

**Healing the Body and Mind through Yogic Movement**

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**ABSTRACT**

*Yoga* is a form of exercise that originated in ancient India and is practiced all over the world today. *Yoga* not only improves your physical strength but also contributes a lot to your mental health and spiritual growth. *Yoga* not only keeps your body healthy but also has many long-term benefits when you make it an integral part of your life. Some of the benefits of *Yoga* include: *Yoga* helps straighten the spine, allowing you to sit up straight and not slouch. It also helps reduce stress on your bones from poor posture. Flexible *Yoga* poses help strengthen the spine and prevent fatigue. Many *Yoga* poses require you to lift your own weight, which helps strengthen the bones and prevent bone loss. The twisted and twisted form of *Yoga* draws venous blood from the internal organs and allows oxygenated blood to circulate. It increases hemoglobin and red blood cells. When you practice *Yoga* regularly, you put your heart in the air. This not only reduces the risk of heart attack but also reduces depression. *Śavāsana* (corpse pose) helps people suffering from high blood pressure. It is said that this condition has led to great improvement in people with high blood pressure. *Yoga* involves focusing and holding a posture for long periods of time. This helps improve your body's balance and build muscle tone. *Yoga* can help you relieve the stress of modern life and help you sleep better. *Yoga* encourages you to relax, slow down and focus on the present. This takes your mind off the sympathetic nervous system and the sympathetic nervous system. Restorative āsanas and meditation also support mental introspection, which calms the body. *Yoga* draws attention to the rhythm of your breathing and makes you aware of correct breathing which filters the air, warms and humidifies it by removing pollen and dirt, thereby providing oxygen. Fresh in the lungs *Yoga*, like any other exercise, can reduce constipation and reduce the risk of colon cancer. The movements involved in *Yoga* improve the transport of food and remove waste from the intestines. This helps remove waste from the system more efficiently. *Yoga* can reduce your pain and help people with arthritis, back pain and other chronic conditions. When you reduce pain, you are in a better mood and work harder. In this article, the different types of *Yoga* exercises and their benefits are explained in detail using beautiful examples.

**Keywords:** *Yoga, Āsana, Bhakti, Jñāna, Karma, Manta*

**INTRODUCTION:**

The word '*Yoga*' basically means "that which makes you realize the truth." Literally, it means "one". Connection means that it brings you the ultimate truth, where the expression of each individual, thus life, is reflected upon the creative process. Now, the ear tree and the mango tree have grown from the same soil. From the same world, the human body and many other creatures arose. It's still the world. *Yoga* is much more than exercise. The word '*Yoga*' comes from the Sanskrit root '*Yuj*' which means to unite or join. *Bhakti* comes from the Sanskrit word *bhaj*, which means love in service. *Bhakti-Yoga* means union with the Supreme Being through loving service to God. The Bhagavad Gita, the main spiritual text of ISKCON (International Society for Krishna Consciousness), describes various yoga practices. Between the waters of *karma-yoga* (practice of wisdom), *jñāna-yoga* (philosophical study and meditation) and

*haṭha-yoga* (practice of *yoga-āsanas* and breathing). Today, some *yoga* practitioners view the physical benefits of *yoga* as an end in themselves. But according to the traditional *yoga* system, physical exercise is only one step on the path to God realization. The Gita finally lists *bhakti-yoga* (the path of devotion and love) as the culmination of other *yoga* practices. *Bhakti-yoga* focuses on developing our devotion, service and love for the Godhead, Lord Krishna. The path of *bhakti-yoga* develops through various activities. These include *mantra* meditation or chanting of God's name. The chanting is done individually with beads (*japa*) or in the community by chanting mantras and music (*kirtan*). Studying scriptures like *Bhagavad-gīta* and *Srimad Bhagavatam*, associating with spiritual aspirants, eating sanctified vegetarian food, and living in a way that upholds the principles of righteousness, compassion, diligence and cleanliness, all important. Practice for life as a follower of Bhatia. But the Indus probably knew some aspects of *yoga*. Followers of the *Sāṃkhya* School use *yoga* as a way to free themselves from the influence of *Prakṛti*. *Sāṃkhya* philosophy is probably the oldest Indian tradition that uses *yoga* for spiritual liberation. Jain *yoga* is also considered to be one of the oldest forms of *yoga* practiced in the Indian subcontinent. He focused more on self-denial and self-restraint, to the point of self-mortification as a means of liberation. Buddha was against harming the body for spiritual purposes. The point is to abandon the soft path or the middle path which emphasizes the use of the right path to achieve the right end. Ancient Buddhism is the practice of *dhyāna* or meditation and awareness of breathing and physical sensations to develop the mind. The *Rig* Vedics had a vague concept of *yoga*. They know Munis, hermits, Vratyas, austere and Krishna, people with long hair, who practice various ancient forms of *Yoga*. Krishna has the ability to hold breath and breathe in air. The Upaniṣadic seers or Rishis practiced *yoga* and used it as a means of doing various things and overcoming death. One of the earliest references to meditation is found in the *Bṛhadāranyaka Upaniṣad*.

