

Yoga and health: a perspective

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ABSTRACT

Talking about Yoga and health is something that is much related. In Yoga, the resulting healths are of two kind's physical and mental health. Physical health is related with *asanas* and mental health related with mind control. There are many *asanas* in yoga, such as *suryanamaskar*, *sirsasana*, *bujanggasana*, *padmasana*, *parvatasana*, *vricikasana*, *matsyasana* and so on. All these *asanas* had an impact on the health of the body of every people that practices it. The benefits of yoga will be felt by a person if it practices regularly, then the illness will recover slowly. Each postur has a specific function to relaxing parts of the body i.e, bones, muscles, flesh, blood smooth, glands and can cure many diseases, anti aging and so on. Yoga *asana* synonymous with sports, but in yoga, it will be added by concentration and contemplation to God. This combination has led yoga becoming more comprehensive than any other sports. In addition to health, the beauty of yoga is that it has a spiritual dimention.

Keywords: yoga, health, *asanas*, spiritual

1. YOGA AND HEALTH SCIENCE

Yoga in the field of physical and mental health will do if a person exercises *astangga* yoga, the eighth limbs of yoga, namely *yama*, *niyama*, *asana*, *pranāyama*, *pratyahara*, *dharana*, *dyana* and *samadhi*. This stage can be reached by people if they have knowledge of yoga and believe in God. Knowledge and faith is the key success in performing yoga. Sri Krishna in the Bhagavad-gita (IV. 38) describe that both knowledge and faith should be the basis of yoga.

Na hi jñānena sadṛśam pavitram iha vidyate

tat svayam yoga-samsiddhaḥ kālen'ātmani vindati || 38 ||

Nothing in this world is equal to the greatness of knowledge; he who is perfect in yoga will fulfill itself in his soul in time (Pudja, 1999: 128-129)

Sri Krishna in Bhagawadgita says: like a fire, O Arjuna burning firewood to ashes, so did the fire of knowledge burn to ashes all karma, he who has faith, devotion, and master his senses, gained knowledge, by having the knowledge he went to peace. But he who is dumb and does not believe and in doubt, will be destroyed, there is no happiness for him, not exist in this world, nor was in other world. Therefore, after dropping doubt in your heart with a sword of knowledge, arise, O Bharata yoga.

Listening Krishna's advice, Arjuna then aware of his weaknesses and stood proudly. Now, the blazing fire illuminates his consciousness, he thought that his mind was wrong, why were being sunk into the darkness, foolish, weak when dealing with an enemy consisting of relatives, teachers, uncles, grandfather, and friends. His soul and mind becomes fresh when he drank an ocean of knowledge about the truth from Krishna. Arjuna now realize that every action like lamenting sorrow, regret, doubt, weak, and helpless, all of these are useless for him and his brothers. He should not behave like that in a critical condition. Weakness and ignorance is the enemy of those who desire wisdom. The ignorance itself makes thing becoming worse. Because of the foolishness, life becomes useless. If the term of older people in Bali that the foolish, weak, confused, narrow minded, mad, drunk, fight, sleeping, lazy, greedy, slander, envy and the like are all categorized as poor and has to be pitied. Due to the poor of conscience and knowledge, makes *lampahnyane sering mamurug* (his actions is not appropriate). Ignorance is like a painful (kadi gering apit), like his eyes bulging but does not see, like a man paralyzed in his mind. Indeed the only he himself capable of helping to cross the samsara of life by doing good. This is the greatness of being human (Kadjeng, 1999: 9).

Such circumstances bring human life into the wrong path. So people who do good or bad depend on the depth of knowledge of the truth not because he saw the object. For example, if one man saw a beautiful woman in a deserted place or anywhere with sexy clothes, the man will do good or not depends on the knowledge of truth that he possesses, depending on whether strong or not of his faith, depending on the result of karma that he did. He could do bad action. Rape or not the girl is not due to the chance but because of he knows that moral beings cannot do that. Now, is there any way to avoid this kind of problem? It is depend on the knowledge of truth and faith in God sincerely. To acquire knowledge and faith, we should be face to face with God, intelect should be sharp, regular discussion, read diligently, listen diligently the way of truth, so that, all the foolishness goes turns into knowledge, ignorance will be burned completely by knowledge, all the sins will be burned by the fire of knowledge, burn as firewood to ashes. For example, if there are people who previously could not know, but by reading scriptures deeply, than he knows. This knowledge leads him into the last goal. That knowledge should be accompanied by a deep faith in God as the source of truth that is yoga. Yoga will bring peace and health and can also burn our karma. So the knowledge not only changes the future of human life, but also by knowledge he will enter into the peace that can be enjoyed during his lifetime and also after he left this world.

