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Ameliorate and purify the body mind and soul for society by keeping with Indian archaic yoga

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Abstract

The root of Yoga is a Sanskrit word Yuj, it means to join together, attach, bind, directly our body, mind and soul. The traditions and the systems of yoga comes from ancient India's Indus valley civilization, Vedic, Upanishadic heritage, Buddhist and Jain traditions, Darshana's, Epics of Mahabharata and Ramayana, Historical, Mughal, British and now the Modern age, it's just like a water of river provide the fertile soil to her bank, but in the case of yoga fertile our body, mind and soul from one civilization to another. Yoga is a totally systematic and scientific from the beginning of its birth. Though the ancient saint and monk introduce the different types of yoga and stage of yoga to control, bind, attach, and purify our body, mind and soul by following these stages -Karma Shuddhi through observing Yama and Niyama, Ghata Shuddhi through practicing Shat-Karma, Snayu Shuddhi by regular practicing of Asana, Prana Shuddhi through Pranayama, Indriya and Mano Shuddhi by adopting Pratyahara, Mana, Buddhi, Ahamkar, and Chitta Shuddhi through Dharana, Dhyana, and Samadhi. These shuddhi prakriyas covers from the dimensions of Astanga Yoga which is prescribed by founder of Yoga, Maharshi Patanjali and they ameliorate and purify the body mind and soul for creating a wonder and blissful society.

Keywords: Yoga, body, mind, soul, purify

Introduction

Yoga is a science of joy and blueprint for living a deeply satisfying life also a systematic and scientific process which has been introduced many years ago. From the ancient time yoga was in our daily life activity. Different great seers of ancient time, used their intellectuality and discover different way of yoga and path of happiness. People of ancient age were very much happy, healthy and peacefulness by adopting and maintaining the path of yoga. Different stage, steps and technique of yoga have been introduced by yog Gurus and seers. The word "Yoga" was first mentioned in the oldest of the Vedas, Rig Veda. It referred to the concept of discipline [1, 6, 10]. All the activities (Physical, Physiological, Psychological, Spiritual, intellectual) from morning to night are doing by people are the part of yoga. People of Vedas, Ramayana were physically, mentally, socially and spiritually very prosperous in their life. Human beings have always strived towards excellence and progress in their life since the immemorial time [2]. The Upanishads, a collection of text that contain some of the earliest concept of Hinduism, prescribed the method of achieving enlightenment by studying under a teacher and dedicating one's life to a yoga practice. Upanishad directed two ways to enlightenment – Karma Yoga (selfless dedication to the service of others) and Jnana Yoga (Intense study of spirituality) [3]. The modern people are very much engaged and addicted with different gadget, social media and technologies. People increased their quality and comfort life adopting the modern technology and industrialization which leads the sedentary life. The sedentary and hypokinetic life style brings the problems like- stress, stress related diseases, anxiety, depression and work place related issues have significantly raised over the last few years and gained attention from society and different organization. To avoid all these disruption, diseases, addiction and problems people have to adopt the yoga for their physical, physiological, psychological, spiritual and intellectual wellness. The twenty-first century presents different styles of yoga, among them an individual has to maintain continuous practice with a proper way and path of

yoga to achieve goals. Regular yoga practice helps to improve outfit, shape, confidence, self-awareness and provides an increased sense of humor and energy to pursue life positively [4]. Allowing us to meet with God, we must have to burn out all our sins and to be pure in mind and thoughts. It is said that the chitta is the store of thoughts. If we are able to consider us as sinless then only we are able to enter into the Bhramari Guha (The Divine tunnel above Agna Chakra) and meet the God, just like we enter into a temple. This is where it happens. After that we enter into the temple and meet God [5]. In this manner we individuals purify their mind and thoughts.