The practice of *yoga* in the Vedic tradition is a result of the integration of Vedic rituals and its metaphors in the upward movement from the material to the mind. This is evident in the *Kaṭha Upaniṣad*, where the outward ceremony and insincerity of the Vajasravas are attributed to Nachiketa's assertion of truth and a strong approach to liberation. The *Kaṭha Upaniṣad* is the first Vedic scripture to use the word "yoga" and describe it as the control of the mind to attain the highest state. When the young Nachiketa went, according to his father's wish, to the world of *Yama*, the lord of death, *Yama* taught him meditation on fire and self-reflection (*ādhyatma yoga*). The *Svetasvatara Upaniṣad* is colorful in its descriptions of how to practice *yoga*. He suggests that the yogi should hold his body straight, keep his mind and emotions in his chest, and control his breathing. The *Upaniṣad* lists some of the images a yogi may see during meditation and the experiences he may have while practicing *yoga*. *Yoga* is described in these *Upaniṣads* as the best way to overcome disease, aging and death. The *Maṭtri Upaniṣad* mentions six-fold *yoga*, which may be a variation of the eight-fold *yoga* described in the *Yogasūtras*. Some *Upaniṣads* can be better described as *yoga Upaniṣads* because they deal only with the subject of *yoga*. *Yoga Chudamaṇi*, *Yogaśikha* and *Yoga Tattvaupaniṣads* are good. Examples D *Upaniṣads* de *yoga*.

*Yoga Chudamaṇi*, *Yogaśikha* and *Yoga Tattvaupaniṣads* are good. Examples of the *Upaniṣads* of *yoga*. They list the techniques and practices associated with different types of *yoga* and their importance in liberating the cycle of birth and death.

The *Yoga Upaniṣads* identify four types of *yoga*. These are *mantra yoga*, *laya yoga*, *raja yoga* and *haṭha yoga*. In the *Bhagavadgīta* we find *karma yoga*, *jñāna yoga*, *karma sanyasa yoga*, *Buddhi yoga* and

*bhakti yoga*. *Mantra yoga* involves the continuous mental repetition of a sacred *mantra* or syllable until the mind is completely absorbed. *Japa Yoga* is a variation of *mantra yoga*. *Sabda yoga* is the opposite of a yogi who tries to listen to the sound of the present universe by withdrawing from it. *Laya yoga* involves self-dissolution and lower mental activity and the rise of *kuṇḍalinī* energy from the base of the spine to the head. Its worst form is *Haṭha yoga* which is practiced by some schools of *Saivism* like *Nath yogis* and *Kalamukhas*. It involves doing very strong postures, breathing exercises, and the use of certain chemicals to gain full control of the body and mind. Like *Haṭha yoga*, *Swami Muktananda* made *Siddha yoga* popular recently. *Raja yoga* or king *yoga* is the best form of *yoga*, described by *Patañjali* in his *Yogasūtras*. This includes the eightfold *yoga* practice described below. *Karma yoga* involves acting without desire as a gift to God. *Jñāna yoga*, *bhakti yoga* and *Buddhi yoga* involve using knowledge, devotion and intelligence and living a God-centered life as a means to attain the highest goal of attaining liberation. They do not focus on methods but they suggest a way of life whose goal is to free oneself from the cycle of birth and death, by cultivating equanimity, detachment, purifying the mind and body and increasing *sattva* or purity. Some of the *yoga* systems that are popular today are *Kriya yoga* by *Paramahansa Yogananda*, *Integral yoga* by *Sri Aurobindo*, *Siddha yoga* by *Swami Muktananda*, *Sabda yoga* by *Radhasoami Satsang* and *Sahaja yoga* by *Mata Nirmala Devi*.

