



## Importance application discipline Yāma and Niyāma for yoga trainer in Bali

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### ABSTRACT

**Background:** Application discipline *Yāma and Niyāma* hold roles crucial for yoga trainers in Bali, good in development personal or professional. *Yāma*, which includes principles of ethics like *ahimsa* (without violence), *satya* (honesty), *asteya* (no stealing), *brahmacharya* (control self), and *aparigraha* (no greedy), purposeful for form moral character and integrity a yoga trainer. On the other hand, *Niyāma*, which consists from *saucha* (cleanliness), *santosa* (satisfaction), *tapas* (discipline), *svadhyaya* (study self), and *Ishvara pranidhana* (surrender to God), focuses on spiritual development and well-being inner. Practicing yoga trainer second principle This in a way consistent. Not only capable of creating an environment practice that is harmonious and conducive, but also plays a role as an example for his students. **Method:** This qualitative study examines how yoga trainers in Bali apply *Yāma and Niyāma*. Data were collected through in-depth interviews with 25 trainers, participatory observations, and documentation. Thematic analysis was used to identify and interpret key themes related to the application of these principles in teaching and personal development. **Findings:** Discipline *Yāma and Niyāma* help coach in controlling emotions, increase concentration, and maintain mental balance, which in turn increase quality yoga teaching. Additionally, implementation discipline also supports coaches in undergoing a healthy and sustainable, which is essential in maintaining stamina and energy positive. In Bali, it is known as a spiritual and cultural center, and applications to *Yāma and Niyāma* become more significant. Culture local rich with spiritual values are in line with the principles of yoga, so it makes it easier to coach For integrate discipline This in life daily. **Conclusion:** With internalization of *Yāma and Niyāma*, yoga trainers in Bali can enrich their spiritual experience, enhance professionalism, and deliver a more positive impact to the yoga community. Application discipline This Not only as moral rules, but as road comprehensive, reflective life harmony between body, mind, and soul. **Novelty/Originality in this Study:** This study crosses the line between ancient tradition and modern practice, revealing how the principles of *Yāma and Niyāma* translate into the lived realities of yoga instructors in Bali. By investigating the unique intersection of yoga philosophy, Balinese culture, and the global wellness industry, this study provides valuable insights into the adaptation and relevance of spiritual teachings in a contemporary context.

**KEYWORDS:** discipline; mahavrata; *Yāma*; *Niyāma*; yoga teacher.

### 1. Introduction

Yoga, as originating spiritual and physical practices from ancient India, has spread worldwide and is recognized as an effective method for reaching a balance between body, mind, and soul. In Bali, yoga is accepted as an exercise physique and an integral part of a rich and varied spiritual life. Bali, with its stunning nature and deep spiritual culture, has become an exciting yoga center for trainers and practitioners from various corners of the world.

In yoga practice, discipline *Yāma and Niyāma* are two of eight (*ashtanga*) yoga members explained in Patanjali's Yoga Sutras. *Yāma* covers principles of ethics to help social individuals interact with their environment and surroundings. Temporary *Niyāma* focuses

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on discipline, supportive personality, and internal spiritual development. Second principle This gives a solid moral and ethical foundation for yoga trainers, who teach physique techniques and become examples of life for their students. The application of *Yāma and Niyāma* by yoga trainers in Bali is very important For creating a harmonious and ethical yoga community. *Ahimsa* (without violence), *Satya* (honesty), *asteya* (no stealing), *brahmacharya* (control self), and *aparigraha* (no greed) in *Yāma*, as well *saucha* (cleanliness), *Santosh* (satisfaction), *tapas* (discipline), *svadhyaya* (study self), and *Ishvara pranidhana* (surrender to God) in *Niyāma*, help coach in develop self in a way holistic.

Apart from that, Bali, with all its spiritual riches, offers an ideal environment for applying principles. Values culture Appreciative local harmony, cleanliness, and tranquility in line with yoga teachings, making it easier toier to coach To integrate *Yāma and Niyāma* into daily life and to teach them. With practice principles, yoga trainers increase quality teaching and contribute to forming healthy, harmonious, and sustainable communities. This matter becomes essential, remembering yoga has been one alternative. Spiritual and healing tourism is of interest: To overcome mental stress or build strength and health in self.

