



ROLE OF YOGA IN REDUCTION OF CRIMES AND DE- ADDICTION

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ABSTRACT:

The term "yoga" refers to various forms of bodywork. Yoga and trans-dental meditation therefore emphasize the human child's spiritual development today. Yoga builds mental fortitude and self-control. Yoga has the potential to enhance children's learning and achievement. Children with special needs, people who break the law, people who are violent and in disciplined, and people who are aggressive can all benefit greatly from being calmed down. Yoga is essential for the full development of one's personality, and it can help one realize most aspects of Indian spirituality. Yoga was once emphasized by Vedic sages as a way to cultivate psychological and psychic discipline in one's personality, which led to the highest form of spirituality. Spiritual growth is impossible without yoga, and holistic growth of a person becomes challenging without spiritual growth. However, with the western influence.

KEYWORDS:

QUALITY OF LIFE, AGGRESSION, SUDARSHAN KRIYA YOGA, AND YOGA TECHNIQUES.

INTRODUCTION:

As a result, the "Art of Living" movement in India, which places an emphasis on yoga, meditation, and living a disciplined life, is increasingly taking centre stage. Yoga, a variety of exercises, and good habits for self-discipline and mental purity are all part of Art of Living. Today, the average person is very fond of it. Yoga has been incorporated into the curriculum of many schools and colleges because of its significance. Yoga is now taught to children as a form of physical and mental exercise in schools by yoga teachers. Television regularly features demonstrations of yoga and other physical activities. Parents and teachers are encouraging their children and students to practise yoga to restore a positive attitude toward spiritual growth. In India, yoga and meditation schools are becoming increasingly popular. Yoga and meditation are attracting visitors from all over the world to India in search of inner tranquillity. Everyone in society knows that practising yoga is necessary for mental and physical well-being as well as peace and happiness. Every day, people go to Meditation Halls in big cities to practise meditation.

The mind and body benefit from concentration and relaxation through meditation. Everyone, regardless of age or physical condition, should begin practising yoga and meditation because of the importance of the practice to easing tension, improving physical and mental health, and maintaining physical and mental fitness. Yoga and meditation have been shown to not only improve a person's mental and physical health, help them relax, and relieve stress, but they also help cure a lot of diseases. When practising yoga, a person must be guided through their nature in accordance with their capacity. A man can also learn to be disciplined and not aggressive through

yoga.

Yoga of love, work, and knowledge, yoga of Bhakti, and yoga of self-exceeding through physical beings are among the many types of yoga, according to legend. Additionally, yoga is necessary for self-discipline, which is crucial for developing non-aggressive, reasonable, emotional intelligence, and mental health.

Yoga enables a person to exhibit nonviolent behaviour that is conducive to a peaceful, law-abiding society by reducing their violent tendencies. Yoga and trans-dental meditation are essential for spiritual growth in accordance with our extensive cultural heritage.

Maharishi Mahesh Yogi and a number of other Indian saints have opened massive yoga studios in Western nations to promote yoga and encourage spiritual growth in materialistic nations. In this world of anxiety and stress, yoga centres all over the world are getting a lot of interest. In order to alleviate stress, Sri Ravi Sankarjee is preaching the Art of Living in various nations. People from all walks of life have benefited physically, mentally, emotionally, and spiritually from his preaching, words, and even his very presence. Parents should encourage their children to meditate from the beginning. Keeping in mind the number of students, every school ought to have a meditation hall. Yoga and meditation should be done every day. Physical education is more important than formal education because it cleans the mind and body at the same time. To begin, children should be allowed to meditate for a brief period of time, which can be extended as they get older. Yoga, meditation, and other forms of physical activity should be practised by parents as well. A person's holistic and all-round development, including his physical, mental, emotional, and cognitive development, is aided by his

spiritual development. From an early age, spiritual growth aids in the proper development of morality and conscience. Moral growth and spiritual growth are strongly correlated. For a peaceful, non-aggressive society, both of these developments are necessary.