The *Yogasūtras* of *Patañjali* describe *Aṣṭāṅga yoga* or *yoga* of eight limbs. It is also known as *Raja yoga* or king *yoga*. As the name suggests, it includes eight different practices, which are considered the eight parts of the *yoga* body. The eight parts of *Aṣṭāṅga yoga* are: *Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna* and *Samādhi*. *Yama* means preventive action or law. Some hate these. The five restraints recommended by *Patañjali* are: non-violence, non-lying, non-stealing, non-sexuality and non-covetousness. We can see parallels between the five pillars of *yoga*, the four noble truths of *Buddhism* and the five great vows or *mahavratas* of *Jainism*. *Niyama* means rule or observance or discipline or practice. *Patañjali* suggested five rules or rituals for those who practice *yoga*. These are the practice of purity (*śauca*), happiness or contentment (*santoṣa*), austerities or asceticism (*tapas*), study of scriptures (*svādhyāya*) and surrender to God (*Iswara Praṇidhāna*). *Āsana* means the way to sit. This involves adopting different postures to allow the body to adapt and adapt to achieve higher energy and maintain higher consciousness. *Prāṇāyāma* means control of *prāṇa*. This is done by organizing inhalation, exhalation, and holding the breath in between for some time to calm the mind and calm the body to achieve a higher state of consciousness. *Pratyāhāra* means withdrawal of mind and senses. This is usually done by closing the eyes, looking inward and focusing on the area between the eyelids or the thoughts and feelings that arise in awareness. The practice of *Prāṇāyāma* also leads to withdrawal of the mind from the things of the mind.

*Dhāraṇā* involves focusing the mind on an object or object such as an image of a deity to overcome the feeling of oneness with which we are often kept. In the final phase of *dhāraṇā*, the practitioner achieves unity with his meditation object by letting go of the distinction between the knower and the known or himself and his meditation object. *Dhyāna* means meditation, which can be passive or active. Regular *dhyāna* practice leads to equanimity, calmness and inner happiness. *Samādhi* is a state of self-surrender in which the movements of the senses and the mind cease and everything between the knower and the known disappears. It is a state of unity and oneness of the mind that is completely dependent upon the person who practices it and remains alert and focused on it. *Samādhi* is divided into *savikalpa samādhi* and *nirvikalpa samādhi*. In *savikalpa samādhi* the state of self-absorption is not

complete and some actions of the mind continue, while in *nirvikalpa samādhi* the mind is completely at rest and the person has lost all thoughts of being separate or different. Each state is divided into different categories.

A flexible *yoga* practice brings many benefits and many states of consciousness and transcendental experience. These benefits to states of consciousness are listed in the third chapter of the *Yogasūtras*. The highest and greatest result of *yoga* is *samādhi* or the state of oneness. Leading to God-realization and liberation. Some of the immediate benefits of *yoga* are improved health, physical strength, longevity, youth, intelligence, inner peace, relaxation, self-control and overall awareness. It is said today that the practice of *yoga* will lead to world peace, reduce crime rates and contribute to social welfare. *Yoga*, originally intended for the liberation of every soul, is now being presented as a solution to our global problems. Although there is always an element of skepticism associated with such claims, there is nothing wrong with doing *yoga* for the good of the world or for the good of society. By thinking well of others, no harm will come. Even if we think they don't do any good, they will make the participants feel good about themselves.

The *yoga* tradition recognizes the many benefits of practicing *yoga*, eight of which are considered the most important. One of the most important results of practicing *yoga* is the acquisition of superhuman powers or *siddhis*, listed below.