Yoga is aligning individuals with the cosmic to reach a level of harmony. According to Pidarta (1999), yoga originates from the word *yuj*, which means to connect thought with God. Yoga is a teaching method that has been around since ancient times. Yoga is believed to have started at the beginning of civilization. The science of yoga has been studied for thousands of years, far away before the religious system or trust first birth (Basavaraddi, 2015). Given the history of yoga, which is believed to age very old, traces of yoga have been found since the beginning of civilization (Surpi, 2022). Yoga was born in the *Sanatana Dharma* civilization and sourced from the Vedas, which always evolved following the development era. Historical evidence of yoga has been seen in pre-Vedic periods, i.e., 2700 BC to the time of Patanjali (Basvaraddi, 2015). *Maharsi* Patanjali is believed to be a holy systematized and codified yoga through Patanjali's Yoga Sutras. *Maharsi* Patanjali is estimated to originate from the 2nd century BC or the 5th century BC. *Maharsi* Patanjali is one of the authors of two works. The largest is Classical Hinduism, namely *Patanjali's Yoga Sutra* (Surpi, 2023).

According to Wahyuni & Palguna (2023), yoga activities used to be more known to a limited extent. Activity meditation or asceticism has been done mainly by the ancient Balinese people and others, and it is implicit in the inscription. Currently, in Bali, you can find various partial types of yoga that come outdoors and are customized to the needs and tastes of tourists. Various Balinese palm leaves refer to yoga, which existed before modern yoga reforms. They are believed to be back to the typical Javanese-Bali yoga based on the original Tantric doctrine from South Asia (Stephen, 2014). According to notes from *Pupulan Pitutur Sublime Watukaru*, around 463 Saka or 541 AD, yoga was developed in Bali (Surpi, 2022). Proof of record history of Yoga in Bali can be researched in college The Ancient Balinese Tradition of Watukaru Yoga. Surpi (2022) explains that the ancient history of the yoga tradition Watukaru is baboon yoga teachings of the world and preservation from various branches of yoga from which it originates from various places in the past.

In concept, Hindu yoga teachings are one teaching that has an objective end unification. So, yoga teaches a method For connecting Jiwayatman with paramatman or God Alone. In Patanjali's Patanjali's Yoga Sutra, the meaning of yoga is contained in I.2, which reads *Yogas-citta-vritti-nirodhaḥ* which means "yoga is termination or control *citta* vote or changes that occur in seeds thought as well as feelings," someone capable of control motion activity thinks and pay attention quality thought will capable in a way directly related with fate and life (Surpi, 2023). So basically, yoga isn't just an asana to look at exercise's physical effects on muscles and bones or something like gymnastic movements. However, yoga is broader than that; inside, a training complex includes body, soul, and mind.

Yoga is a practice that demands consistency in it. To start learning and practicing yoga, one does not need to wait until the right time or when one feels ready. *Patanjali* has conveyed an invitation to all people to start yoga teaching. This matter is presented in Patanjali's Yoga Sutra I. First, *atha yoga - anuśāsanam*, which means "Now, follow teachings

yogic discipline" (Surpi, 2023). In *Patanjali's Yoga Sutras*, there are eight known yogic bodies as *Aṣṭāṅga yoga*. Eighth, the yoga part i.e., *Yāma* (control self); *Niyāma* (Guidelines behavior); *āsana* (attitude body); *prāṇāYāma* (control of prana/energy through breath); *pratyāhara* (self that withdraws into); *dhāraṇā* (focus thought); *dhyana* (contemplation), and *samādhi* (enlightenment) (Ganachakra, 2019). Eight parts of this yogic body relate one to another. *Aṣṭāṅga yoga* is like One integrative unity, and training must be tiered so that capable ongoing stages follow perfectly.

Along with the development of modern times, technology has easily touched life. These values and attitude changes must be addressed wisely in the globalization era. In dealing with it, society should still behave wise and prudently. Society should be capable of sorting and choosing all matters good and avoiding deviant things. A healthy physical, spiritual, and success control will deliver someone a quality, good life. This thought is likened to every wild horse moving here and there to get the object he desires. As someone blessed with reason and thought, humans properly control a fluctuating mind, not go wild. Based on the description above, yoga is a suitable activity for becoming a style in life at this time. Yoga helps man to have a quality of life with achieved control of mind and physical and spiritual health. In the modern era, yoga is developing fast with emphasis on the benefits of a lot of physical activity, which is prevalent in today's society. Mature yoga has become very popular in Bali. Various yoga studios provide various types of classes and programs of interest to the audience. Enthusiasm for learning yoga has been moderately prevalent among tourists in the decade (Sunyata, 2021). So, many motivated yoga instructors are for open classes and tourism programs of a nature educational-spiritual like this yoga.

As a yoga instructor, sadhana should be done Not limited to *āsana* (attitude body) as well as *prāṇāYāma* (control of prana/ energy through breath) only. Currently, *Yāma* and *niyāma* have become frequent aspects that have forgotten their implementation. At the same time, ethics are essential in association with good in place, work, and society. So, the importance of ethics in aspects of life makes ethics a religious framework. One way is to implement Hindu ethics (*Yāma and Niyāma*) in every behavior (Pidarta, 1999). Apart from that, success in practicing yoga requires time, sincerity, persistence, and high discipline guided by an authentic yoga teacher. Related to the matter, the researcher needs to conduct a more in-depth study related to the Importance of the Application of *Yāma and Niyāma* for Yoga Trainers. Remember, a yoga trainer, of course, just does not quite have enough big answers to self individuals and other people (students). The researcher hopes to give more knowledge and information about the critical application of ethics *Yāma and Niyāma* for yoga practitioners pa, particularly yoga trainers.