DEFINITION OF YOGA

Patanjali defines "Yogashchittavritti nirodhah" Yoga is a process of gaining control over the mind. By so controlling the mind we reach our original state; "Tada Drashtuh Svarupe avasthanam" Then the Seer establishes himself in his causal state. This is the technique of 'mind control' prescribed by Patanjali. Control involves two aspects – a power to concentrate on any desired subject or object and a capacity to remain quiet any time. Rarely, the second capacity of man, to remain calm and silent, has been harnessed. Hence, Yoga mainly emphasises, this second aspect. Yoga is thus a skilful, subtle process and not a brutal, mechanical gross effort to stop the thoughts in the mind and thereby becomes a process for elevating oneself through calming of mind

THE INFLUENCE OF SPIRITUALITY

Today, spirituality is regarded as one of the most effective methods for personal transformation. It has the capacity to profoundly alter one's perceptions, values, and actions as well as to sustain those transformations. When it comes to overcoming physical, emotional, or environmental stress, it can be a personal source of strength. Science has been baffled by the numerous advantages of being "spiritual" and the miraculous transformations that spirituality may bring about in individuals.

Koenig and others According to Larson, Sawyers, and McCullough (1997), spirituality has a "sacred core" that consists of "feelings, thoughts, experiences, and behaviours that arise from a search for the sacred that involves attempts to identify, to articulate, to maintain or to transform." They define spirituality as "the personal quest for understanding the answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development

Spirituality, according to Burkhardt (1989), is "harmonious interconnectedness with self, others, a higher power, and environment." Beliefs, values, actions, and experiences all play a role in spirituality. It is a relationship in which beliefs give rise to values, which change our actions and have an effect on the spiritual belief system through experience. A spiritual person is on a quest for meaning and purpose and believes that his or her life has meaning and a purpose (Elkins et al., 1988).

SPIRITUALITY IN PRISONS

Globally, there has been a significant shift to view criminals as individuals who require reform and transformation rather than as dangerous, hardcore, and alienated individuals in the past. Prison should no longer be viewed as a place for punishment but rather as one for education, personal development, and advancement. It is a

haven for change. The ultimate goal of the prison term is the offender's transformation into a better person. One of the jail authorities' most important goals has become the rehabilitation of criminals. In the United States, the Department of Correction has replaced the Department of Jails. As a result, modern educational, vocational, recreational, and spiritual programs are increasingly being offered to inmates.

The situation in India is also favourable, with numerous reforms implemented throughout the country. According to the article "Reformation of Prisoners" on the website of the Department of Prison, Tamil Nadu Government, "the administration of prisons is accorded utmost priority by the Government." A coordinated effort is made to enhance the overall welfare of prisoners as well as basic infrastructure facilities. Correctional facilities are undergoing administrative changes as well as improvements to their safety and security. The prison department adheres to the principles of correctional administration in order to facilitate reformation and rehabilitation throughout the system. Dr. Kiran Bedi, better known as the architect of Tihar Jail's reforms, believes that prison reforms require a holistic approach and that isolated programs for inmate development, which were used in jails all over the country and the world, would not produce the desired outcomes. She has proposed the straightforward and efficient "3 Cs model" for prison management: collective, corrective, and community-based prison management.

HEALTH CARE

The human race has entered the 21st century. In order to provide better healthcare, men are collaborating with numerous superior technologists in medical science. The World Health Organization is conducting assessments of global health conditions and taking the necessary steps to improve health conditions. Although high-tech medical facilities and fascinating advancements in spare-part surgeries have made life easier, the expected quality of life of peace and harmony appears far from reality, despite the fact that life expectancy has increased to more than seventy years. There is an exponential increase in stress-related issues, stress-related illnesses, unrest, and family breakups. Because of the pressing need of the time, health care providers, who initially provided relief to their ill patients through surgeries and medications, are now confronted with such novel inquiries. The majority of prevalent social and health issues cannot be resolved through germ theory, antibiotics, or surgical procedures. The influence of mind on matter has begun to be highlighted by the development of fascinating diagnostic tools. Psycho-neurophysiological, immunological, and biochemical researchers are all recognizing the role of the mind, lifestyle, suppressed emotions, stress, and other factors. In the genesis of numerous of the millennium's challenges. Despite opposition from hard core matter-based pharmaceutical and surgery-oriented researchers, several research publications on the value of positive thinking, prayer, spiritual healing, mind-body