1. Your ability is limited
2. Ability to carry large amounts of heat
3. Weight bearing capacity
4. The right to move freely anywhere
5. An irrefutable mind
6. Total control of the body and mind
7. Materials management
8. Ability to respond to all requests

Other virtues mentioned in the *Yoga* sutras are knowledge of the past and future, insight or *pratibha*, the ability to read the thoughts and feelings of others, knowledge of past lives, knowledge of the time of death, friendship, strength of the elephant, knowledge of the sun and the planet, the knowledge of the body, stability of the mind, extra-sensory understanding, the ability to penetrate into other bodies and physical radiance. The purpose of *yoga* is inner transformation leading to the liberation of every soul. In today's world, it is used for physical and mental purposes rather than spiritual ones. Some practice *yoga* because of the superstition that they can gain magical powers to attract wealth and other benefits. If a person is interested in physical relaxation, better health and inner peace, there is no harm in doing *yoga* just for the material. One can continue practicing simple *yoga* techniques, breathing exercises and meditation techniques after learning them from a qualified teacher and enjoy all the benefits that can come from them. But those who practice *yoga* for spiritual reasons should always keep its goals in mind. They should be careful about their attitude towards *siddhis* or magical powers because they are traps and great obstacles, which can alter their spiritual evolution and throw them into great confusion. The *yamas* and *niyams* of *Aṣṭāṅga yoga* are more important than the exercises themselves because they build character and integrity which helps when *siddhis* or spiritual powers begin to manifest. That is why *yoga* is a strict discipline and must be practiced in the same way.

Types of *yoga* and their health benefits



## 1) Aṣṭāṅga Yoga

*Aṣṭāṅga Yoga* is one of the oldest forms of *yoga*. This branch of *yoga* is mentioned in *Patanjali*, a book of *Sanskrit* verses. This type of *yoga* has 8 branches, so it is called *Aṣṭāṅga yoga*. This includes techniques such as *yoga* poses, postures, breathing, concentration, relaxation, meditation, etc. The main advantage of this type of *yoga* is the fact that it should purify the body and mind at the same time and is recommended for those who are looking for a branch of *yoga* that will make them feel good physically and mentally shape. Also the postures and postures that are practiced in this type of *yoga* must be done in a different order. There are six such systems. It is believed that these methods increase the temperature of the body, thereby removing impurities from the body, which will eventually achieve mental and spiritual well-being. The famous sun salutation or “*Surya Namaskara*” is part of this style of *yoga*. This is how *Aṣṭāṅga yoga* should be started, followed by the person’s current practice. The first level of *Aṣṭāṅga yoga* is known as “*Yoga Chikitsa*” or *Yoga Therapy*. The second stage is called as *NadiShodhana* or purification of the nerves and the last one is *StirahBagah*, which is constant energy. A new *yoga* style, *Power Yoga*, is actually an adaptation of this style of *yoga*. It is also one of the most popular forms of *yoga* today.



This intense and physically demanding practice combines breathing and movement to create an internal heat that is intended to purify the body. *Aṣṭāṅga yoga*, which has many *vinyasas*, is good for developing core strength and stretching the body. Prepare to sweat as you move quickly through the set process.

*Aṣṭāṅga Vinyasa Yoga* is a traditional form of *yoga* that involves synchronizing the movements through breathing techniques known as *Ujjayi* breathing (using the rhythm of the breath) and using internal locks or *Bandhas*. This method - the combination of breathing, the use of locks (*bandhas*).

As the practitioner progresses through the postures (*āsanas*), it is understood to increase the internal heat and purify the internal organs and the nervous system. In addition to increased flexibility, endurance and strength, people who work out regularly experience many health benefits on many positive levels.

## 2) Haṭha Yoga

*Haṭha Yoga* is a branch of *yoga* that emphasizes physical exercises to control the body and mental exercises to detach it from external factors. The word *haṭha* literally means ‘power’ in *Sanskrit*, and may have this association because ancient Indians believed that its practice was a challenge and ‘forced its consequences’ on the *yogi*. The term ‘*Haṭha yoga*’ refers to a series of physical techniques incorporated into the broader concept of *Yoga*. [3]