Suddhi Prakriyas in Yoga

In the earliest yoga was the introspective and meditative practice, self-realization, satisfactions and spiritualization to find the inner peace. To realize the inner world of an individual need to purify of thinking or thought process. The suddhi kriyas (Cleansing process mentioned in the niyamas of the eight limbs of yoga) are helps to total purification of the body mind and soul. Our organs have to contact with external matters regularly. To maintain physical, physiological and psychological systems are required these suddhi kriyas. As a human being we need to contact, communicate and interact with external matters, and others. The visceral organ trachea regularly comes with contact of external air, the food pipe comes with contact of external food products and psychology or mind comes into contact with others thought and mind sometimes positive and sometimes negative. When its negative vibes at that time need to purify or suddhi kriya to make it in balance position. Now a days we are connected many more ways like directly, indirectly, sometimes man-made chemicals, toxic vibes or thoughts and so on. By attaining this suddhi kriya an individual can cure and purify himself or herself with the help of yoga. Individual have to transform from materialistic world to divine world by the grace of God. Whatever the things can be seen are comes under the materialistic world as like our body and the living place. To cleansing the body person, have to take a bath, wear proper dress, seat in a proper positive vibes place. For the mental or mind suddhi individual have to burns out all the sins from the thought level. And the thought level is only possible by engaging in self-realization and connecting Atma to Paramatma. These are all the preparatory or beginning to enter into in the divine world. Such as whenever go to worship in the temple we clean our body before enter into the temple and sitting our mind as well.

Karma Shuddhi (Yama and Niyama)

In the Bhagavad Gita its mentioned there are three ways (Karma Yoga, Jana Yoga, Bhakti Yoga) to devotion. Here karma is one of the most important one to lead fruitful life. The Bible of yoga "Patanjali's Yoga Sutra" (PYS) divided into four pada- Samadhi Pada (I), Sadhana Pada (II), Vibhuti Pada (III), Kaivalya Pada (IV) and mentioned all about under these. On the other way Newton's third law of motion states that to every action, there is an equal and opposite reaction. This law implies a certain symmetry in nature. This law of motion is also equally applicable for our body mind and soul. An Individual need to initiated so many aspect (Physical, Physiological, Psychological, Social, Spiritual, Intellectual) of life to live satisfactory and peaceful life. For physical aspect, if we leading sedentary life style we will get many diseases, laziness and ageing. If we have lots of saturated fat, first-food it will definitely give trouble to our physiological systems as increasing fat, cholesterol, high-blood pressure, diabetes and so on. If an individual interacted

with ill mentality person (Negative thinkers or negative vibes created individuals) definitely it will affect his thinking or mental level and it will also affect social life also. Spiritual life is also the same, if an individual think about "God" he or she will get the knowledge to inner-sense, self-enlightenment and self-realization. Intellectuality deals with higher thinking ability to logical thinking and applied thinking which makes our lives easy and fruitful. So, this law is surrounded us every corner of our life. If an individual accepts a bad karma or not maintaining the systematic life they will get a bad effect as the law mentioned above and if they accept good karma it will pay good.

Yama (Ethical commandments to self)

Yama controls the emotions and passions of a yogi and enhance the values and morality. It helps to a person to inter connect inner peace with outer. This is the first and foremost limbs of Astanga yoga. The focus of this limbs is to moral values and control on emotions by which an individual can reach his optimum level of achievement. By controlling self, from instant gratification to delaying gratification will be a very much effective to achieve the success. These yamas values are very important today as centuries ago. Applying these yamas principles, path or discipline a devil can be change into devotees to truthfulness to self and God.

The five yamas are social observances that govern how we interact with others and the world around us. They are Ahimsa- Non-violence, Satya- Truthfulness, Asteya- Non-stealing, Brahmacharya- Celibacy, Aparigraha- Non-attachment.

Ahimsa: (Non-Violence)

It's a state of mind where not to keep any place for violence and toxic thought for anybody including self. Because violence arises out of fear, weakness, ignorance or restlessness. To curb it what is most needed is freedom from fear. Replace violence, toxic thought, speech into kindness and love to everybody including self. We're not to harm anyone including ourselves, or anything: physically, verbally or mentally. As we all know, words carry great power and can cause deep suffering to others. Our thoughts also carry great power and even if an action is positive and our intention behind it is negative, the impure intention creates negative karma. To remove all these negative thoughts, karma and vibes the one has to take the step to transform his mindset into positive mindset, thoughts and believe. And the thoughts have to bring into the action by taking to a small step such as helping the family members, because charity begins at home, so the one has to start with his family and then the poor and needy people by giving money, shelter, food and another animal as well like pet dog etc.

