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## Importance of Sharir Rachana in *Yoga-Asana*

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### ABSTRACT

*Yoga* is the science of living the right life and as intended to be included in daily life. It works on all aspects of a person's physical, vital, mental, emotional, mental and spiritual. *Yoga* is not only a matter of psychology of mental health, but it is a question of spiritual development. *Yoga* practice is an attempt to push a person towards his true potential as a complete self-interview. On a more practical level, *Yoga* is a means of balancing and harmonizing the body, mind and emotions. According to the *Yoga Sutras of Patanjali*, the ultimate aim of *Yoga* is to reach *Kaivalya*. "*Patanjali* counts these eight limbs or steps of *Yoga* to search for the soul. They are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*." *Asana* is a means of achieving continuity of the situation and helps one achieve success in contemplation, without distracting the mind. If the situation is not comfortable, a little inattention will drive the mind away from the target, and peace of mind will not be possible unless exercising posture regularly causes pain.

Keywords: *Yoga*, Mental health, *Patanjali*, *Asana*.

### 1. Introduction

*Yoga* is the science of living the right life and as intended to be included in daily life. It works on all aspects of a person's physical, vital, mental, emotional, mental and spiritual. *Yoga* is almost two thousand years old and is one of the six Sadadarshans. The word *Yoga* means 'unity' on 'unity' and is derived from the Sanskrit word "yuj" which means 'to join'. This unity or connectedness is described spiritually as the union of individual consciousness with universal consciousness. On a more practical level, *Yoga* is a means of balancing and harmonizing the body, mind and emotions. According to the *Yoga Sutras of Patanjali*, the ultimate aim of *Yoga* is to reach *Kaivalya* (liberation or ultimate freedom).

*Yoga* was organized by *Patanjali* as an ideology and since then there has been an attempt to understand it. *Patanjali* collected some of these floating arguments and speculations and gave them the form of a thought system, which closely observed the *Sankhya* system of philosophy by *Kapila*. The resemblance with *Sankhya* to *Yoga*'s way of thought is so great that they are regarded as representing two schools of the same system. The *Yoga* system has greatly expanded and improved the hands of *Vyasa*, *Vachaspati* and *Vijna* monks.

*Yoga* is not only a matter of psychology of mental health, but it is a question of spiritual development. *Yoga* practice is an attempt to push a person towards his true potential as a complete self-interview. The entire system of *Yoga* is built on three main structures — exercise, breathing and meditation,

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leading to complete internal self control to achieve ultimate freedom. The earliest science of *Yoga* explains the eight-fold phase-wise practice of certain psychological, social, personal, behavioral, and physical practices to achieve health and supernatural powers.

“Patanjali counts these eight limbs or steps of *Yoga* to search for the soul. They are *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana* and *Samadhi*.”

*Yama* and *Niyama* control *Yogi's* passion and feelings and keep him in harmony with his partner. *Asanas* keep the body healthy and strong and in harmony with nature. Finally, the *Yogi* is freed from the consciousness of the body. The first three stages are outward (outdoor practice).

The next two steps, *Pranayama* and *Pratyahara*, teach *Mahapraana* to regulate breathing and thus control the mind. It helps to free the senses from the throladom of objects of desire. These two stages of *Yoga* are known as conscience (inner practice). *Dharma*, meditation and *Samadhi* take the *yogi* to the innermost being of his soul. The *yogi* does not look heavenly to find God. He knows that he is within, which is known as conscience (inner self). The last three stages keep him in sync with himself and his creator. These steps are called soul searching, conscience. Instead of practicing complete *Yoga*, the emphasis in the present era is on the physical practices of *Yoga*. The *Asana* is nothing but a specific physiological state that primarily involves the neuro-musculo-skeletal systems of the human body positively. All these *Asanas* can be classified into various subtypes such as rest, stretching, strengthening, balance or sitting position, standing position and lying posture, depending on functional anatomy.

*Yoga* is one of the six orthodox systems of Indian philosophy. It was incorporated, incorporated and arranged by Patanjali in his classical work, *Yogasutra*, which contains compositions consisting of 185 verses.

In Indian thought, everything is permitted by the ultimate universal soul of which the individual human soul is a part. The system of *Yoga* is called so because it teaches the means by which the individual soul can unite, or be in harmony with the divine, and therefore secure moksa. Physical and mental therapy is one of the most important achievements of *Yoga*. The thing that makes it so powerful and effective is that it works on the overall principles of harmony and integration.