Some scholars have attributed the origins of *Haṭha yoga* to the *Nath yogi* tradition of *Shaivism*, especially *Gorakhnath*. However, according to James Mallinson, *Haṭha yoga* has ancient roots and the twenty oldest known books on *Haṭha yoga* suggest that the characterization of the *Naths* is incorrect. *Haṭha yoga* is a broad movement that grew out of many different *yoga* traditions in India, a movement that is accessible to all people and in some forms can be family heads (*grhastha*). Important innovations in *Haṭha yoga*, for example, are associated with the *Dashanami Sampradaya* and the mysticism of *Dattatreya*. The practice of *Haṭha yoga* emphasizes proper nutrition, proper cleansing of the body, proper breathing and posture, especially during *yoga* practice, and a series of exercises with *asanas* (body postures). The routine sometimes includes a technique such as *Surya Namaskara*, or “sun salutation,” which consists of several *āsanas* performed as a series of flowing movements. The purpose of *Haṭha yoga* is traditional like that of other forms of *yoga*. They include physical *siddhis* (special abilities or physical benefits such as reducing the effects of aging) and spiritual liberation (*mokṣa*, *mukti*).[5] In the 20th century, the *Haṭha yoga* system, especially the *āsanas* (postures), became popular around the world as a form of exercise that promotes relaxation, flexibility, strength and personal attention. Now, it is called “*yoga*” literally. It also developed into new movements and styles, such as *Iyengar Yoga*, but these are not the same as traditional *Haṭha yoga*. *Haṭha Yoga* relies heavily on postures and *āsanas* for its benefits. In fact, the combination of their syllables and ‘*ṭha*’ itself is believed to awaken the two forces that govern life. In all forms of *yoga*, it focuses on the importance of enhancing life force, energy, *cakra* and *kuṇḍalinī*. *Hatha Yoga* aims to improve the spiritual and mental well-being of a person. It consists of *āsana*, which is followed by six *śaṭkarmas*. These two things together form physical and mental toxins. It also includes *Prāṇāyāma*, bandhas, which are practices of spiritual awakening and manifestation of energy. *Haṭha yoga* is practiced in combination, combining all these practices. It is not necessary to use it as an adulterous person so that the two of you can see each other. *Śaṭkarmas* help to purify the body, so that energy does not hold back or hold back. *Prāṇāyāma* helps in spiritual awakening, which will help a person live a healthier and happier life, mentally and emotionally. However, it is recommended that people practice *Prāṇāyāma* only under the guidance of a *guru* or teacher.

### 3) *Mantra Yoga*

*Mantra Yoga* is a form of *yoga* practiced by chanting mantras. There are thousands of *mantras* and it is believed that the vibrations emitted by these *mantras* can help people achieve their dreams and even cure diseases. *Mantra yoga* focuses on learning these *mantras* correctly. It is believed that these mantras have great power and it is not enough for people to chant them as they wish. The cost of care is important

in this area, to practice this branch of *yoga* properly. Practicing *mantra yoga* also requires certain materials, such as incense sticks, prayer beads, etc. The *mantras* of this type of *yoga* are divided into two types.



### A. Tantric *mantra*

There are thousands of tantric *mantras* and these are *mantras* that people can use to attract wealth, health, money, success, etc. But these *mantras* have many restrictions, because of their power. It is recommended that people study tantric *mantras* only with the guidance and help of a *guru*.



In the yogic world, *mantras* or chants are very important, and the practice of these chants can have a great effect on three levels of life; physical level, mental level and spiritual level. The repetition of *mantras* is used to engage the ability to think and to create a good sound, which can bring many benefits to those who perform chants and, in some cases, even those who listen to music. According to the principle of *Mantra Yoga*, each *mantra* is guided by the deity and chanting of the *mantra* regularly can help a person to gain the power of the deity. A positive vibration is brought to the mind of the practitioner, leading to a holistic view of life and every living thing in the world. Devotion to *Mantra Yoga* can have significant results in awakening the divine energy in the person who practices it, necessary for keeping the body and mind clean.

A religious teacher to whom the *mantra* was revealed for the first time. The teacher took it upon herself to expose him to job seekers. Each *mantra* has a specific meter and aspirants should always recite the *mantra* accordingly. There is a presiding deity for each *mantra*. The seed or ‘*bija*’ is a common

element in every *mantra*. Each seed gives unique power to mantras. Mantras are full of energy. Every *mantra* has a veil, but by repeating it regularly, the veil can be removed. In this way, users can see the god in charge.

### ***Bhakti-Yoga***

*Bhakti Yoga* is best defined as the path of devotion, often called the *yoga* of love. *Bhakti* is one of the three main paths to enlightenment that Krishna lists in the Bhagavad Gita (the other two paths are *jñāna*, the path of knowledge, and *karma*, the path of action, often translated as other works). David Frawley, director of the American Institute of Vedic Studies, calls *bhakti* “the gentlest path to *yoga*” in his book *Yoga: The Greater Tradition*. He described the practice as focusing one’s mind, emotions, and feelings on God in order to enter into the truth of God’s love. Basically, *bhakti yoga* is about developing unconditional spiritual love.