Satya: (Truthfulness)

Second principles of Yama is Satya or truth. As we are aware of truthfulness is the good virtue for self and others as well. This is like a measuring scale which always helps to maintain our positive thoughts, words, behavior and our action. This truthfulness fulfilled every aspect of our life by practicing yoga in our daily schedule. In the Patanjali Yoga Sutra (PYS) mentioned under Samadhi Pada (I) sloke-49 "*Sutra anumana prajnanabhyam anyavisaya visesarthatvat*". (PYS.I.49). Truth bearing knowledge and wisdom is a distinct from and beyond the knowledge gleaned from book, testimony, or inference.⁷ Truth is gateway of wisdom only comes after truth and from the insight.

Asteya: (Untruth)

Third principles of yama is asetya. Maharshi Patanjali said in his PYS.II.37 "*asetyapratisthayam sarvaratnopasthanam*" Asetya is untruth and it gives a negative and dark site of our thought and mind. The desire of instant gratification may lead a man into wrong path, make the greedy and covetous easily, if the man is aware of subconscious and consciousness mind will not adopt the deviated virtue such as hurting physically, hurting mentally by verbally, stealing, laying, misleading. By eliminating all this curbed virtue Individual have to prepare themselves at mental level.

Brahmacharya: (Celibacy)

The fourth principle is Brahmacharya. Dictionary meaning is life of celibacy, self-restraint.

"*Brahmacharyapratisthyaam viryalabhah*" PYS.II.38. When the Sadhaka is firmly established in continence, knowledge, vigour, valour and energy flow to him. The adolescent student who are going through the path of religious or spirituality also called them Brahmacharya. They need to control the enormous outburst energy and channel it until the biological rip mind. There is a lot of misconception with the word brahmacharya and celibacy. A biological ripe minded one may or may not practice total abstinence. There was a great rishi Vasista had hundred children even he was called brahmachari. In the past lots of yogis were householders. (7) Brahmacharya word is the combination of two words Brahman mean 'pure consciousness' and Charya 'means one who moves.' A brahmachari can be involved in sexual relationship and maintain awareness of only the supreme experiences and by keeping the mind above duality of male and female, who see the atman in all. Passion do not arise in the mind when he or she comes in in contact with opposite sex. (8) Though the sexual energy is the basic energy but it has a tremendous power. This energy cannot be despising. By transferring this people can develop gigantic will power. Its just like a thermal power plant. The plant produced electricity at the one place but by transferring and connecting different channel can be produce light and other necessary work done by them. Here it is also the same the procreation energy has to transform into spiritual energy by devoted towards God's services, such as doing sun salutation or prayer in the morning. While taking bath there is a mantra "Gange ca yamune caiva godavari sarasvati narmade sindhu kaveri jale'smin sannidhim kuru" (9), taking part in the puja and visit the temple two to three times in a week. By this way one can transform their powerful energy into spiritual energy and it will take towards the God.

Aparigraha: (Non-attachment)

When an individual wants to the benefits of aparigraha, has to skip the desire of gifts, and other things which is surplus for his livelihood. There is a phrase nothing of excess is good. "*Aparigrahashtairye janmakathamta sambodhah*" (PYS.II.39). We can remember the previous birth and the incident was gone through and the present life by controlling the surplus possession, making ourselves free from rigidity of thoughts and without greed. One should not consume the wealth and things which is not necessary for yogi life. This also has to maintain in the thought and mental level as well by giving instead of receiving.

