

SIGNIFICANCE OF *YOGA DARSHANA* AND *YOGA ASANA* IN PRESENT SCENARIOVasu Singh^{*1}, Pooja Singh², H. C. Kushwaha³ and R. C. Tiwari⁴¹P.G Scholar Samhita & Siddhanta, State Ayurvedic College, Lucknow.²P.G Scholar Agad tantra, Rishikul Campus, UAU.³HOD & Reader Samhita & Siddhanta, State Ayurvedic College, Lucknow.⁴HOD and Professor Agad tantra, Rishikul Campus, UAU.***Corresponding Author:** Vasu Singh

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ABSTRACT

The *Yoga Darshana* is an invaluable gift of the great Indian sage Patanjali to all bent upon Spiritual realization. The Word 'Yoga' literally means Union, i.e. Spiritual union of the individual soul with the universal soul. The Gita defines *Yoga* as that state than which there is nothing higher or worth realizing and firmly rooted in which a person is never shaken even by the greatest pain: **that state free from all pain and misery is Yoga.** *Yoga Darshana* is a *Āstika Darshana*. *Yoga Darshana* is a science of life which is following continuously for the public welfare. The conceptual background of *yoga* has its origin in Ancient Indian Philosophy. *Yoga* comprises regarding the relative content of physical postures and exercises (*asanas*), breathing technique (*pranayama*), deep relaxation and meditation practices that cultivate awareness and ultimately more portend state of consciousness. The application of *Yoga* as a therapeutic intervention which begin early in the twenty centuries. The physical exercises (*asanas*) may increase physical flexibility, coordinating, and strength while breathing practices and meditation may calm and focuses the mind to develop greater awareness and diminishes anxiety.

KEYWORDS: *Yoga Darshana, Āstika Darshana, Pranayama, Asana.***INTRODUCTION**

Patanjali is the traditional founder of the *Yoga* system. *Yoga Darshana* is intimately allied to *Samkhya Darshana*. *Yoga* means spiritual action and *Samkhya* means knowledge.^[1] The *Yoga sutra* is divided in to four parts- The first is called ***samadhi pada*** which deals with nature and aim of concentration. The second, ***Sadhana pada***, explains the means to realize this end. The third, ***Vibhutipada***, deals with the supra-normal powers which can be acquired through *Yoga*. The fourth, ***Kaivalya pada***, describes the nature of liberation and the reality of the transcendental self.^[2] The *yoga* gives us the eightfold means which consists of the disciplines of (1) *Yama* or restraint, (2) *Niyama* or culture, (3) *Asana* or posture, (4) *Pranayama* or breath control, (5) *Pratyahara* or withdrawal of the senses, (6) *Dharana* or attention, (7) *Dhyana* or meditation, (8) *Samadhi* or concentration. These are known as aids to *Yoga* (*Yog-ganga*).^[3]

In this article we further study about *Asana*. Practice of postures to make body fit for long sittings for meditation. For meditation any posture may be used, which is steady stable, comfortable.^[4] Lord Shiva gave 84 *Asana*. *Asana* are two types one for physical fitness and other for mental wellness. some example for physical wellness- *Shirshasana, Sarvangasna, Bhujangasna, Mayurasna,*

Paschimotanasana, Dhanurasana, Halasana.^[5] Due to the special ability to destroy to diseases in *Yoga-Asanas*, the possibility of disease inactivity in the body is eliminated. By *yoga asanas* toxic substances removed from body. Experience of brevity and happiness in the body.^[6] According to *Ayurveda*, *Tridosha* is the most important place in the body. *Tridosha* is the root of the whole sharira and the basis of the process of action that takes place in the body. When they remain in the equilibrium state, the body remains healthy and diseases arise in the body when they are in asymmetries in it. *Yogasana* affects the body and its components by its action, and then it is self-effacing to affect *Tridosha*. Therefore, which posture is useful and beneficial according to their *prakriti* is being mentioned.