medicine, yoga, acupuncture, and energy medicine are being poured into medical journals.

YOGA

Swami Satyananda Saraswati referred to yoga as "a complete science of consciousness." It grants control over every stage of consciousness. In the Rig Veda, specifically the Atharva Veda, where there is a lengthy discussion of the individual's psyche and well-being, yoga is mentioned. However, Patanjali's Yoga Sutras contain the most comprehensive explanation of yoga. Beginning at the turn of the 20th century, psychologists, medical researchers, and therapists working in other fields, including psychology, began verifying the yogic principles and utilising its methods for human adjustment and health promotion. The practices of yoga, particularly raja yoga and hatha yoga, have stood up to scientific scrutiny and been found to be helpful in the treatment of many chronic diseases (Bhushan, 1998) (Sengupta and Banerjee, 1994). The effects of yoga on one's physical and mental well-being have been extensively studied. According to Behera and Jindal (1990), yoga has positive effects on health conditions like bronchial asthma. Chronic tinnitus (Kroner, Hebing, and Van Rijn, 1995), back pain (Nespor, 1989), hypertension (Brownstein and Dembert, 1989), migraines and tension headaches (Latha and Kaliappan, 1987), and A lot of research shows that yoga can help people with mental disabilities get better (Uma, Nagendra, Nagarathna, et al., anxiety (Singh and Madhu, 1987; 1989); Depression (Khumar, Kaur, and Kaur, 1993; Sahasi, Mohan, and Kacker, 1989)

In his 1998 article *Yoga, Bhushan: The following is written in An Instrument of Psychological Transformation: Psychosomatic disorders are the result of mental stress-induced imbalances in the neurophysiological and endocrinal systems. DIAFS (Disease Induced Anxiety and Fear Syndrome) is a term used to describe the psychological symptoms and anxiety brought on by these disorders once more. As a result, psychosomatic and somatopsychic symptoms are caused by the mind-body interaction in a chain of cause-and-effect relationships. Somatic or psychological management alone is not sufficient for their proper treatment. Because of its psycho-somato-spiritual approach, yoga practices are effective.*

Aminabhai (1996) claims that yoga training significantly improves subjects' mental health. According to Selvamurthy (1993), a number of studies have shown that yoga has numerous positive effects on stress management. The cognitive processes of perception, subjective well-being, quality of life, and criminal propensity can all benefit from yoga and meditation. According to Venkatesh, Pal, Negi, Verma, Sapru, and Verma (1994), the yoga group had significantly higher social desirability scores. Additionally, it was discovered that yoga practitioners had significantly lower life event scores for the preceding year.

MEDITATION

According to Odanjeny (1988), meditation teaches a

"focused attention that leads to increased self-awareness of mental and emotional states, mastery over instinctive, compulsive reactions, insight into one's true nature and into reality, exploration of religious themes, images, and feelings, and expansion of ego consciousness into a more universal consciousness." [Citation needed] [Citation needed] [Citation needed] According to Bogart (1991), meditation has the potential to have therapeutic benefits and suggests that it is more than just a relaxation, behavioural, or cognitive technique. It also causes changes in physiological, behavioural, and cognitive processes.