Niyama (Self-Purification by Self-Restraint and Discipline)

Niyama is the second limbs of Astanga yoga and first stage

under Karma Suddhi which is systematic and sequential order or rules for self. To achieve or to get the peak of optimum achievement need to follow the process, step or path of Niyama (Discipline). The stair or steps of Niyama's are follows:

Shaucha: Purity of body and mind

"*Saucat svangajugupsa pariah asamsargh*" (PSY.II.40) Cleanliness body and mind develops disinterest in contact with others for self-gratification (7). Personal cleanliness and hygiene keep the persons protect from different unwanted. Cleanliness is very effective to the body, mind, and the surroundings as we keep clean our temple. Cleanliness should be all the physically inner and outer, mental, spiritual even the words as well. Type of food we take for the body that should be clean and sattvic. While talking individual have to select the pure words. Because the words come from thought and understanding. And this understanding comes from the awareness and consciousness of self and the God.

Santosha: Contentment with what one has

"*Sontosat anuttamah sukhlabhah*" (PYS.II.42). To achieve the contentment or satisfaction in mind, thought and soul one has to change the habit of consuming material. Normally people are finding their satisfaction earning more money, getting the things more, which gives short pleasure like house, car etc. Actual contentment comes to people when they learn to be happy whatever is with them. Even if it's not enough for lively hood in that circumstances they have to console their mind this is not mine and I don't mean for that. I am happy whatever is with me. Then only they can transform themselves materialistic to realistic and will get the contentment. For the long time and copious satisfaction person have to fill their mind by thinking of God and the path of spirituality. To enter into the path of spirituality person have to remove the materialistic desire from the mind and develop the awareness, ethics and morality should be use in the right way all the time of life.

Tapas

Tapas is a firmed discipline or austerity. By maintaining this austerity person can develop his three tapas physical, mental and vocal. Tapas burns the impurities and kindles the sparks of divinity. To maintain the tapas, person have to put himself into frugality to uses of physical comfort like tasty food, expensive cloths, air-culler, refrigerator, luxury bedroom. For the vocal and mental level person have to increase their patience and decrease the autocratic behaviour. They have to build to adjusting capacity to every situation in every aspect of life. If the person able to develop this capacity they need not to dependent on others. For example, person have to get up at 6 am if he tries to get up at 4 am. This will help the people to out from the laziness. Like this they have to change their comfort and leave their luxury lifestyle into minimum. These proses will mold the body and mind into purer and it will take towards spiritual growth.

Svadhyaaya

"*Svadhyaayat istadevata samprayogah*" (P.Y.S.II.44) Self-study leads towards the realization of God or communion with one's desired deity (7). Self-study is very effective and fruitful for the person to develop and gain the abundant knowledge. By reading book, scriptures a person can grow develop the knowledge depository more than his actual one's life. Because here the author of the book may be many times

senior and experience the present person. If the person read more books means know the more life experiences and knowledge.

Ishvara pranidhana

“Samadhisiddhih isvaraapranidhaat” (P.Y.S.II.45) Surrender to God brings perfection in samadhi. When a person free from all the materialistic desire and devoted himself to God will take him under his grace by blessings. To get this grace and blessings have to develop the faith and believe in God and keep on endless service for the divine. A small child believes his or her mother’s every word and don’t bother any wrong statement against mother, we are alike the child in front of God and should follow the same instinct as in the child. If the heart is open for divine energy and filled with compassion for every creature then that person makes quick progress in his or her life.

Ghata Shuddhi (Shat-Karma)

Shatkarma are cleansing technique (Suddhi Kriyas) which helps to prepare the body for yoga practices. Namely shatkarma are six (Shat in Sanskrit) technique (Dhauti, Basti, Neti, Trataka, Nauli and Kapalbhathi). These techniques are very helpful and powerful practice to clean internal and external organ such as Hand, Feet, Face, Body-Skin, Teeth, Eyes, Ingestion, Digestion, and Excretory systems and the organs of our body. ⁽⁸⁾ While taking bath we remove dead skin cell and other pollutants from our skin, thus Shatkarma works on cleaning inner organ of the body. In view of yogic systems Shatkarma helps to remove unnecessary particulates from the body and make it light & energetic. The outer parts of our body can be clean by maintaining the customary process but the internal organ isn’t. internal organ cleaning systems aren’t the customary system in our society that’s why it’s referred to an expert or a teacher because it is systematic and scientific process. After teaching thee one should practice alone. Internal purification is good to practice under guidance otherwise it may cost you. Moreover, when our body is light it helps us to practice asana and pranayama in the better way, making them more effective.