2. THE SECRETS AGAINST AGING PROCESS

Kusuma (2000: 3-9) outlines that we can not turn the clock back, unable to repeat the day that has passed, can not pick up the words that had already issued. But we can slow down the aging process that can add years of life. Make the years we add it for the better, healthier and more enjoyable. We will be happy if we can reverse what has been called by the medical as secondary aging that causes stiff joints, blurred vision, hearing weakened, and many other aspects of the aging process.

Humans have long aspired to find a drug that can prolong the life. The medical has been much effort to prolong human life. In Roman Empire, for example, the average of mortality is 24 year old. In the year 1850 the average life in the United States is 45 years old. In 1900, the number had increased to 48 years. Now at the beginning of the third melenium, life expectancy has reached 75 years and people aged over 85 years have increased rapidly. There have been about 40,000 people over the age of 100 years in the United States. And in 2020 was predicted more than 250,000.

Now at the age of 70 years and over, thousands of men and women is tying shoes to practice and walk for three miles or more. Most medical researchers concluded that the current human life expectancy could reach 120 years old. If we can reduce deaths from cancer and heart disease, according to Jay Olshansky of Orgonne National Laboratory in Chicago, life expectancy will jump directly to 75 to 85 years. For most of us, our aim is not to add years of life per se, but to add life to those years, as highlighted by George Roth and the National Institute of Aging. Obviously we all want to be healthy and happy as long as possible without secular aging factors that can make our lives miserable. The key how to slow the aging is through care of our health with regular eating, exercise, leave the bad habits, and maintain mind happy, keep a positive attitude, controlling our own life and stay young as long as possible. We can

observe from Yogis in the Himalayas. They are doing *yoga asanas* and *kundalini* so that he became a very long age. Therefore, *yoga* is very important for health.

3. THE PRACTICE OF YOGA

Rṣi Patañjali in *Yogasūtra* of Patañjali describes about the *yoga* of self-control in order to be healthy and youthful. But self-control in *yoga* is not a restraint such as holding angry, sad and so on for a temporary times, but to direct the mind to become one with God, the truth which underlies the universe. Thus this teaching is for those who devote themselves to the unity by carrying out earnestly discipline. People who have been able to implement the teachings of *yoga* is earnestly called *yogi*.

Self-control in *yoga* describes in *sūtra* (I. 2): *Yogascitta vrtti nirodhah*. *Yoga* is control the waves of thought in the mind (Polak, 1987: 25). This *Sutra* clearly showed waves thought to be controlled. Thought is like a lake and the *Atma* as the basis of the lake. When wave is constantly ripples in the surface of the lake, so the bottom would not be found because the water is murky. *Yoga* teaches the doctrine of self-control to clear our mind. By implementing parts of the teachings of *yoga* will clear out all the pollute of mind, and gradually bring the consciousness into the light of discrimination (Sura, 1995: 18). Controlling the movements of the mind means how to control the wild of the mind that closely fascinated by the variety of object. A mind control as formulated in *yoga*, Hiroshi Motoyama explains that there are many aspect in the teachings of *Yoga*, such as an exercise of moral (moral training), physical exercise (Physical training), mental exercise (mental training), practice of spiritual (spiritual training) (Motoyama, 2003:32).

Yoga is also a way to achieve harmony between the physical body, mind, and soul because *yoga* can affect the physical and mental to be healthy. So here, the role of *yoga* brings the mind into peace and reflect on the freedom of the immortal soul (Somvir, 2009: 17). *Asanas* have a lot of benefits for the body and mind. *Asanas* consist of the forms of pose which initially seem difficult to do and looks weird. The origins of the formation and performance of *yoga* is considered as a rhythm and a responsiveness to the balance of nature. The inspiration comes to this *asanas* is also inseparable from the forms of nature. Each object in the universe and form an organic object has its own structure that is so awesome. Like shape of the tree (Tree of Life), ranging from the structure to each branch and leaf pattern inspired humans to create something. Form of flower (The Flower of Life) is considered as a form of sacred geometry of nature. Composition of the pistil and stamens are also a unique formation of a flower. Two examples of formations which occur in nature that was also adopted by the *yoga* tree pose (*vriksāsana*) and the lotus flower (*Padmasana*). It is clear that nature is a mystery in everyday life.