*Yoga* has succeeded as an alternative form of therapy in diseases. Ancient Indian philosophy of *Yoga* has many schools of thought and a variety of techniques, the most popular of which is the *Asana*. The practice of *Asana* has historically been taught to prepare cultivation for a long time. Today, however, *Yoga* is used by millions of people worldwide to reduce stress, improve health, enhance athletic performance, recover from injury and illness, among other reasons, as well as simply improve the enjoyment of daily life. Is being done for As a result of this popularity, a growing number of *Yoga* teachers are teaching classes in all imaginative places.

*Hatha Yoga* is what most people of the world consider as *Yoga* because it includes postures, *Pranayama*, meditation practices. *Hatha Yogavasa* has first described in the 2000 year old *Yogasana Yajnavalkya Samhita*. The best known texts on *Hathaa Yoga* include *Sivasamhita, Gherandasamhita* and *Hathaa Yoga Pradipika*, which are relatively recent writings between 400 and 900 years old. *Yoga* has a type of tantric *Yoga* with four physical steps.

*Namalisatriya, Asana, Mudra* and *Pranayama* are three non-physical or meditative stages, namely *Pratyahara*, meditation and *Samadhi*. Although *Hathaa Yoga* is typified by a series of exercises used to generate and manipulate the physical and subtle forces in the body, its main purpose is similar to every other form of real *Yoga* i.e. self-realization.

*Asana* is a means of achieving continuity of the situation and helps one achieve success in contemplation, without distracting the mind. If the situation is not comfortable, a little inattention will drive the mind away from the target, and peace of mind will not be possible unless exercising posture regularly causes pain. The first auxiliary posture of *Hatha Yoga* is described first. It should be practiced to achieve stable posture, health and lightness of the body.

The study of anatomy is integral to the proper practice of *Asana*. Additionally, for *Yoga* practitioner's anatomical awareness is a powerful tool for keeping their body free from all sorts of jerks, injury and pain. Knowledge of anatomy of *Asana* enables everyone to adopt and practice suitable *Asana* based on physical or skeletal structure.

An Indian *Yogi* named 'Svatmarama' wrote the *Hatha Yoga Pradipika* in the fifteen centuries. The word *Pradipika* comes from Sanskrit verb Pra+Deep "To flame forth" and means a light, lamp or lantern. Its extended meaning, since one is throwing light on subject, is an explanation or commentary.

In *Hatha Yoga Pradipika* total 84 *Asana* are described, some of them postures mentioned are - *Swastikasana, Veerasana, Kurmasana, Dhanurasana, Matsyendrasana, Paschimatasana, Mayurasana, Gomukhasana, Shavasana, Sidhasana, Uttankaramasana, Padmasana, Simhasana, Bhadrasana*.

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## 2. Period of Yoga

*Yoga* in its true sense means union or unity. Nowadays most people consider *Yoga* synonymous with *Asana*, and *Kriya*. The word *Yoga* is a Sanskrit word, derived from the root 'yuj', meaning to add, join or unite. *Yoga* means union with oneself or union with oneself. The exact dates of the beginning of *Yoga* are uncertain, but researchers believe that the practice prevalent in India dates back to 3000 BC.

*Yoga* is better understood when broken down into five historical periods. First, the Vedic period during which Vedas, the oldest Hindu scripture, was written.

The history of *Yoga* is divided into five categories:-

- Vedic period
- Pre-Classical period
- Classical period
- *Yoga* in medieval times
- *Yoga* in modern times

### 3. Vedic Period

The ancient texts of the *Vedas* are the oldest texts in the world. The Sanskrit word *Veda* means "knowledge". It consists of three *Yogas* - *Mantra Yoga*, *Prana Yoga*, *Dhyana Yoga*. In *Maitrayani Upanishad*, *Dasanga Yoga* has been talked about in *Yoga*. The united discipline of the six limbs.

### 4. Pre-classical Period

One of the most outstanding *Yoga* scriptures is the *Bhagavad-Geeta*, which was composed around 5000 BC. According to the *Bhagavadgeeta*, there are four paths that establish a relationship with the Supreme. They are designated as *Karma Yoga* as the *Yoga* of Complete *Karma*, *Yoga* of Absolute Devotion as *Bhakti Yoga*, *Yoga* of Perfect Knowledge *Yoga*, and *Yoga* of Willpower as *Raja Yoga*. The *Bhagavad Geeta* contains 18 chapters. Each chapter is a very specific *Yoga* that shows the path to attain the ultimate truth.