The Ghernda Samhita and Hata Yoga Pradipika discussed about the Shatkarma. It is mentioned in the Gherand Samhita as beginning step or first step. Human body is considered as Ghata in the Gherand Samhita. Maharshi Gherand has mentioned this process of cleansing technique as ghata suddhi. This is the first step or limbs of shatkarma. He mentioned in the Samhita that without Shatkarma practice, no practitioner can get the benefits of Yoga. As per Maharishi Gheranda, First and foremost in the practice of Yoga is cleansing and purification of our body. Without it, the progress in other limbs of Yoga will be difficult for all. Thus, he has accepted it as the first step of Yoga. Swami Swatmarama has a different view about shatkarma. He also recommended this technique to them those who has excess fat and kapha but as an optional practice.

Yogic Purpose of Shatkarma

The Shatkarma are called cleansing techniques or shuddhi kriya in Yoga, but they are valued for little more than that. To bring balance to tri-dosh (Vata, Pitta & Kapha), mind & body, balance prana flow in Ida and Pingala Nadi. From there to stimulate the flow through Sushumna Nadi. Also helps to remove excrete toxins, cleanse our body from inside & keep our body healthy and it provide strength to our internal systems like blood circulation, digestion, respiratory systems and immunity.

Shatkarma or Six cleansing processes are as follows

Dhauti (Cleansing the intestine)
Basti (Cleaning of the rectum)
Neti (Upper nasal cleansing)
Trataka (Eye exercises)
Nauli (Abdominal muscle and viscera)
Kapalbhathi (Cleansing breath)

Dhauti (Cleansing the Intestine)

Dhauti is the cleansing technique for the upper area (pharynx) of food pipe, up to stomach region. By doing this process we can keep our digestive systems healthy. Antar dhauti is divided into four practices, they are Vastra Dhauti which expelling air through the anus, Varisara Dhauti evacuating a large quantity of water through the bowels, Vahnisara Dhauti expansion/contraction of of the abdomen and Bahiskrita Dhauti washing the rectum I the hands. According to the Hrid dhauti it has been divided into three categories. They are follows: Vaman dhauti, Vastra dhauti, Danda dhauti ^[8].

Dhauti is very beneficial for cleansing our digestive tract, respiratory track, extra mucus, gas, acidity, indigestion and asthma. Dhauti practice are highly useful for gastric trouble, acidity it also helps to remove infectious bacteria from mouth, nose, ears, eyes, stomach, intestine and anus. Its mentioned in the Gherand Samhita dhauti can cure the abdominal ailments and fever. But it should avoid during fever and acute visceral infection. Do not practice if any internal injury, high blood pressure, hernia, sensitivity in digestive tract or stomach/intestine ulcer.

Basti (Cleaning of the rectum)

The word vasti is a general term pertaining to the lower abdomen, belly, pelvis and bladder. Basti kriya is a hatha yoga process of yogic enema to clean the colon by sucking water through anus. There are two types of basti (Jala Basti and Sthala Basti) mentioned in the Hatha Yoga (HY). Uddiyana bandha and nauli should be practice and adept before practicing the basti ^[8]. In the Jala basti person have sit in the water tub or any suitable pot and by uses of catheter water have suck in the large intestine through the anus path. Ancient time it has been done in the river or pond. The sthala basti air have to suck into the large intestine through the anus. By these ways the large intestine purified and cleaned and it helps to remove bacterial infection, increase appetite, cure constipation, digestive disorder, strengthening solar plexus also helps to cool down the heat of the body. Hatharatnavali said not to have any food up-to seventy-two minutes after Basti. It should not practice under acute diarrhea, Hemorrhoids or rectal polyps, shortness of breath is also mentioned as a contraindication for the practice of Basti.