## 2. Methods

Study This uses a qualitative approach For understanding the application discipline *Yāma and Niyāma* by yoga trainers in Bali. Qualitative research is a study that can explore in depth the experiences, views, and interpretations of research subjects to apply the principles of ethics and deep spirituality in their yoga practice. Data was obtained through interviews, in-depth observation, participatory and documentation. The interview is deep against 25 yoga trainers practicing in Bali for at least five years. Election informants are done to ensure they have enough experience in practicing *Yāma and Niyāma*. Interview This aims To gain understanding, experience, and perception about applying a second discipline in life, personal and professional. Researchers joined in as well as in several yoga sessions guided by the trainer who became the informant. Observation This aims To see how principles *Yāma and Niyāma* applied in yoga class, interaction with students, and management environment exercise. Documentation from the notes field, audio recordings of interviews, and materials related to questions provided by yoga trainers (such as book guides, articles, or private journals) are used as supporting data for enriching analysis.

The data obtained were analyzed using the thematic analysis method. The analysis process includes several steps: (1) Transcription, namely all interviews were recorded and transcribed verbatim to ensure that no unnecessary information was included. (2) Coding,

where transcripts and observation notes were coded. To identify themes, the main thing that emerged was coding which was done manually and using analysis software, which made it easier to manage the data. (3) Grouping, where similar codes were grouped into themes that were relevant to the study program, such as the application of *Yāma* and *Niyāma* in teaching, its impact on personal and spiritual development, and the influence of local Balinese culture. (4) The identified themes were then interpreted to understand the relationship between the application of *Yāma* and *Niyāma* with quality teaching, self-development, and contribution to the yoga community.

Data interpretation is carried out by considering the context of Balinese culture and relevant literature about *Yāma and Niyāma*. Analysis results Then, the results are compared with theories and findings from the previous study to get a more comprehensive picture. Interpretation This helps to explain How the application of *Yāma and Niyāma* by yoga trainers in Bali can increase quality teaching and benefit the yoga community.

### 3. Results and Discussion

Yoga, originating spiritual and physical practices from ancient India, has spread worldwide and is recognized as an effective method for reaching a balance between body, mind, and soul. In Bali, yoga is accepted as an exercise physique and an integral part of a rich and varied spiritual life. Bali, with its stunning nature and deeply spiritual culture, has become an exciting yoga centre for trainers and practitioners from various corners of the world. In yoga practice, discipline *Yāma and Niyāma* are two of eight (ashtanga) yoga members explained in Patanjali's Yoga Sutras. *Yāma* covers principles of ethics to help social individuals interact with their environment and surroundings. Temporary *Niyāma* focuses on discipline, supportive personality, and internal spiritual development. Second principle This gives a solid moral and ethical foundation for a yoga trainer, who does not only teach physique techniques but also becomes an example of life for his students.

Applying *Yāma and Niyāma* by yoga trainers in Bali is essential For creating a harmonious and ethical yoga community. *Ahimsa* (without violence), *Satya* (honesty), *asteya* (no stealing), *brahmacharya* (control self), and *aparigraha* (no greedy) in *Yāma*, as well as *saucha* (cleanliness), *Santosh* (satisfaction), *tapas* (discipline), *svadhyaya* (study self), and *Ishvara pranidhana* (surrender to God) in *Niyāma*, help coach in develop self in a way holistic. Apart from that, Bali, with all its spiritual riches, offers an ideal environment for applying principles. Values culture Appreciative local harmony, cleanliness, and tranquillity align with yoga teachings, making it easier to coach. To integrate *Yāma and Niyāma* into daily life and teach them. With practice principles, yoga trainers increase quality teaching and contribute to forming healthy, harmonious and sustainable communities.

This article is related to the implementation of *Yāma* and *Niyāma* for yoga instructors in Bali. *Yāma* and *Niyāma* are the Code of Ethics in the design of the ashtāṅga yoga teachings. The code of ethics is general and fundamental in the prominent religious and cultural aspects. Humans cannot be separated from and always need guidance and ethics. Therefore, it is not surprising that the classification of yoga in the first part of Patanjali's Yoga Sutra prioritizes the practice of an ethical lifestyle.