The practice of *yoga* can cultivate discrimination (*viveka*) in a person. The growth of this *viveka* will make mind brilliant, his inner consciousness will arise, the waves of mind will be stable. It was described in Patañjali *Yogasūtra* III. 28: *Yogāṅgānustanādasuddhi kṣaye jñānadiptiraviveka khyāteh*, meaning: By practicing the teachings of *yoga*, impurity will be remove and the inner consciousness will shine bright for discrimination (Polak, 1987: 40). *Yoga* teachings began to refrain actions from outside, than gradually to control the mind. Sri Swami Chidananda says: Everyone knows that physical action brought a great influence on the nature of mind. We can think of certain favorite, but the big surprise that can happen is when the favorite was actually performed. Thus, *yoga* gradually leads man to control himself and can control themselves in order to achieve the peace. The stages of *yoga* consist of eight stages that are called *astāṅgayoga*, eight parts of *yoga*. *Yoga* Sutras of Patanjali, II.29 mentions: *yama pratyahara dharana dhyana niyamāsana prānāyama samidhys stāvāngani*. This means, *yama*, *niyama*, *Asana*, *pranayama*, *pratyahara*, *dharana*, *dhyana*, and *samadhi*, they are all the eight parts of *yoga* (Polak, 1987: 30).

Eight stages of *yoga* is the stairs to control themselves and it is also the ethical aspects of *yoga*. When it is practiced, it would make a person always in a state of calm and patience. Calmness and patience are also bringing healthy. How to implement *astāṅga yoga* is described below as follows:

1) *Yama*

As already mentioned above that *yama* is restraint of the beginning, in physical aspect. It is divided into 5 parts, they are: *ahimsa satya asteya brahmacarya aparigraha yamah* (YS, II.30). *Ahimsa* means not to kill, but it also meant no harm, it suggests that people should be free from any kind of harm hurt toward our fellow beings. Why *ahimsa* is the first part of the teaching of *yama*? It is stated that human tendencies have two poles, i.e evil and divinity. Evil tendency is the tendency in of cruelty, harsh, and so forth. These are all classified as acts of *himsākarma*, opponents of *ahimsākarma*. Of course, such properties must be conquered and man must be returned in their devinity.

Satya means truth. It also means honesty. Honesty is a trait of good people of gratitude to all people. If someone wants to bring about the properties of divinity within him, then it must absolutely be implemented. Truth is also a natural law. All there is to follow its own truth. Fire is heat, liquid is water, the wind is blowing, the truth is the law applicable to him respectively. When truth is lost, the identity is also lost. For those who devote themselves in life of self righteousness in thoughts, words, and deeds is called *brahmacari*. It is mainly addressed to the *yogi* who devote

his life to God. In brahmachari, the energi will convert into Ojas sakti, light of energy that bring him into *samadhi*. This is an extraordinary self-control, beyond ordinary human nature.

Asteya means not to steal. This act is an act of selfish, self-indulgence, regardless of how miserable, and hurt people that their property is taken in this way. Then person should be able to control the self and excessive desire. Someone should be able to satisfy with what he gets from his own effort. Our indriya should always apply for the supervision of a clear mind, so the pleasure was not obtained on the basis of the act of stealing or something like that. Stealing will not lead people to peace so that the sanctity of life away from him. The last section is aparigraha. Aparigraha means not receive anything in excessive amounts. This means that one should accept anything as needed to support its survival. Of course one does not need the same level. A farmer needs a hoe, sickle, hats and so on. A teacher needs a book, clean clothes and so on. Providing thing according of their needs is aparigraha. Aparigraha leads people to peace, Avoid people from lying, angry, disappointed, and so forth.

2) Niyama

The second stage is Niyama. This teaching is a daily obligation to reach divinity. By practicing niyama people will be able to find himself. Niyama consists of five sections, as described in Patanjali Yogasūtra II.32:

sauca tapah niyanah santosa, svādhyāyivesvara prānādhānāni niyamah.

Meaning: sauca, santosa, tapa, and isvarapranidhāna svadhyaya. Overall this is niyama.