Neti: (Cleansing technique for nasal passage)

There are two types of neti, one is jala neti and another is sutra neti. Its helps to purify or cleansing the nasal passage by putting the sutra (thread) with mixing milk or ghee in the nostrils and taking it out through the mouth, called Sutra neti. Another one is putting the water in one nostril and pass it out to another nostril. It should practice under the guidance of experts. After practicing neti person should practice bhastrika or kapalbhathi pranayama to remove the water clearly from the nasal passage. This very beneficial to cure the inflammation of the nasal passage, sinuses and bleeding. The salt in the water is contraindicated for heart patients. This practice is also contraindicated in case of cold or flu. Sutra neti is not recommended when you have stuffed nose, sensitive mucus

or some issue with central bone of the nose.

Trataka

Trataka is fixing the mind by gazing steadily to a symbol or object (Usually a Candler any other things such as shivalingam, yantra, full moon) without winking. There are two types of Trataka one is external and another is internal. According to Swatmarama gazing to a small point or suksha lakshyam. Fifteen to twenty minutes trataka provide various benefits such as eyes relaxions, depression, poor concentration, anxiety, and most effective for our Anja chakra and the brain. In trataka, the result is a 'blinking out' of visual perception, and the wake of this suspension. This experience is known by yogi as sushumna awakening. It helps to isolate the brain from the sense modalities and from the associated mental process, ideas, memories etc. triggered by these thought impressions, then the spiritual consciousness emerge.⁽⁸⁾ It can be practicing any time of the day and its suggested to practice it during empty stomach. Not recommended for people suffering from depression. Low BP people are also asked to avoid it.

Nauli

Nauli is one of the important kriyas to purify and strengthen the vital internal organs as a whole. It is a yogic technique of massaging the whole abdomen and stomach by contracting and rolling the abdominal muscles, especially the rectus abdominis muscle. The practice of agnisara kriya and uddiyana bandha are the preparatory practices for doing the Nauli. This practice helps to the digestion, constipation, abdominal muscles, intestine, generates heat in the body, maintain the balance endocrine system and reproduction of sex hormones. This practice restricted to the person those who suffering from heart disease, hypertension, hernia, gastric or duodenum ulcer and the internal injury if any.

Kapalbhati

'Kapala' in Sanskrit means skull; and 'Bhati' means shine. So, the term 'kapalabhati' means an exercise that makes the frontal brain shine. This kriya cleanses the skull. Kapalabhati is a breathing technique for purifying the frontal region of the brain. It cleanses the respiratory system and the nasal passage and removes the spasm in bronchial tubes. Carbon dioxide is eliminated on a large scale and impurities of the blood are thrown out. The tissues and the cells absorb a large quantity of oxygen. Three types of kapalbhati are there according to Gherand Samhita. They are vata karma, vyutkrama, and sheetkramas. The body has three faults such as vatta, pitta and kapha. Imbalance of these three causes diseases. These can be bringing into the balance by practicing kapalbhati and the shatkarma. Likewise mind also has three faults mala 'impurity' vikshepa 'distraction' and avarna 'ignorance'. In the psychological level also has five faults kama 'sensual desire' krodha 'anger' moha 'infatuation' mada 'arrogance' or 'pride' matsarya 'envey'.⁽⁸⁾ All these three level of faults physical, physiological and psychological arises in human which can bring into the balance and be cured by maintaining the balance of internal vata 'wind'. To maintain the vata, kapalbhati is most important and very effective. It is restricted to the person are the epilepsy patients, asthma patients and high BP patients.

Snayu Shuddhi (Asana)