### 5. Classical Period

During the classical period, around the second century BCE, *Patanjali* wrote the *Yogasutra*, containing 196 sutras, covering eight stages, to reach the goal of human life that is liberation from the sufferings of death and birth. It is known as the will power or *Yoga* of *Raja Yoga* or *Ashtanga Yoga*. The Buddha, who existed a few centuries before this period, taught us the eightfold path, emphasizing meditation. *Vipassana* is one of the oldest meditation techniques in India. Long lost to humanity, it was revived 2500 years ago by the Buddha, Gautama. *Vipassana* words look at things as they really are. It is a process of self-purification by self-observation. To concentrate the mind begins with the monitoring of natural breaths. To observe the changing nature of body and mind with acute caution, one experiences the universal truths of mortal and miserable life. *Pratyahara* and *Chintaharana* are two important *Yogas* in Jainism.

*Yoga* in the middle Ages - The Buddha dated to about the sixth century BC. Meditation was popularized throughout the subcontinent. When the influence of Buddhism declined during the 6th century, some great yogis such as *Matsyendranath* and *Gorakshanatha* worked to purify *Tantra*. There were many texts on *Yoga* written during this time. The main texts written during this period are *Shatamagam*, *Hayarogya Pradeepika*, *Grihasanhita*, a treaty book, *Haharatnavali* by *Srinivasa Yogi*, which discusses *Yoga*, *Shiva Samhita*, and *Ayurveda* with *Guru Gorakmath* etc. by *Guru Siddhanath* by *Nityanath*. The *Nath Sampradaya* and it is said that the nine *Naths* and the 84 *Siddhas* are all created as *Yogic* forms that propagate the message of *Yoga* and meditation in the world.

### 6. Yoga in Modern Times

Now in modernism, everyone has strong beliefs about *Yoga* practices towards the preservation, maintenance and promotion of health. *Yoga* has spread all over the world with the teachings of great personalities like *Swami Shivanand*, *Sri T. Krishnacharya*, *Swami Kuvalayananda*, *Sri Yogendra*, *Swami Ram*, *Sri Aurobindo*, *Maharishi Mahesh Yogi*, *Acharya Rajanish*, *Pattabhijois*, *BKS. Iyengar* and *Swami Satyananda Saraswati*.

*Asana* means a condition in which a person can remain physically and mentally stable, calm, calm and comfortable. The short definition of *Yogasanas* in *Patanjali's Yogasutras* is: "*Sriramasukhamasamanam*", which means a position which is comfortable and stable. Therefore, we can see that *Yogasana* is practiced in this context to develop the capacity of the practitioner to sit comfortably in a position for an extended length of time, as required during meditation.

In *Raj Yoga*, the *Asana* refers to the sitting position, but in *Hatha Yoga* it means something else. *Asanas* are specific body locations that open energy channels and mental centers. They are tools of higher awareness and provide a stable foundation for our exploration of body, breath and mind and beyond. *Hatha Yogis* also found that the mind is also controlled by developing control of the body through postures. Therefore the practice of *Asana* is at the forefront of *Hatha Yoga*.

Different scriptures describe various postures like 84, 32 and among them, four meditations are the most important. These are *Sukhasana*, *Vajrasana*, *Padmasana* and *Siddhasana*. *Hatha Yoga Pradipika*, *Gheranda Samhita* and *Yajnavalkya* are some of the texts which have a lot of detail on postures and postures. The *Asana* has to refine, awaken and channel the subtle energies, or the gross energies.

In the *Yoga Shastras* it is said that the number of *Asanas* was originally 8,400,000 *Asanas*. Those who represent 8,400,000 before each person is liberated from the cycle of birth and death, every person must pass. Of these eighty four lakh *Asanas*, 84 *Asanas* are useful, out of which only thirty-two *Asanas* are described in detail in *Ghritasandhi*.

*Gheranda Samhita* gives 32 *Asanas*, which are still considered as the most important and often used: these 32 *Asanas* are mentioned in *Gherand Samhita*. Of these, 21 are in the seated position, 6 prone, 2 supine, 2 hands in balance and 1 posture in standing position.