According to Bogart (1991), many require a state of inner and outer stillness in which attention is diverted from the external world and from conventional patterns of perceptual, cognitive, emotional, and motor activity. Music, movement, visual or auditory

Contemplation of physical objects or processes, such as staring at a candle flame or listening to a stream of water or ocean waves, are all used in some forms of meditation. According to Deikman (1982), meditative practices raise awareness of the self that is being observed and alter established patterns of perception and thought, thereby bringing about change. According to Kornfield, Dass, and Miyuki (1983), meditation is a tool for more than just seeking safety and security. It can also be used to deal with inner turmoil and undergo profound transformation.

According to Bogart (1991), a number of studies have suggested that meditation may be an effective preventative or rehabilitative strategy for treating conditions such as hypertension, asthma, addictions, fears, phobias, insomnia, and stress. According to Brooks and Scarano (1985), meditation works to treat post-traumatic stress disorder. According to Seeman, Nidich, and Banta's 1972 study, subjects who meditate also change more than those in control groups in positive mental health, positive personality change, self-actualization, increased spontaneity, self-regard, inner directedness, and self-perceived increased capacity for intimate contact. 1974, Hjelle; Otis, 1974). Delmonte (1984) looked at how self-esteem and self-concept, depression, psychosomatic symptomatology, self-actualization, locus of control, and introversion/extroversion were related to meditation and personality scores. He discovered that meditation does appear to be associated with increases in self-actualization and decreases in depression, but he found no compelling evidence to suggest that meditation alters psychometric scores. According to Childs (1976), the use of TM with juvenile offenders was linked to self-actualization, a decrease in anxiety and drug use, improvements in behaviour and interpersonal relationships, and lessening of anxiety.

Researchers have demonstrated that meditative practices have a beneficial effect on prisoners (Alexander, 1982; Dhar and Khurana, 2000). Meditation requires a person to focus on a single aspect (such as a dot, mantra, image, etc.) and block out all unnecessary thoughts from immediate awareness. Being able to meditate necessitates the meditator's normal state, if not a higher level of

consciousness. The seventh step in Patanjali's Yoga Sutras is meditation, or dhyana. Even though there is no hierarchy in the eight-fold path, achieving the dhyana states necessitates satisfying other prerequisites. The yama and niyamas, or moral behaviour, are very important for entering the meditation state. It is necessary to perform additional internal and external purification, either through pranayama, kriyas, or surrendering to God. When the person cultivates a spiritual outlook, this becomes possible.

TM was used by some researchers as a treatment for juvenile offenders and as a method of rehabilitation (Anklesaria, 1992). According to Childs (1976) and Bleick and Abrams (1987), the TM program has led to reoffending in California. However, as the majority of prisoners will be depressed and experiencing negative emotions, using only meditation may not be very effective. Using other methods like yoga and spiritual counselling to live with depression would be the first step in the process. Different outcomes from those promoted by the TM movement have been documented by a number of studies. In a ten-year study of TM participants, Desiraju (1990) found that they were drowsier than participants in other forms of meditation; Compared to other methods of meditation, their EEGs revealed weaker alpha and theta waves. TM showed a lot of variation from session to session, and physiological correlates were always erratic.

KNOWING OF YOGA

It is referred to as the union of jivatma and paramatma—the individual self with the universal self—in conventional terminology. It is a transformation of the confined, narrow, and egotistic personality into an all-encompassing, eternal, and blissful state of reality. One of the six Indian philosophical systems known as "Shad Darshanas" is Patanjali Yoga. Nearly 5000 years ago, one of the great seers Patanjali made a significant contribution to the field of yoga by compiling the essential features and principles of yoga in the form of "Sutras," or aphorisms. As a result, yoga is a deliberate effort to control one's thoughts. Man, endowed with discriminative power, the buddhic faculty, and well-developed voluntary control systems, wants to grow faster. Yoga is a methodical conscious practice that can significantly accelerate man's growth. As a result, yoga is a methodical approach to accelerating a man's complete development. Man learns to live in higher states of consciousness as a result of this development. The cultivation of the mind is essential to this holistic development and growth of the personality.