Sauca means cleanliness. Body and mental should be clean. Only than yoga will happen. Sauca focus on the mind. In here sauca means mind should be clean, free from bondage, free from evil thought, etc. *Santosa* means satisfaction. Also difficult to describe where the limit of satisfaction. A farmer with two pieces of clothes can be satisfied. He is also happy to sleep on a mats, bamboo walls, dirt floor. But the king felt humiliated if so. He had to sleep in a magnificent palace, dining with dishes that different every day, dressing also should be luxury, and should be serve by many servants. But still, he was not satisfied with it. He still wants to expand its territory and thus he has many enemies. The king who was never satisfied will never be happy. People who want to live a happy should be satisfied with what they have, such as skills, abilities. Wealth and so on with this reason, restless envy, and disappointment will slowly remove.

The word *tapa* means of heat, penance. By heat, it burn themselves so that people become holy with a luminous light. There are many forms how to do this. Fasting is one of them. By restricting eating and drinking will lead into state of *tapa*. Control in sexual lust, sentiment of feeling, is the form of asceticism, great *tapa*. *Tapa* may not cause pain, because that is not the purpose of *tapa*. We have do it by *viveka*. Learning by self is *swādhyaya*. In yoga, *swādhyaya* means learning the sacred books, the sacred source of knowledge, source of religious which lead people to live holy and serene. *Swādhyāya* is the door of wisdom, where knowledge shows the way to the the sanctity of life. The teachings cannot be find in the secular books such as, history and so on. Hence the Holy Scriptures teaches purity, so those who have the knowledge will attained the highest goal.

Isvaraprānidhāna is the noblest part of niyama which is the beginning of the move towards spirituality. *Isvaraprānidhāna* means to put myself in God. With devotion to God, a person will feel themselves small, weak, modest, because God is omnipotent, omniscient, and so on. To Him, people will not lie, to Him, people cannot claim to power, to Him, people feel nothing, because in front of His, there is nothing compared. Because God is Omnipresent, being everywhere, man has always felt that what he does is always witnessed by God and will get a reward for his deeds. So man will act carefully. Religion is a form of implementation of *Isvaraprānidhāna*. These awill limiting and prevents people to fall into disrepute and lift him into the standards of divinity.

3) Asana

In the yoga, physical and mental are close relationship. Something happen in physic will affect mental state and vice versa. Asanas are intended to silence the mind through posture. People can control the breath and the mind. Asanas of course should not be done with force and causing pain. Therefore one should choose some Asanas that may be match for him. By controlling the body, so our awareness to the Self will become wider and wider.

4) Pranayama

Prana is life force. Prana is not awareness, but it is just a form of energy used by the soul in relation to the physical and astral bodies. The whole body is controlled and regulated by the prana. Prana is in all the elements but it is not an element. It just a power to live up the element. Prana contained in the air, on food, on water, in light of the sun, everywhere but it is not the objects. Air, food, drink, simply intermediaries who make the prana. Humans getting prana from food, drink, through breathing and so on. With control of the breath, one can control the motion the mind to become calm. With mind controlled, prana in the body is also controlled. In practice, pranayama is done by setting

the breath. There are three parts, namely: Pūraka means breathe in. Recaka means hold the breath and Kumbaka means exhale.

5) Pratyahara

The goal of yoga is to control the mind. It is difficult to control the mind, because it can not silence, always jump anywhere to one object to another. It is like a mad monkey. Indeed, because of its natural monkey is always restless. It may be imagined what a mess the monkey, chaotic, restless and crazy. So also is the state of the human mind, it is by nature restless. Mind is also full with jealousy, envy, angry and so on. So the mind will totally uncontrol. Let the mind free for minutes. Just see what happen. Don't move and than we can by and by put our mind calm. Withdraw the mind from the objects and let it is focused on itself. This is called Pratyahara. Pratyahara is the process in order to achieve samadhi, the highest stage of astāngga yoga.

6) Dharana

It is the mind in which can focus in one object and always be there. The mind is put in one object. For example we put it in *padmahredaya* or *ajña chakra* and so forth.

7) Dhyana

Dhyana means that when the mind is firmly centered in an object and not be swayed by other objects.

8) Samadhi

Samadhi means the union of all the senses with atman and then melted into the holiness of God (Sura, 1995: 35). Through the international implementation of yoga, people will be able to grow and highly confidence. Confidence is very important, because Peale (2009: 1) said, "no confidence, so you will not be successful or happy. Conversely, with strong self-confidence, you will succeed. Confidence will lead to self-realization and successful." If someone can implement the teachings of yoga according to its stages as Patanjali Rsi says, then they will be able to grow their self-confidence, achieve longevity and health. They can perform yoga step by step from Yama and Niyama as preparation physically and spiritually, while Asana, Pranayama and Pratyahara is the physical preparation. The last third part of yoga, which is dharana, dhyana and samadhi are the levels of concentration. Actually, all of the three will manifest true yoga that called *samyana* (balance of mind)