Patanjali elaborates that capable practices guide somebody into the yogic state or wholeness, that is, *Yāma* in practice outwardly and *Niyāma* in practice inner—*Yāma and Niyāma*, which are partly beginning from *draṣṭāṅga yoga* bone back Patanjali ethics. To become a yogin, the absolute condition is to obey the moral rules of *Yāma and Niyāma*, which are two steps. First, Enter the world of yoga. *Aṣṭāṅga-Yoga*, or Yoga eight limbs, is a yoga system outlined by Patanjali in text classic *Yoga Sutras*. This consists of eight members or planned steps To help practitioners reach enlightenment and more spiritual awareness. *Aṣṭāṅga-Yoga* is a holistic approach that includes aspect ethics, discipline, and practice meditation (Surpi, 2023). The eight-member yoga body is listed in Figure 1.

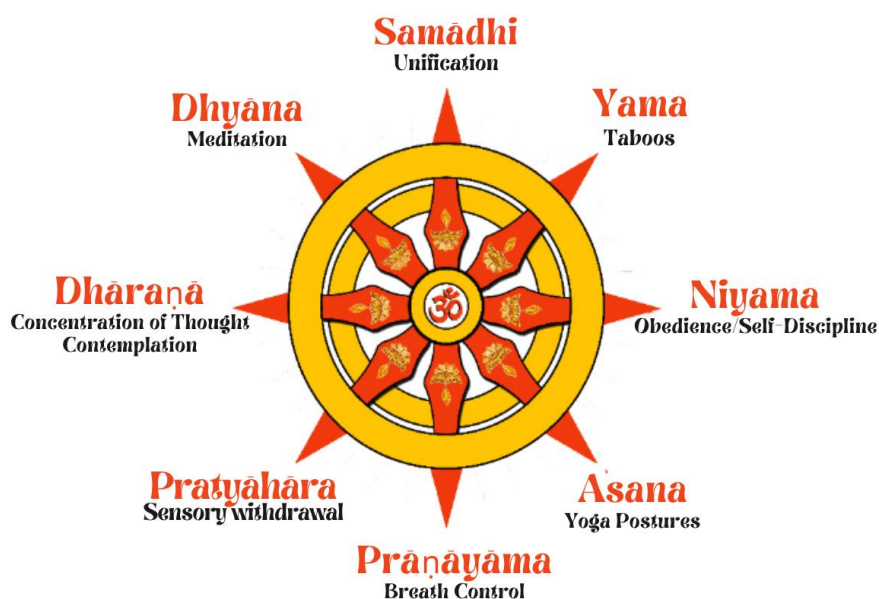


Figure 1. Eight member yoga body

## 2.1 Yāma

*Yāma* is a guideline for discipline. Self-stage first or efforts made are to use arranged self-alone, control lust and abstain from doing things prohibited by religion. *Yāma* emphasizes behaviour social and ethical. *Yāma* is one of the eight (*ashtanga*) yoga members described by Patanjali in the Yoga Sutra. *Yāma* consists of the five principles of functioning ethics as guidelines for individuals' behaviour in relationships with the outside world and other people. *Yāma* is often considered to discipline social or control self and constitutes an essential moral basis in yoga practice (Feuerstein, 2003).

The foundation of yoga is built on A Universal ethics that must be performed by a yogi because *Yāma* has a great oath for a perpetrator of yogic discipline. *Yāma*, also known as Mahavrata or discipline (*vrata*), is the main thing (Surpi, 2023). Fifth part *Yāma* is without violence (*ahimsā*), honest (*Satya*), not stealing, learn Vedas and taboos to sex (*brahmacharya*), and not grasping (*aparigraha*). *Yāma* loaded in the Yoga Sutras (II.30) as follows:

*Ahimsā-satya - asteya-brahmacarya-aparigrahā Yāmaḥ*  
 "Control the self (*Yāma*) includes *ahimsa*, *satya*, *assetya*, *brahmacari* and *aparigraha*"

*Ahimsa* can be likened to treating others as you would like to be treated. *Ahimsa* or non-violence means Not hurting, not abusing, not torturing any creature. We need to remember that *ahimsa* has a meaning that is more than just avoiding physical violence; *ahimsa* also includes speech, words, and thoughts. So the principle of *ahimsa* is Not hurting any living creature Either directly Indirectly. A person's practice of *ahimsa* will train him to cultivate an attitude of gentleness, compassion, brotherhood, and so on. In Patanjali's Yoga Sutra, *ahimsa* is contained in the sutra (II. 35) as follows:

*ahimsā-pratiṣṭhāyām tat-sannidhau viratyāgaḥ*  
 "Within a firm or stable in practice *ahimsa* or attitude without violence, then violence will be abandoned or end with itself."

Honesty is a can-do attitude that brings humans to peace. *Satya* is truth in thoughts, words and deeds. *Satya* also means taboo to falsehood and cheating. *Satya* yoga discipline functions as prohibition. For not pretending to be a possible appearance, differentiated

knowledge is reality and not reality, and it obliterates impurity. Satya Yoga Sutra written in the sutra (II. 36) namely:

*Satya-pratiṣṭhāyām kriya-phala-āśrayatvam*

"Result of actions based on truth, honesty or Satya always aligned with Act his behaviour."