Traditionally, this involves devotion to a guru or deity or gods, although Frawley says that yoga teaches that there is a divine form of God: “*Yoga* gives us the freedom to worship God. Worship in the form that we love, or without form. Whether you direct your love and devotion to a deity, *guru* or God in all things, by cultivating the feelings of love, gratitude, and devotion for something different from you, you fill yourself with love. By giving love, you receive it. In other words, the *bhakti* cure when you are suffering from a broken heart is to fill the gap with lasting and transcendent love. Do it long enough that the love relationship of the subject-object (whether with the *guru*, deity, or God in some other form) will disappear, and you will be completely immersed in the love you give and receive.

This branch of *yoga* is completely based on faith and belief. When practicing *yoga*, it is often recommended that the person put his faith and belief in a higher power such as God or any higher consciousness. One of the most important conditions for practicing this type of *yoga* is to be interested in it and invest in it.

People must believe in this type of *yoga* when they practice it, otherwise, the emotional impact and strength gained from *yoga* will not be useful at all. The greatest benefit of practicing *Bhakti Yoga*, among all forms of *yoga*, is the fact that it can help heal a person’s mental and emotional problems in a way that will improve his relationships with others. Emotional benefits are something that can be gained from all branches of *yoga*, but in *Bhakti yoga* it is different. One can reduce the attachment which has any negative effect with the help of these types of *yoga*. They can also prevent any excesses, insecurities or any negative emotions or character traits, such as a mediator or a *yoga* practitioner associated with a higher energy. Which will bring clarity and inner peace.

### ***Jñāna Yoga***

*Jñāna Yoga* is not a new concept in the *yoga* world. You can trace the existence of this practice in Vedic times and the age of Bhagavad Gita. The Hindu Lord Shri Krishna is considered the pioneer of *Jñāna yoga* in ancient times. However, the same practice has not changed and changed over the years.

However, the flavor and purpose of this *yoga* has not faded over time, and *Jñāna yoga* is still considered a way of learning. *Jñāna Yoga* is awareness, not accomplishment. *Jñāna Yoga* is the understanding of the laws of existence and the awareness of ways to interact with them. In *Jñāna Yoga*, one ceases to be involved in the form of words and draws attention to the essence, the process of understanding. This type of *yoga* is related to the knowledge and wisdom derived from the practice of *yoga*. It is also traditionally used to gain the power of meditation and wisdom. In *Jñāna yoga*, one gains



knowledge and awareness through meditation. Meditation will help the person to look at and find rational answers to all the questions that are bothering their mind. In fact, *Jñāna Yoga* can be practiced alone or with the help of a *guru*.

The main goals of this *yoga* branch are the experience of knowledge, the development of wisdom and inner peace, understanding the truth, the nature of oneself and self-awareness. There is no need for equipment or materials to practice this type of *yoga*, since it is almost a matter of mind and soul.

### **Kriyā Yoga**

This type of *yoga* focuses on body movements or exercises. Its main purpose is also to achieve peace of mind and contentment, but it does not reduce conflicts or mental problems. *Kriyā yoga* is a form of *yoga* that helps people maintain a certain body shape or even lose weight. There are about 70 *kriyās* that are part of this type of *yoga*, but only 20 of them are commonly known and practiced by people, such as the simplest ones. *Prāṇāyāma* is also a prominent part of this *yoga*. It is not really a popular form of *yoga*, although it is mentioned in Puranic texts. It was recently brought back and we hope this trend is here to stay. Those who practice *yoga* to improve their physical, mental and emotional health can combine it with any other form of *yoga* for the best benefits.

### **Swara Yoga**

This is also not a popular form of *yoga*, but it is very important. *Swara* in Sanskrit means sound or note. *Yoga* means unity. Thus, the combination of *Swara* and *Yoga* indicates cosmic consciousness in which people can learn to control their breathing and thus lead a better life. *Yoga* is based on the belief that if people learn to breathe properly, half of their problems will be solved. This is true to some extent: breathing exercises are a part of all aspects of *yoga*. But it is a form of *yoga* that focuses on breathing and using *Swara* through breathing. This form of *yoga* also connects people with nature around them, so it is very important in today's world. *Swara Yoga* is not difficult to do and can be very calming. It can also improve their mood. People of all ages can do these breathing exercises.