4. SOME YOGA ASANAS FROM MODIFICATION OF NATURAL MOTION, HUMAN BEING, AND HEALTH

Asana or body posture in yoga will increases flexibility, fitness and overall health. Asanas help to establish the ideal posture and robust, because when do exercise, everyone is always reminded to keep the spine always straight, puffing out the chest and looking forward. This posture is indirectly foster self-confidence and courage practitioners to see the world and face many challenges in life. Asana has a special function to keep the body to stay healthy (Chanwdhri, 2003:182). Internalization is the process of value on a people so that they can understand the reality. These values can be of various aspects, such as religions, cultures, social norms and others (<http://patriarizko12.blogspot.com>). This process of valueing will lead people to know their self, and similarly with yoga asanas. For example: to imitate the movement of living things in the yoga poses, indirectly, have internalized the self as it follows the movement of living things.

Yoga is the principle of internalization. Internalization of these principles may we say also, whatever actually exist outside is also exist inside. So why should we look outside. Unification efforts, there are some yoga movements that imitate the natural movement around. So, from the internalization than rise modification of pose that come from proposition according to the natural movement. According to George Homans (in Ritzer and Goodman, 2010: 358) states, they are psychological proposition for two reasons. First, the proposition is usually stated and tested empirically by a psychologist. Second, and most importantly, the proposition is spychologilally explaining the phenomenon of individuals and communities. With this proposition exchange, occurs internalization and modifications of asanas from nature and living things.

Internalization and modification is not just a change in physical form, but it attempt to actualize one's nature and the mutual interdependence of living things or symbiotic mutualism among the creation of God. So, lower awareness can be replaced with an incredible awareness, universal awareness without being limited by space, time, and action. and it has tindakan. There are some asanas that came from internalization and modification of natural motion and living things, as follows:



Figure 1

Internalization and modification of the movement and shape of the fish that were swimming in the form of Matsyāsana pose (Swati Chanchani, 1995).



Figure 2

Vrksāsana (tree posture), (Swati Chanchani, 1995)

1. Matsyāsana (fish posture)

This asana is beneficial to stretch the intestines and abdominal organs, and is very useful for all stomach ailments. To eliminate the disease in stomach, the practitioner should drink three glasses of water and then do this asana. The posture is excellent for eliminating lung disease like asthma or bronchitis because this movement encourages deep breathing (Figure 1). It also helped back pain and regulates the function of the thyroid (Saraswati, 2002: 154). Another benefit of this asana is also described by Swami Siwananda (1970: 52) which is repellent of various diseases. This asana can cure the disease of defecate (constipation), also diseases of asthma, lung (bronchitis) and others.

2. Vrksāsana (tree posture)

It is said that trees are like our eldest brother who provide shade when the sun shines. This is actualised into Vrksāsana posture (Figure 2). This asana is not allowed for people who have sciatica or whiplash. The benefit of this asana is that can stimulate digestion and

relieve stomachic, develop and improve the balance of concentration, relax and strengthen both legs (Saraswati, 2002: 252).

3. Halāsana (pirate attitude)

Farmers plow their fields with a cow and a plow. This inspire yogis to do one pose, that is Halāsana (Figure 3). This asana is not intended for the frail elderly, people with stomach aches in the waist, and various other back disease, or high blood pressure. This asana benefits to regulate the function of the abdominal organs, especially kidneys, liver, and digestive. Eliminating stomachic, and reducing fat in waist, affects all organs of the abdominal cavity, arrange all the activities of mumps, thereby balancing all metabolic of the body. It treats diabetes, eliminate hemorrhoids, loosen the spine, and balance the spinal nerves (Saraswati, 2002: 222).

4. Padmāsana (lotus posture)

Lotus live in three places, air, water and soil, and symbol of wisdom, always blossom a beautiful flower and as a symbol of peace and aesthetic life, inspiring yogis to put into a form, it called Padmasana (Figure 4). This asana should not be performed by a sore hip (arthritis) or infection of the hymen. This asana benefits for the balance of coccyx bone and the sacral nerves supplying additional blood flow, blood flow is usually greater for leg will be directed to the stomach. Padmasana helps eliminate problems of physical, neurological, and emotional; similarly, stimulating the digestive process (Saraswati, 2002: 70).