As with ahimsa and satya, abstinence in his assets applies to thoughts, words and deeds. He was practising yoga to adhere to his assets. No one will feel lack. He will be fulfilled with riches, Good *Dravya*, *dharma*, *karma*, or *Vidya*. According to Ganachakra (2019), man will make somebody stay on the path of dharma, and all treasure and sparkling wealth will always join. Asatya appears in Patanjali's Yoga Sutra (II. 37) as follows:

*Asteya-pratiṣṭhāyām sarvaratn-opasthānam*

"Still stick to your stance. No stealing or plunder of other people's rights will provide the place with all the surrounding gemstones."

In the yogic concept, brahmacharya is a meaningful control of energy, especially related to sex, To reach balance and harmony in life. According to Surpi (2023), brahmacharya is celibacy (celibacy and abstinence do connect sexually, use capable absorb learning). Practicing brahmacharya aims To guard vital energy (ojas), so it quickly increases Power Study. This means that Brahmacharya covers a number of important aspects, such as controlling the self, using energy with wisdom, maintaining purity of mind and body, being committed to spiritual goals, and maintaining balance in life. Adjustment draft This can done when a coach enters a time of change ladder (Grhasta), i.e. only do a connection sexual with one person who is a legal partner with a pause good time. Discipline This is crucial to guide a yoga teacher in getting good energy in life. Spiritual teachers explain that relationships have a significant impact Because exchange influences energy and matter, including health, physical, mental and consciousness. Relate sexual with Lots party in yogic knowledge, precisely give impact wrong, i.e. decreasing Power stand body, give rise to Lots illness and hardship continue learning. Brahmacharya in Patanjali's Yoga Sutra (II. 38) is as follows:

*Brahma- carya pratiṣṭhāyām vīrya-lābhaḥ*

"Always firm in self control, restraint in sexual activity, then will get strength."

When someone feels steady under conditions of not acceptance or not holding, living focused only on what is needed, not what you want, then the purpose will be achieved, without attachment but independence and free. A yogi, through and through, carries out aparigraha and understands the meaning of behaviour and death, cycles of circulation of life. Patanjali's Yoga Sutras (II. 39) define aparigraha as follows:

*Aparigraha-sthairye janma-kathamtā-sambodhaḥ*

"Always stick to your stance. No one will correctly understand how and why natural life is This ."

*Yāma* works as principal ethics governing individuals' social behaviour in relationships with other people and the world around them. There are five main principles in *Yāma* which include *ahimsa* (without violence), *Satya* (honesty), *asteya* (no stealing), *brahmacharya* (control self), and *aparigraha* (no greed). Significance *Yāma* in every yoga practice is extensive as moral and ethical foundations. *Yāma* gives a base of solid ethics For yoga practice. This helps yoga trainers and practitioners develop appropriate character and behaviour with high moral values. By following *Yāma*, an individual can build Integrity and trustworthiness, which are essential in creating healthy and harmonious relationships (Feuerstein, 2003).

Development Relation Social Principles *Yāma*, such as *ahimsa* and *satya*, influence how somebody interacts with others. *Ahimsa* teaches without violence to free interpersonal relationships from aggression and conflict. *Satya*, or honesty, constructive trust, and transparency in communication, are essential for healthy relationships (Iyengar, 2005). Improved Mental and Emotional Health Practice *Yāma* can increase mental and emotional health by reducing stress and anxiety caused by inappropriate behaviour and ethical or interpersonal conflict. For example, *aparigraha*, pushing non-greed, helps reduce frequent stress and dissatisfaction from excessive desire (Satchidananda, 1990).

Prepare For Practice Deep Meditation *Yāma* helps prepare practitioners For the stages next in yoga, like *pratyāhāra* (withdrawal senses) and *dhyana* (meditation). With the principles of *Yāma*, the practitioners can clean thoughts from disruption and conflict, so it is easier To reach deep concentration and meditation (Swami Sivananda, 2002). Enhancement of Quality of Life by following the principles of *Yāma*, individuals can fully increase their quality of life. Principles such as *ahimsa* and *asteya* help create more peace and justice in the environment, while *brahmacharya* and *aparigraha* push for a simpler life and focus more on spiritual values than material ones (Eliade, 1958).

## 2.2 Guidelines Behavior (*Niyāma*)

*Niyāma*, or disciplined behaviour, aims to control energy-awakened psycho-physics from the control of the self-life mind of the yogis (Sumertini, 2021). *Niyāma* is the control stage second in draft *aṣṭāṅga* yoga. My guy, this function is something from discipline that helps the individual develop consciousness and purity and control emotions and thoughts. *Niyāma* refers to discipline, personal or obedience to self, and consists of five development-focused principles of self and spiritual practice. Principles This helps individuals look after internal balance and spiritual growth.