Asana

"Sthirasukhamasanam" (P.Y.S. 2.46) asana is perfect firmness

of body, steadiness of intelligence and benevolence of spirit^[7]. The sitting position (body, neck and head erect in a straight line) for yoga practice also mentioned in the text eleven to thirteen, dhyana yoga (chapter six) of sacred text Gita and in the Svetasvatara Upanisad (2.8) also mentioned for yoga practice chest, neck and head should keep erect^[11-12]. To get or achieve the goal of yoga or life, person have to be serious in mental and physical level. While sitting in the asana the spine, neck, and head should be in one alignment. This is the only basic principles of asana. Without this basic, if person goes to comfortable posture and start the asana then they will fall in vogi life. Vogi life means Diseases life or a patient. In yogic tradition there are eighty-four lakh of asana^[8]. The spinal cord, central nervous systems and peripheral nervous systems all are connected with brain and passes the signals from brain to body and vice versa. The spinal cord passes through the spinal column. This should keep in a straight alignment to get the abundant benefits. For example, if we keep our shirt in a disorder, then it will come creasy in the short and it will look bad. To look good and proper it has to iron, likewise our body. By seating in proper alignment, we can get the benefits of all asana and meditation also can develop concentration, self-confidence and will power. Asana has to practice very slowly and for the longer volume. This practice helps to reduce the muscle tone. The main purpose of this kind of practice is deep relaxation. Three are there (Sthira, Chira, Sukha) stages are to follow to practice the yoga asana. First step is sthira, to make the Asana more stable. It should be done by putting the lots of effort with full concentration and willpower. After coming to the correct and final position, avoid unnecessary movements and bending of the body for certain duration of time. Slowly and steadily, the duration is increased for a longer period of time. The second stage known as Chira which is featured by relaxation followed by Sukha is a stage of bliss. when the person able to perform the asana effortlessly with relaxation for longer duration and the general tendency is that the mind starts wandering which is against the whole objective of Asanas. Based on the application of asana has been divided into following categories cultural posture, relaxation posture and meditative posture. Based on the position of the asana, divided into the following categories standing, sitting, supine and prone posture.

Prana Shuddhi (Pranayama)

Pranayama

After the perfection of asana, it's advises to do the pranayama. Prana is the control and regulation over the breathing. Pranayama word is consisting with two syllable 'Prana' means vital energy in the body and 'ayama' means control. So, the pranayama is 'control of breathing'. Incapability in the control of breathing leads irregular, rapid and deoxygenated, then these will produce a chaotic and disturbed mind. Disturbed mind does not allow the person to take a correct decision about anything.

Mahorshi Patanjali in his text of Yoga Sutras mentioned Pranayama as means of attaining higher states of awareness, he mentions the holding of breath as important practice of the reaching samadhi. Hatha Yoga also talk about eight types of Pranayama which will make the body and mind healthy. While doing pranayama we take external air and make it usable for internal. The internal air purifies the blood followed by blood purify the other organs and removes the all unnecessary elements from the body. When the body is pure and energetic, then a men develops the concentration,

attention, calmness. A calm mind gives mental peace which helps to make better decision. This potentiality will develop the knowledge and wisdom. Earlier discussed wisdom come from insight.

Indriyo and Mano Shuddhi (Pratyahara)

Pratyahara

The term “pratyahara” is composed of two Sanskrit words, prati and ahara. “Ahara” means “food,” or “anything we take into ourselves from the outside.” “Prati” is a preposition meaning “against” or “away.” “Pratyahara” means literally “control of ahara,” or “gaining mastery over external influences.” It is compared with a turtle, as the turtle withdrawing into its shell. Here sense is limbs and mind are the shell. The term is normally translated as “withdrawal from the senses,” but much more is implicit. It is twofold and It involves withdrawal from wrong food, wrong impression and wrong associations, simultaneously accepting the proper food, exact impressions, and right associations. People are unable to control the mental impression without the proper diet and relationship, but pratyahara is the first step to withdraw and control the sensory impression, which releases the mind to move within. It is mentioned there are two types of pratyahara.

One is withdrawal of senses or Indriya Pratyahara, and another one is withdrawal of Prana or Mano Pratyahara. It is the very important to control over the senses or indriya. Although this is not the thing we like to hear in our mass media-based culture. Most of the people suffered from sensory burden and the result of continuous attachment with TV, radio, computers, newspapers, magazines. Our modern trend business-oriented society taking advantage by putting us in their trap instead of giving few moments sensual pleasure. We are always confronted with bright colors, loud noises, and dramatic sensations. We have been raised on every sort of sensory indulgence— it is the main form of entertainment in our society. The yogis tell us that mind is the sixth sense organ, and that it is responsible for regulating all other sense organs.