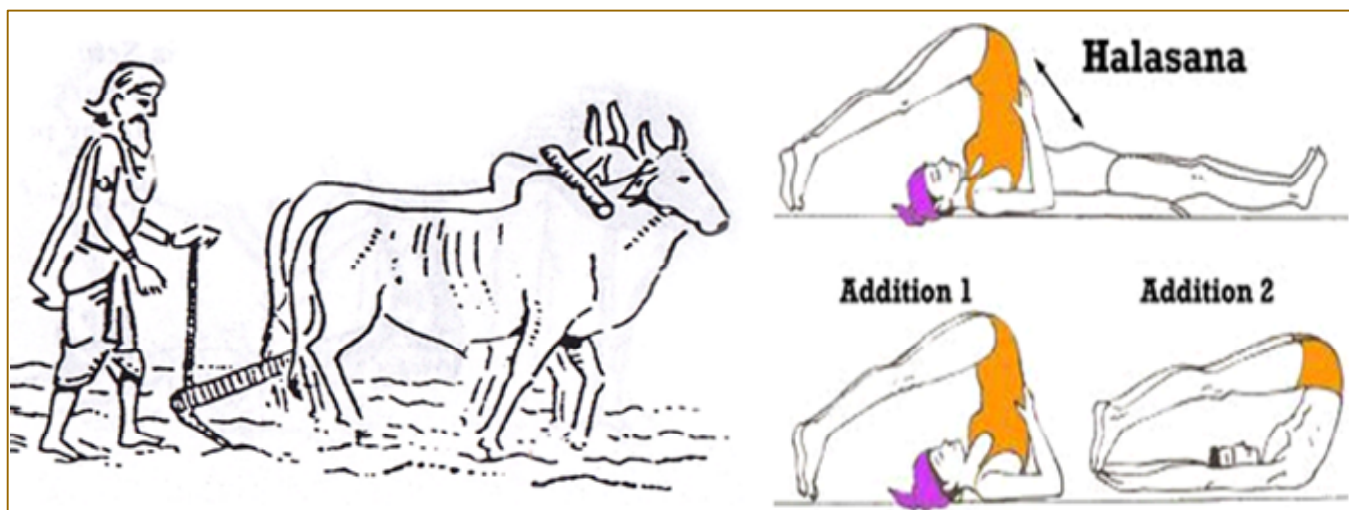


Figure 3
 Halāsana (pirate attitude), (Swati Chanchani, 1995)

5. Bhujāṅgāsana (cobra pose)

A cobra can be highly toxic and can kill creatures when they bite, but yogi is able to get inspiration to do pose called bhujāṅgāsana, that has benefits for all stomach illnesses, eliminate female genital diseases such as leucorrhoea, dysmenorrhoea, and amenorrhoea (Figure 5). This asana can align the ovaries and uterus. Stimulate appetite, beneficial to all abdominal organs, especially liver and kidney. This asana is benefits for variety of whiplash relieve back pain and keep the spine healthy. People who intestinal tuberculosis or hyperthyroidism should not do this asana (Saraswati, 2002: 166). The benefit of this asana is also described by Swami Siwananda (1972: 64). Cure constipation, also kundalini will be awakened by performing this asana. Also strengthens the ovarium, menstruation (hamenorhoea), dysmenorrhoea, leucorrhoea, and other diseases.

6. Parvatāsana (mountain pose)

Mount is sanctified by the Hindus. Symbolized as a phallus and oceans as a yoni (Figure 6). The beauty of the mountain gives a feel of peace and quiet and solitude. It also makes us capable of sorting out that something look beautiful from a distance, but it is not necessarily also wonderful it it see from close distance. Yogis actualize the greatness of the mountain into Parvatāsana. This pose should not be done by people who have headaches or high blood pressure. The benefit of this asana can stretch the muscle-tendon complex, hamstrings, and calf muscles, and balance the groin nerves (Saraswati, 2002: 138). Although asana comprises a variety of posture, but according to Patanjali Rsi, there is a brief definition says "*Sthiram sukham āsanam*" (II.46) which means the posture of the body (should be) steady and comfortable (Saraswati, 2005: 292). The principle of yoga should be emphasized in order to holistic. Yoga according to Darrin Zeer is a philosophy and practice that originated from India which basically means an entity, a combination of physical, emotional, and spiritual in man (Darrin Zeer, 2006: 10). Yoga is not only related to the body, but also serves as a road to the deep meaning of life. Asanas is to improve physical health, so it becomes an important part to further support the practice of yoga, the meditation. All the poses of asana has an aesthetic meaning in life. Asanas consist of standing, sitting, kneeling, lying, face down, rotate, and reversed pose.