*Niyāma* is an individual who can reach true perfection and happiness. Parts from *Niyāma* are as follows cleanliness (*śauca*), satisfaction (*saṁtoṣā*), discipline self (*tapah*), study alone (*svādhyāyā*), submission self to god (*irīśvara praṇidhānā*). In Patanjali's Yoga Sutra (II. 32), *Niyāma* interpreted as following:

Śauca saṁtoṣa tapaḥ svādhyāy-eśvarapraṇidhānāni *Niyāma* .

"*Sauca, santosa, tapah, svadhyaya, isvara pranidhana*. This is *Niyāma* or guidelines For noble conduct."

*Sauca* is clean, inner and outer. Purity is a matter that is main in yogic spirituality. Someone who understands the essence of yoga will appear aware of purity and cleanliness (holiness) and not Be attracted to the (worldly) body that tends to nature. No holy. Not interested in a matter This No means No care or hate but guard the balance. Impurity or impurity is not avoided but is purified or purified. When body and mind have been purified, *Kendriya* will be controlled, disciplined and functional regularly. Patanjali's Yoga Sutras (II. 40) contain understanding sauce, namely:

śaucat svāṅga-jugupā parairasaṁsargaḥ

"When awareness becomes purity, then it will appear like There is distance with your own body Because feel dirty, even reluctant To interact with other bodies."

Satisfaction is the main factor in embracing well-being. In the yogic view, Satisfaction boils down to calm thoughts, and from Satisfaction, happiness will arise. Satisfaction will help in new efforts, and in Satisfaction, a yogi will see a sort of transcendent pleasure (Polak). *Santosa* is listed in Patanjali's Yoga Sutra (II. 42) as follows:

Samtoṣāt-danuttamas-sukhalābhah

"From samosa or self-satisfaction, happiness is highest."

Discipline self capable For perfect potential self Good from facet physique until existing indriyas. According to Surpi (2023), it is effortless For free India to move wildly; however, perfect India needs extraordinary effort and intelligence. *Tapas* is intended to provide a clean body for everyone who uses it. When tapa cleans the body parts, the senses and the mind produce intelligence capable of cleaning dirtiness as well as giving outside power. This means *tapas* loaded in Patanjali's Yoga Sutra (II. 43), namely:

*Kāyendriya-siddhir-aśuddhi-kṣayāt tapasaḥ*

"From tapas or discipline, self will arise perfection, both physical and sensory, so to speak, it is overall impurity or impurity."

Context Self-study or self-introspection is looking inside yourself and doing it continuously. Svadhyaya will help someone understand themselves. With self-understanding, obstacles in achieving spiritual goals will be overcome. Without obstacles, that's all; a practitioner is able to unite with Iswa Dewa (Naragatti, 2020). In Patanjali's Yoga Sutra (II. 44), svadhyaya is interpreted as follows:

*Svādhyāyād-iṣṭa-devatā samprayogaḥ*

"With learning Alone can reach unification with the divine palace."

The last part of Niyāma is the president of Isvara. Samadhi can be attained by surrendering to Isvara or by doing what the Lord Himself has done. Isvara Pranidana involves the spiritual practice of complete surrender to the Supreme Lord. This surrender includes trust in the Divine wisdom to guide one's life (Surpi & Ardana, 2023). In Patanjali's Yoga Sutras (II. 45), isvara is defined as follows:

*Samadhi siddhiḥ irīśvarapraṇidhānāt*

"Perfection of samadhi is possibly obtained by submission to *iswara* ."

Application *Niyāma* is very important in yoga practice. *Niyāma* helps individuals develop deep spiritual qualities, such as Cleanliness, inner self, contentment, and discipline, which support spiritual growth and awareness of self. Besides, principles of *Niyāma* , like *santosa* and *svadhyaya*, help manage emotions and thoughts, reduce stress, and increase mental balance. At the same time, *Tapas* pushed yoga trainers and practitioners to commit to consistent practice and discipline, which is essential For progress in yoga. With the principles of *Niyāma* , individuals can reach a more harmonious and satisfying life and build a strong foundation For more yoga practice. Applying *Ishvara pranidhana* teaches submission to self and belief in the strength of the divine, which helps develop a sense of spiritual peace and togetherness. With this in mind, every yoga practitioner should be capable of creating something balanced in connection with self, others, and nature. Besides that, the application *Yāma and Niyāma* help a practitioner prepare for the stage in draft *aṣṭāṅga* yoga.