### **Kuṇḍalinī-Yoga**

*Kuṇḍalinī Yoga* is one of the most practiced branches of *yoga*. It refers to the physical psychic centers or 'cakras' that exist within all human beings. There are six such *cakras* in the body and *Kuṇḍalinī Yoga* aims to reach all of them. *Kuṇḍalinī Yoga* believes that there are no other chakras in the body except the six main ones: *Sahasrāra*, *Ājñā*, *Viśuddhi*, *Anāhata*, *Maṇipura*, *Swādiṣṭāna* and *Moolādhāra*. These are the *cakras* that connect us to the area of our mind and elevate our spirit. *Kuṇḍalinī Yoga* theory says that all these *cakras* can be awakened if the six houses are awakened through *Prāṇāyāma*, *bandha*, *āsanas*, *mudras*, etc. In fact, it is recommended that people practice this type of *yoga* in another *yoga* category, such as *Mantra Yoga* or *Swara Yoga*, to get the most out of it.

### **Kripalu Yoga**

It is *yoga* that affects consciousness. Of all the branches of *yoga*, it is the most peaceful: it is there to ensure that people let go of emotional and spiritual obstacles that prevent them from achieving their goals. Therefore, the main goal of this type of *yoga* is not to achieve a perfect position or technique, like *Aṣṭāṅga yoga*, but to achieve a kind of positive feeling. There are three steps in this type of *yoga*: learning the positions and limits of your body, maintaining these positions, and developing awareness of yourself and your body. The last phase is the meditation in which the person learns to move from one position to another fluidly, without breaking their mental process or thoughts.

### **Rāja Yoga**

It is a *yoga* that was started by the sage Patañjali. This branch of *yoga* consists of eight steps, prescribed by Patañjali. *Rāja Yoga* is a form of *yoga* that affects the mind and body. It talks about the practice of *prāṇāyāma*, *asanas*, *yamas* (restrictions) etc.

After improving the health of the body through *asanas*, this branch of *yoga* takes care of mental and emotional benefits through *pratyāhāra* (absorption of mind) and *dhāraṇā* (concentration). Next come *dhyāna* (meditation) which ultimately leads to *samādhi* (or absorption into universal consciousness). This type of *yoga* is concerned with mental and physical well-being. It is based on the fact that people will be able to achieve spiritual or emotional health once their bodies are free from disease and become healthy.

## CONCLUSION

The word *yoga* comes from the Sanskrit root “*yuj*”. It means yoke, unity. In the literal sense of the word, *yoga* means to unite the body with the mind and the soul. In two senses, it also means connecting the soul with the Supreme Being. In *yoga* we try, step by step, to dissolve the ego consciousness into the soul consciousness. We practice *yoga* by removing the mind and the mind from the many distractions of the world in order to eliminate the excess of identity and style that we create for ourselves. In the best sense of the word, *yoga* is a way to change the natural cycle and to be a slave to the cycle of birth and death. In the Bhagavadgita we find a very broad approach to the concept of *yoga*. According to the scriptures, *yoga* does not necessarily mean doing mental or physical exercises, but connecting your actions, your thoughts, your life and yourself with a divine or divine purpose. In other words, you use your life as a means of salvation, living every moment not for your own good or for your own interests and desires, but as a gift from God and for God’s sake. Our knowledge of *yoga* comes from the Yogasūtras of Patañjali, who lived at the beginning of the Christian era. The Yogasūtras are ancient scriptures with authority on *yoga*. However, Patañjali did not invent the system of *yoga*. It was practiced in the Indian subcontinent long before Patañjali by followers of Jainism, Saivism, Buddhism and many ascetic traditions, some of which later became part of the Vedic religion. Basically in tradition, once you associate the word ‘*yoga*’ with something, it appears that it is a complete method in itself. If it is a perfect path in itself, how should we approach it? If it’s just practice or simple exercise, there is a way to do it. If it's an art form or just a hobby, it can be approached differently. *Yoga* means shifting to an experiential reality where one knows the ultimate nature of existence, the way to do it. *Yoga* refers to oneness and not to ideas, philosophies or ideas that we are influenced by.

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