5. EFFECT OF ASANA FOR HUMAN LIFE

The entire Universe is always in cleaning process. For example, every second wind blows clean the air, clean the polutan through rain on the earth, trees and plants absorb carbon dioxide and release clean oxygen that needed for living beings, and so on. According to Somvir (2009: 3), there is mutual interdependence or symbiosis mutualism between God's creations. Every living thing has its duties and functions, of which has been governed by the universe. Therefore there is no living thing is born without a sense, each individual carries a message. Every living thing has a duty to be performed best through helping and cooperation among God's creatures. Somvir further explained as follows:

"The more birds close to humans, animals and all living things in this world, he began to learn from them and maintain the viability of each individual. With close relationships between human and nature, there are noble



Figure 4
Padmāsana (lotus posture), (Swati Chanchani, 1995)



Figure 5
Bhujaṅgāsana (cobra pose), (Swati Chanchani, 1995)

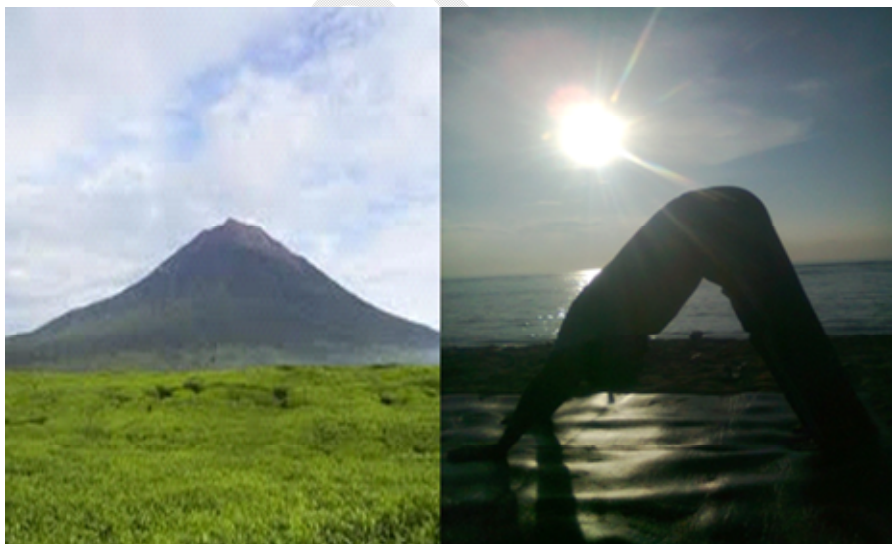


Figure 6
Parvatāsana (mountain pose)

doctrine that aims to save human beings and make their lives more meaningful, that is yoga (Somvir, 2009: 3).” The purpose of life is to achieve the highest consciousness, God-Realisation. Actually we do not want anything but happiness. Material objects is the only media that could be a mediator in reaching that happiness. Having a healthy body is a vehicle to move into higher levels of yoga. Healthy body will give solidity to the body while sitting in meditation. A healthy body also contributes to the provision of mental focus at the time.

According to Kamajaya (1998: 110), thousands of years ago in the jungle of India, there lived the yogis who have devoted their lives to master the mysteries of their bodies and minds. In a quiet environment, they usually pay close attention to the animals that accompany their solitude. When they imitate the pose of different animals in their own bodies, they feel the subtle effects on their organs and glands. After going through the experiments of thousands of years, the pose of animals are transform into thousands of posture yoga systematically by yogi. Many of them are named after animals that inspired him.

Asana means posture that is easy to do. Asanas that is done by a certain time period can easily calm, improve the balance of hormones, improve physical and mental health (Kamajaya, 1998: 111). Yogasana is valuable in the development of physical, mental, and spiritual personality, while the exercises have a purely physical effect on the muscle and bone (Sarasvati, 2002: 2). So Asanas exercises give an enormous influence to human life, be it physical, mental and spiritual. Yoga asanas can help the healing of emotional and mental problems. Lots of practitioners said that their emotional condition is much improved after their practice. Yoga is an ancient science which saw human beings as multi-aspect. Humans do not only exist in the physical level alone, it also exists at the level of mental, emotional, and spiritual. Many modern people who do not realize the interconnection between these aspects. Mental and emotional health took part in creating one’s physical health. A healthy physic will also bring more health to emotional, mental and spiritual aspect.