However, from data findings obtained from interviews, Not all yoga trainers (participant interviews) in Bali can carry out *Yāma and Niyāma* in a way. Only one instructor has carried out the tenth part from practice *Yāma and Niyāma* but to the specific limit. The other three confess only carry out several parts from *Yāma*. So that from all data obtained, acquisition as follows, *ahimsā* (2 trainers), *Satya* (3 trainers), *Assetya* (3 trainers), *brahmacari* (3 trainers), *aparigraha* (2 trainers) and *śaucā* (4 trainers), *saṁtoṣā* (1 trainer), *tapas* (2 trainers), *svādhyāyā* (1 trainer), and *irīśvara praṇidhānā* (2 trainers).

Despite the data obtained, yoga trainers agree that applying *Yāma and Niyāma* is essential for yoga practitioners, particularly coaches. Implementing *Yāma and Niyāma* is important Because *Yāma and Niyāma* is a fundamental ethical pillar in Yoga philosophy that emphasizes control of self and morality to achieve inner peace and thought. Govindaraj et al. (2016) stated that with the presence suck look conceptual *aṣṭāṅga* yoga, Patanjali provides a pattern in developing awareness from level ksar to level fine in a way systematic



*Yāma and Niyāma* is the part that creates yoga concept for reach peace. Principles ethics *Yāma and Niyāma* This contributor is essential for changing style, life, and behaviour. Implementation of *Yāma and Niyāma* can become a size that becomes a benchmark related to attitudes and behaviour with social and health from yoga practitioners (Büssing et al., 2021).

*Yāma* is one of the eight members of (ashtanga) yoga, as described by Patanjali in the Yoga Sutra. *Yāma* consists of the five principles of functioning ethics as guidelines for individuals' behaviour in relationships with the outside world and other people. *Yāma* is often considered to discipline social or control self, constituting an essential moral basis in yoga practice (Feuerstein, 2003). *Niyāma* is one of the eight members of (ashtanga) yoga described by Patanjali in the Yoga Sutra. *Niyāma* refers to discipline, personal or obedience to self, and consists of five development-focused principles of self and spiritual practice. Principles This helps individuals internalize the values of yoga, not just revenue-focused commercialization individuals, through yoga teaching. Application discipline *Yāma and Niyāma* by yoga trainers in Bali show significant results in some key aspects, okay in a way individual nor community.

There are several key findings from this study. The first is Improved Teaching Quality. Practicing the principles of yoga instructors, *Yāma and Niyāma* consistently reported an increase in the quality of teaching. Ahimsa helps them create a safe and accessible practice environment free from violence, either physical or verbal. Satya strengthens trust between instructors and students because honesty is the basis of communication and guidance. Discipline in *Brahmacharya* and *Aparigraha* maintains professionalism and integrity and avoids instructor behavior that can damage their relationships with students. Second, Personal Development and Spirituality. The application of *Niyāma* helps in-depth yoga instructors develop personal and spiritual skills. *Saucha* (Cleanliness) keeps the body and mind clean, which is essential in yoga practice. *Santosha* (Contentment) helps them accept circumstances with gratitude, reducing stress and anxiety. *Tapas* (discipline) encourages them to commit to the practice, which is essential for professional growth. *Svadyaya* (self-study) allows for deep reflection and a deeper understanding of oneself, while *Ishvara pranidhana* (surrender to God) strengthens their spiritual connection. Third, Contributing to the Yoga Community. A practitioner who practices *Yāma and Niyāma* effectively contributes to forming a more harmonious and sustainable yoga community. Values such as ahimsa and satya strengthen social cohesion and create an inclusive and supportive environment. Commitment to *asteya* and *aparigraha* ensures that sources of Power are shared relatively, reducing conflict and dissatisfaction among member communities. Lastly, Conformity with Local Cultural Values (Sekhar, Manoj, & Athreya, 2021). The study also found that the values in *Yāma and Niyāma* are highly congruent with the local Balinese culture, which values harmony, cleanliness, and tranquility. Yoga practitioners in Bali feel that the integration of these disciplines not only strengthens their yoga practice but also enriches their daily lives with greater spiritual meaning.

Application discipline *Yāma and Niyāma* proven to give comprehensive benefits for yoga trainers in Bali. Ethical and spiritual principles increase the quality of teaching and development personnel and contribute to forming a more harmonious community. Suitability values This, with the culture of Local Bali, makes it easy to coach and integrate teachings into daily life. This matter shows that the application of *Yāma and Niyāma* can be an effective model in different cultures as long as core values of principles are maintained and applied consistently. Application *Yāma and Niyāma* are very important for yoga trainers for some reasons related to integrity, quality teaching, and the welfare of the yoga community.