The 32 *Asanas* are *PadmAsana*, *Swastikasana*, *Bhadrasana*, *Simhasana*, *Gomukhasana*, *VeerAsana*, *MayurAsana*, *Kukkadasana*, *Siddhasana*, *PaschimottanAsana*, *Uttama Kurmasana*, *DhanurAsana*, *MatsyendrAsana*, *ShavAsana*, *BhujangAsana*, *MuktAsana*, *Mukasana*, *MandAsana*, *MandAsana*. *SankatAsana*, *Uttana MandukAsana*, *VriksAsana*, *ShalabhAsana*, *MakarAsana*, *UstrAsana*, *BhujangAsana*, *Yogasana*, *GarudAsana* and *VrishAsana*.

The 21 *Asanas* mentioned are *Siddhasana*, *PadmAsana*, *Bhadrasana*, *MuktAsana*, *VajrAsana*, *Swastikasana*, *Singhasana*, *Gomukhasana*, *VeerAsana*, *GuptAsana*, *MatsyendrAsana*, *Goraksana*, *PaschimottanAsana*, *UtkatAsana*, *SankatAsana*, *KurutAsana*, *Kurushana*, *Kurushana*.

*Hatha Yoga Pradipika* lists 11 *Asanas* for strengthening the body and 4 meditators. The first group consists of: *Swastikasana*, *GomukhAsana*, *VeerAsana*, *KuramAsana*, *KukutAsana*, *UttankuramAsana*, *DhanurAsana*, *MatsyendrAsana*, *PashimottanAsana*, *MayurAsana*, *ShavAsana*. In the second, *SiddhAsana*, *PadmAsana*, *Throne*, *BhadrAsana*.

*Hatha Yoga* is the practice of cleansing impurities from the body, opening energy channels, and finally mixing the *Prana* energy in the root of the spine with its source in the crown of the head. The main objective of *Hatha Yoga* is to create a perfect balance of the interconnected activities and processes of the physical body, mind and energy.

## 7. Effect on System

As these posture systems have viz., Effects on the musculoskeletal, nervous, respiratory and circulatory systems. The expression of posture action is performed by the musculoskeletal and all musculoskeletal activity is controlled by the nervous system. The respiratory and circulatory systems are valuable for understanding different postures.

Effective use of various *Asanas*, combination of *Ayurveda* medicines and lifestyle management in addition to breathing techniques and meditation have worked wonders on patients suffering from joint pain for people suffering from some serious conditions. The beneficial combination provided for patients subjected to alternative modes of rehabilitation has also emerged as an effective therapeutic option for people suffering from mental stress and anxiety. In modern life, sitting on a piece of furniture is a state of the body in which a person spends most of his waking time, which can result in various diseases like backache etc. *Asanas* such as *Paschimottanasana*, *Kurmasana* etc., can be helpful in the resolution of these diseases; Sitting postures showing the importance of posture.



Fig. 1 Virabhadrasana -1

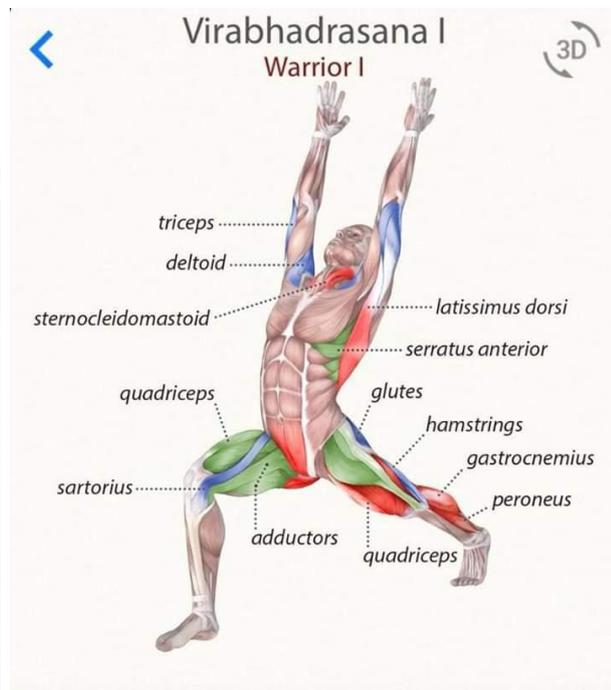


Fig. 2 Anatomy of Virabhadrasana -1



Fig. 3 Virabhadrasana -2



Fig. 4 Anatomy of Virabhadrasana -2

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