Influence of Physical

Asana in every physical aspect of man is not only made the gland work well, but also makes

the muscles strong and relaxing the nervous system, stimulating circulation, and focus the mind. Important endocrine tissue is controlled and regulated so that the amount of hormone released from all the glands in the body. This has no direct impact on physical health and mental. Even one gland is not functioning; a real loss in health is likely to be experienced. Therefore, it is very important to maintain. Organs that pain can be repaired, rejuvenated, and motivated to perform their normal duties through regular asana practice (Sarasvati, 2002: 3).

Muscles and bones, nerves, glands, respiratory roads, disposal, and the circulatory system are harmonized, so that all systems links to each other. Asanas make the body flexible and able to adjust him easily. Digestive functions are stimulated so that the proper amount of digestive juices (saliva, enzymes, etc.) flows. Parasympaty and simpaty system bring into a state of balance so that the organs is not very active or less active (Sarasvati, 2002: 3). So it can be said that asanas affect our physical bodies to maintain the best condition and encourage unhealthy body become healthy. Whoever practicing yoga asana, of course they would have had soft veins (elastic), far from any disease (Sivananda, 1970, 13). In now day's asanas are combined with music combined with or added of any kind of movement so look like a dance. But those movement just to beautify without losing the essence of yoga.

Influence of Mental and Emotional

Suryani (2009: 7) explains that human mental development is influenced by development that comes from within and without himself. From without, such as parents, siblings, relatives, neighbors, other environments such as animal, plant plants, and natural surroundings. In addition, his mental development is also influenced by formal education, understanding the knowledge acquired in school and non formal education like radio, television, video, film, newspapers, magazines and books. These influences are to stimulate of how to learn and react to something that come from outside.

Asana makes the mind strong and able to withstand the pain and misfortune. Determinant of power and concentration need to be developed. Balance and vitality will be reach after doing regular practice. We will be able to deal with pain, anxiety, and problems of the world and always in the state of peace without being disturbed. The balance of the mind developed, life becomes easier, and the difficulties will become a step to improve mental health. Asanas practices rising up the capabilities, so we able to spread faith with speech, behavior, and actions (Sarasvati, 2002: 4).

Therefore, in yoga, in addition to treating the physical aspects, breath also treated because the breath is the bridge between body and mind. The mind is also can empowered through meditation. Emotions are the fruit of the mind. The mind which is under control will be able to create good and positive emotions as well. Good emotions are the result of deeper breath and relaxation. When it is happen, the body will respond by secreting hormones smoothly so that all body systems working properly. These are all benefits that to be gained from yoga, and finally, the perfect balance between mind and body can be obtained. If the mind and body have been dancing in a harmonious rhythm, then self realisation is open. They realise that they exist on a spiritual level, the level of the cosmos. Depart from this level, we can really be a real man, and we capalbe spreading love and peace.

Influence of Spiritual

Swami Rama (2005: 35) asserts, that name and fame are the biggest barrier and causes a spiritual destruction. Even after removing the worldly positions, the desire to get a big name and fame still exist in the subconscious. Therefore, further described by Swami Rama as follows;

"Seekers of truth should devote his whole body, mind and soul to God and have no selfish desire. Only a saint like that would be able to help, heal and guide mankind, although from a distance and hidden in the corner of the Himalayas. Serving humanity is part of the lives of great rsi. They do not expect anything from mankind, because they think that serving humanity is a form of expression of the love of God".

Spirituality is related to the Almighty, depending on the beliefs held by individuals. Although asana is a posture, it also become a part to the highest consciousness. Many people have mistakenly thought that asana is only physical and has no connection to the spiritual path. This understanding is completely wrong. Asana is almost a necessity for people who are interested in spiritually to arouse all their innate ability. Asana should be regarded as forms of meditation and inner purification. Yoga should be taught in the manner described in the tantra and other yoga treatise. Many books on yoga but most of them do not know about the aspects of this yogasana (Sarasvati, 2002: 4-5).

6. CONCLUSION

Yoga can lead people to achieve health, karmic repair and longevity. To achieve that level, we should get help from antaranga that comes from within. Dharma is fix our mind, so that he can stable. The best concentration is, if the mind can be focused to a spot on his own body, or to God. When the mind has been trained to stay centered on an object inside or outside of yourself, and then stable energy flowing. It is called dhyana. It reached its peak in samadhi. Samadhi is achieved when a person has been determined by the strength of excitatory dhyana, and always focus on one thought and go beyond. At this level all connection with the outside world completely removes.

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