*Yāma and Niyāma* provide guide ethics and morals that help yoga trainers undergo life with integrity. Principles like *ahimsa* (without violence), *Satya* (honesty), and *asteya* (no stealing) direct coach For Act in a way that is ethical in every aspect of life whether they are pleasant, personal or professional (Karyawan, 2008). This is constructive trust and respect between the trainer and students. Discipline *Yāma and Niyāma* help yoga trainers develop essential habits and patterns for effective teaching. For example, *saucha* (Cleanliness)

encourages Cleanliness physically and mentally, which is essential For creating an environment of healthy exercise. *Tapas* (discipline) motivates the coaches to keep going and increase their skills and knowledge so they can give more teaching to their students (Xu, et al.,2021).

*Niyāma*, which focuses on spiritual development and well-being of the mind, helps yoga trainers look after the emotional and mental. *Svadyaya* (studies self) encourages reflection on the deep self, making it possible for coaches to understand their strengths and weaknesses, increasing self-awareness of self. *Ishvara pranidhana* (surrender to God) teaches submission and calm and helps the coach overcome stress and pressure. The application of *Yāma and Niyāma* by yoga trainers creates an environment of harmonious and inclusive practice (Vemuri & Kaipa, 2014). Ahimsa confirmed that the yoga class was free from violence and full of love, Darling. Satya and Asteya build relationships based on honesty and trust. *Aparigraha* (no greed) teaches the importance of sharing, avoiding behaviour, and supportive cohesion in the yoga community. Yoga trainers are role models for their students. With the practice of *Yāma and Niyāma*, trainers give examples of how to live with spiritual integrity and discipline (Agrawal, & Pandey, 2022). This inspires students to follow in their footsteps and create an impact and widespread positivity in the yoga community.

In Bali, implementing *Yāma and Niyāma* aligns with values of culture, Appreciative local harmony, Cleanliness, and spirituality. This makes discipline. It is relevant and enriches life as a daily yoga trainer, allowing them To integrate deep spiritual practice into their culture. Overall, *Yāma and Niyāma* work as guidelines for ethics and as roads For developing a holistic self, enhancing quality teaching and shaping a harmonious and meaningful yoga community.

In yoga tradition, *Yāma and Niyāma* are two of eight members of (*ashtanga*) yoga described by Patanjali in the Yoga Sutra. The second group discipline Is Mahabharata, or "oath big", because it forms essential moral and ethical foundations for true yoga practice. Mahavrata, *Yāma and Niyāma* are big ones not limited by time, place, or condition. These universal principles apply to everyone who follows the yoga path without looking at the background behind culture or religion. Practice *Yāma and Niyāma* will set base ethics that make use form the necessary moral foundation For actual spiritual growth (Surpi, 2021). Besides that, it helps individuals build healthy and harmonious relationships with themselves and others. With the following principles, someone can reach mental and emotional balance, ultimately fully increasing the quality of life.

Implementing *Yāma and Niyāma* as Mahavrata helps yoga trainers and practitioners undergo life with integrity, discipline, and respect, constituting the base of holistic and meaningful yoga practice. Unfortunately, with the commercialization of yoga and observations made by researchers, many yoga trainers only learn asanas, gain certification, and practice teaching to earn income. Income, of course, is just no error. However, make it just a yoga commodity with leave discipline and abstinence, which contradicts objective main yoga.

#### 4. Conclusions

*Yāma and Niyāma* are very important in yoga. *Yāma and Niyāma* form base ethics in yoga practice. Control of external and internal practice is A condition before entering the stage furthermore in draft teachings of *aṣṭāṅga* yoga. For one implementation, yoga trainers, *Yāma and Niyāma* are crucial in various aspects, such as development (yoga trainer) and guiding his students. By applying values and ethics, yoga trainers can create a positive and inspiring environment for their students to study and develop in yoga.

Application discipline *Yāma and Niyāma* by yoga trainers in Bali significantly impact quality teaching, personal and spiritual development, and contribution to a harmonious and sustainable yoga community. Principles ethics in *Yāma*, such as *ahimsa, satya, asteya, brahmacharya*, and *aparigraha*, form the solid moral foundation, temporary discipline

personal in Niyāma , including *saucha, santosha, tapas, svadhyaya, and Ishvara pranidhana*, supporting deep spiritual development.

Yoga trainers who consistently practice *Yāma and Niyāma* capable of creating an environment practice that is safe, inclusive, and supportive. Application principles also help the coach manage emotions, increase concentration, and maintain mental balance, which is essential For effective and inspiring teaching. Apart from that, suitability values *Yāma and Niyāma* with culture enriching local Balinese life daily yoga trainers with more spiritual meaning make them robust role models for his students. Implementing discipline *Yāma and Niyāma* benefit individuals and contribute to more yoga communities. This matter shows that principles of ethical and spiritual yoga can be integrated in a way that is effective in the context of different cultures, creating harmony between body, mind, and soul, as well as strengthening the connection between social and spiritual within the yoga community.

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