our actions towards the outside world. The prefix 'ni' is a Sanskrit verb which means 'inward' or 'within'.

There are five Niyamas:

- Saucha (cleanliness),
- Santosha (contentment),
- Tapas (discipline or burning desire or conversely, burning of desire),
- Svadhyaya (self-study or self-reflection, and study of spiritual texts),
- Isvarapranidaha (surrender to a higher power).

Niyamas are traditionally practiced by those who wish to travel further along the Yogic path and are intended to build character. If human beings follow Niyama in full spirit it is obvious that they would develop discipline, they will follow cleanliness, they will study texts that will help them to differentiate between right and wrong. This all will help them to uplift their satisfaction level and ultimately they will be happy.

3. ASANA – Posture

The physical aspect of yoga is the third step on the path to freedom, and if we're being honest, the word asana here doesn't refer to the ability to perform a handstand or an aesthetically impressive backbend, it means 'seat' – specifically the seat you would take for the practice of meditation. The only alignment instruction Patanjali gives for this asana is “sthira sukham asanam”, the posture should be steady and comfortable.

The idea is to be able to sit in comfort so we're not 'pulled' by aches and pains of the body, or restlessness due to an uncomfortable position. The different asanas have been designed that have effect on vital organs of human body .it has been found that asanas have good effects on systems of human body like cardiac system digestive system nervous sytem . asanas enhance the performance of these body systems. Now when our body sytems work efficiently it prevents us from becoming sick and stressful which ultimately leads to happiness and satisfaction.

4. PRANAYAMA – Breathing Techniques

The word *Prana* refers to 'energy' or 'life source'. It can be used to describe the very essence that keeps us alive, as well as the energy in the universe around us. *Prana* also often describes the breath, and by working with the way we breathe, we affect the mind in a very real way.

Pranayama can be understood as either 'prana-yama' which would mean 'breath – control' or 'breath restraint', or it could be understood as 'prana-ayama' which would translate as 'freedom of breath', 'breath expansion' or 'breath liberation'. The main aim of pranayama is to achieve full expansion of lungs and to provide sufficient time for exchange of gases so that the blood gets maximum oxygen supply. It helps to keep the body healthy and fit and reduces excessive fat. The mind becomes calm and capable of concentration. It gives spiritual joy and mental peace.

5. PRATYAHARA – Sense withdrawal

Pratya means to 'withdraw', 'draw in' or 'draw back', and the second part *ahara* refers to anything we 'take in' by ourselves, such as the various sights, sounds and smells our senses take in continuously. When sitting for a formal meditation practice, this is likely to be the first thing we do when we think we're meditating; we focus on 'drawing in'. The practice of drawing inward may include focusing on the way we're breathing.

The phrase 'sense withdrawal' could conjure up images of the ability to actually switch our senses 'off' through concentration, which is why this aspect of practice is often misunderstood.

Instead of actually losing the ability to hear and smell, to see and feel, the practice of pratyahara changes our state of mind so that we become so absorbed in what it is we're focusing on, that the things outside of ourselves no longer bother us and we are able to meditate without becoming easily distracted. When we are able to attain pratyahara we withdraw from painful thoughts that have capability to disturb our homeostasis. If we are able to prevent disturbance of homeostasis we will not feel disturbed and stressed which will lead us to satisfaction.

6. DHARANA – Focused Concentration

Dharana means 'focused concentration'. *Dha* means 'holding or maintaining', and *Ana* means 'other' or 'something else'. In order to focus on something, the senses must withdraw so that all attention is put on that point of concentration, and in order to draw our senses in, we must focus and concentrate intently. This practice helps us to concentrate on various aspects of life. If we are able to concentrate it is for sure we will be successful. The rate of successfulness is directly proportional to rate of happiness.

7. DHYANA – Meditation

The seventh limb is 'meditative absorption' – when we become completely absorbed in the focus of our meditation, and this is when we're really meditating. All the things we may learn in a class, online or from a teacher are merely techniques offered to each person in order to help them settle, focus and concentrate, the actual practice of meditation is definitely not something we can actively 'do', rather it describes the spontaneous action of something that happens as a result of everything else. Meditation helps us to withdraw from worldly affairs and takes us for a journey where there is peace mental peace and calmness.

8. SAMADHI – Bliss or Enlightenment or Self realisation

Many of us know the word *samadhi* as meaning 'bliss' or 'enlightenment', and this is the final step of the journey of Patanjali's Yoga Sutras. After we've re-organized our relationships with the outside world and our own inner world, we come to the finale of bliss.

When we look at the word *samadhi* though, we find out that 'enlightenment' or 'realisation' does not refer to floating away on a cloud in a state of happiness and ecstasy.

Breaking the word in half, we see that this final stage is made up of two words; 'sama' meaning 'same' or 'equal', and 'dhi' meaning 'to see'. There's a reason it's called *realisation* – and it's because reaching Samadhi is not about escapism, floating away or being abundantly joyful; it's about realizing the very life that lies in front of us.

The ability to 'see equally' and without disturbance from the mind, without our experience being conditioned by likes, dislikes or habits, without a need to judge or become attached to any particular aspect; that is bliss.

There's just one catch though – Samadhi isn't a permanent state Patanjali's Yoga Sutras importantly tell us that unless we are completely ready, without 'impressions' such as attachment, aversion, desires and habits, and with a completely pure mind, we will not be able to maintain the state of Samadhi for long.

Once the mind is pure and we truly do experience a state of Samadhi we can keep hold of, we attain *moksha*, also known as *mukti*, meaning a permanent state of being liberated, released and free.

CONCLUSION

In conclusion, the present paper has extended the investigation of the eight limbs of yoga and how they can be a way to lead a happy and satisfied life. It has led to us the fact that yoga teaches to improve our social and personal life makes us healthier physically, psychologically and improves the society as a whole. Yoga is the best curative and preventive, medicine for all the ills of man from today's modern life. The necessary and sufficient thing for human beings is health, it includes physical health mental health social health spiritual health etc. the limbs of yoga helps us to identify those factors which will enhance our health.

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