Table 1: Asana For Prakriti.^[6]

S. NO.	PRAKRITI	ASANA
1.	Vata prakriti	Pawana Muktasna, Virasana, Vajrasana, Uddiyana Bandha, Dhanurasana.
2.	Pitta prakriti	Bhujangasana, Shalabhasna, Uddiyana Bandh.
3.	Kapha prakriti	Kapalabhati, UddiyanaBandha, Gajkarni, Shirshasana, Pashimottasana.

Table 2: Asana for Sansthana (human body system).^[7]

S. NO.	SYSTEM	ASANA
1.	Respiratory	Kapalabhati, Pranayama, Padmasana, Bhujangasana.
2.	Blood circulatory	Shirshasana, Sarvangasna, Matsyasana, Uttanapadasna
3.	Digestive	Uttanapadasana, Sarvangasana, Halasana, Matsyasana, Bhujangasana, Shalabhasana, Shirshasana.
4.	Muscles	Shirshasana, Sarvangasna, Halasna, Bhujangasana. pashimottasana, Pranayama.
5.	Tendon and Ligaments	Suryanamaskara, Uttanapadasana, Vajrasana, Kukutasna, Dhanurasna.

Table 3: Asana For Antahashravi Granthi (Endocrine Gland).^[8]

S. NO.	Antahashravi Granthi (Endocrine Gland)	ASANA
1.	Pineal	Shirshasana
2.	Pituitary	Shirshasna
3.	Thyroid	Sarvangasna. Halasna.
4.	Liver	Matsyendrasana right side
5.	Spleen	Uddiyana Bandh, Nauli kriya
6.	Adrenal	Mayurasana
7.	Kidney	Bhujangasana
8.	Testis	Sidhasna. Padmasana, Vajrasna.

Table 4: Asana For Organs.^[9]

S.NO.	ORGANS	ASANA
1.	Stomach, Intestine,	Matsyendrasana. Uddiyana Bandh.
2.	Heart	Shirshasana, Sarvangasana, shavasna, Pranayama.
3.	Lungs	Kapalabhati, Pranayama, Padmasana, Bhujangasna.
4.	Brain	Shirshasana, Sarvangasana, Padmasna, Pranayama.
5.	Eye	Shirshasna, Sutraneti, Jalneti, Trataka karma.
6.	Nose, Teeth, Eare	Neti, Matsyasna, Shavasna, Sinhasna.

Table 5: Asana For Diseases.^[10]

S.NO	DISEASES	ASANA
1.	Indigestion	Uttanapadasna, Sarvangasna, Halasna, Dhanurasna.
2.	Constipation	Bhujangasna, Mayurasna Uttanapadasna, Sarvangasna, Halasna, Dhanurasna.
3.	Flatulence	Pawanamuktasna, Vajrasna, Khagasna.
4.	Piles	Uttanapadasna, Sarvangasna, Mayurasna.
5.	Premature Ejaculation	Vajrasna, Sarvangasna, Padangusthasana.
6.	Rhinitis	Kapalabhati, Gajkarni, Uddiyana Bandh,
7.	Diabetes	Sarvangasna, Mayurasna, Naukasna, Vajrasana, Bhujangasna, Halasna.
8.	Kati shool	Halasna, Dhanurasna, Bhujangasna.

CONCLUSION

These reviews suggest a number of areas where *Yoga* may be beneficial. *Asanas* particularly have positive effect on physical fitness and physical flexibility with a secondary effect on the mental state, while *pranayama* practices and relaxation or meditation techniques may result in greater awareness, less stress and higher wellbeing and quality of life. *Yoga* intervention might well increase self-confidence and self-efficacy. *Yoga* is an integral part of a long standing cultural and spiritual tradition. *Yoga* should be considered as a complementary

therapy or alternative method for medical therapy in the treatment of stress, anxiety, depression and other mood disorder. It promote personal growth, health and wellbeing. By acknowledging the unity of mind, body spirit, mind-body fitness programs (*yoga*) can assist people in their pursuits of peace, calmness and greater wholeness and integration in their lives. Health care professionals, health educators need to aware of the potential of *yoga* as an important component of a personal wellness program. The discipline of *yoga* offers individuals a timeless and holistic model of health and

healing. Yoga suspends the fluctuations of the mind and by acting consciously; *we live better and less suffer.*

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