Mana, Buddhi, Ahamkara and Chitta Shuddhi (Dharana, Dhyana, Samadhi)

Dharana: (One-Pointed Concentration)

Desa bandhah chittasya dharana (P.Y.S.III.1). Fixing the consciousness on one point or region of concentration(dharana). After completion of indriyo and mano suddhi person will be able to develop their will power. By getting this power, one can hold his or her consciousness at a particular point or an object it may inner body or outer for a sustained period. Dharana helps the person to be fixed at one particular path. It is also helping the people from interruption and distraction to the one particular divine path, which takes the person to his inner consciousness or the world as complete being. It is the path to practice antaranga yoga and by this way to the soul and atman.

Dhyana

Dhyana is the Sanskrit word and its meaning “meditation”. Dhi and yana are the two root words. Dhi means “the mind” and yana means moving or going. An alternate root word, dhyai, means “to think of.” In Hindu traditions that are derived from Patanjali's Yoga Sutras, dhyana is a refined meditative practice that requires deep mental concentration and it develops the full awareness within us. It is a form of inner contemplation that permit us to access the highest state

of mind and transcended the ego. This kind of meditation is taken up only after engaging in preparatory exercises. Dhyana involves concentration and meditation on a point of focus with the intention of knowing the truth and the truth bring knowledge, wisdom, charming energy, the inner consciousness. This deeper concentration of the mind is the instrument of self-knowledge where one can separate illusion from reality, and eventually, reach the ultimate goal of yoga: samadhi (Bliss, or union with the source)

Samadhi: (Total Absorption)

Samadhi is the eighth and final step on the path of yoga, as defined by Patanjali's Yoga Sutras. The term is derived from several Sanskrit roots; sam meaning “together” or “completely,” a meaning “toward” and dhe, meaning “put.” Direct translations vary, and interpretations range from “bliss” to “liberation” and even “enlightenment”. In Hinduism and Buddhism, samadhi is regarded as the pinnacle of all spiritual and intellectual activity, in addition to being a precondition for attaining samsara (Release from the cycle of death and rebirth). In yoga, samadhi is considered to be the state in which individual and universal consciousness unite. It is a blissful form of total meditative absorption, reached once the practitioner has moved through the preliminary steps on Patanjali's eightfold path. Samadhi arises when the mind stops analysis of differentiation self and others and self-body with the mind. Mind put into the heart and the hear move beyond everything. Don't even think about the own body in this time, the only thoughts come I am a peaceful soul. The spiritual significance of Samadhi is profound, since it encompasses self-realization and symbolizes the ultimate connection with the Divine.

Conclusion

Total yogic life is being divided into two halves one is Bahiranga (External) and another is Antranga (Internal). Practicing bahiranga yoga is very essential in human's life. If a person wants to go to the tenth floor he must have to go by using the steps of stairs or lift. Likewise, in yogi or a prosperous and satisfied life have to maintain the steps to go. Here the following steps Yama and Niyama helps to develop the emotional stability, asana helps to keep the body disease free, healthy, strengthen and pranayama helps to develop the level of energy through the purifying the prana vayu, pratyahara helps to develop the control ability of from the materialistic world to invest into the spiritual world and develops the will power. Above all these making an unconditional habit, one who can go to the Antaranga or internal purification and get the tremendous benefits of it. Dharana is the first step of internal yoga. It helps to elimination of fluctuating thought waves and move towards one-point concentration. If we human living in this universe and there are millions of things and thought comes to us and from these we have eliminate the unnecessary wealth, desire, expectation from others, greedy of anything's, lying to others for personal fulfillment, all type of distraction to set a particular life goal which we go or want to get in this life. Eliminating, pointing or focusing in one path is not the end, we have to move like yogi steps Dhyana and Samadhi takes a yogi to his or her inner world, inner peace, inner mind and thoughts as the same way we individual have to work or act in that particular selected path of our own life. Then the samadhi helps a yogi to free completely from all the ‘parthiba and sthulo bastu’ to get mixed with suksha or atman to paramatma likewise we have to set fire to our all external and internal

desire, get free from ego and the different ion between I and others. By practicing all the suddhi kriya one individual can become a yogi as well as a conscious, self-realization, self-awareness, always positive, fruitful for self and others complete being.

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