VIPASSANA MEDITATION

Under the direction of Shri S. N. Goenka, the guru of vipassana, an ancient meditation technique known as vipassana, is currently being taught in India and a number of other nations. "Insight" in Vipassana means seeing things as they really are. A ten-day residential course with a qualified instructor is required to learn this method. First and foremost, one must swear to uphold certain moral principles (sila). They are: avoiding the killing of any living

thing, stealing, engaging in sexual misconduct, lying, or taking any drug. Anapana, or awareness of one's breathing, is the second part of this training. This requires constant "observation" of the natural flow of breath in and out. The third step, development of panna— also known as wisdom—entails mind purification through increased awareness. The individual tries to cultivate an attitude of non-judgment and non-reaction by engaging in choiceless and effortless observation of body sensations (Khurana and Dhar, 2000).

Students are confined to the course site throughout the retreat and have no contact with the outside world. Writing and reading are not something they do. They adhere to a rigorous daily routine that includes sitting meditation for approximately ten hours. Additionally, they remain silent and refrain from interacting with other students. Several times a day, students are given systematic meditation instructions, and Shri Goenka gives an evening video-taped speech about the day's progress. For the first nine days, there is no talking. Students resume speaking on day ten, transitioning back to a more outgoing lifestyle. On the morning of the eleventh day, the course comes to an end.

In a number of Indian prisons, vipassana meditation has become the most widely used method of rehabilitation. Goenkaji conducted the first such experiment in Indian penal history in 1975 with 120 inmates at the Central Jail in Jaipur. A second class was offered at the Jaipur Central Jail in 1977. The University of Rajasthan carried out a number of sociological studies on these classes. Another course was held in the Jaipur Central Jail in 1990, with positive outcomes for forty life-term inmates and ten jail staff members. On these early courses, there was no systematic research done. The prisoners, the majority of whom were life criminals or had committed serious offences, were evaluated before and after the course by the Department of Sociology at the University of Rajasthan. In an interview that was published in Yoga Magazine in 1975, Dr. Chokhani, Director of Research at Igatpuri Vipassana Meditation Center, stated that "unfortunately there was no long term follow-up due to the transient political leadership."

In 1991, the Department of Education, Gujarat Vidyapeeth, conducted a research project on a course offered to life-sentenced inmates at the Sabarmati Central Jail in Ahmedabad. According to Hurana and Dhar (2000), the studies in Rajasthan and Gujarat demonstrated that vipassana is a beneficial reform measure that enables criminals to become wholesome members of society and that the participants' attitudes and behaviours changed in a clear and positive way. Numerous questions have been raised by studies on vipassana meditation due to a lack of appropriate scientific methods. In Tihar Jail, Vipassana was first taught in 1993, and AIIMS carried out two studies in 1994. In 1994, 120 people participated in the initial study. Well-being, hostility, hope, helplessness, personality, psychopathy, and, in the case of psychiatric disorders, anxiety and depression, were the studied dimensions. A

second study with 150 subjects followed. There were two groups in the sample: a control group of 65 people and a group of 85 people who took a 10- day vipassna course. Anomie, attitude toward the law, personality, and psychiatric illness were the investigated dimensions. According to Vipassana Research Institute (1990), the subjects reported feeling less helpless and less hostile toward their surroundings immediately following the course.

Quantitative evaluation of the positive effects of vipassana in Tihar Jail inmates was the primary goal of another study. With the assistance of two experts, a structured questionnaire was created: Dr. Adarsh Sharma of NIPCID and Prof. Purnima Mathur of IIT. A week before the camp, they were given the questionnaire to find out about their personal and family history, the kind of crime they committed, how they felt about other people, how their imprisonment affected them, and other things. After the camp, a second questionnaire was given to see how the meditation had affected them. Seventy-four of the ninety-six inmates completed both questionnaires, and their responses form the basis of the analysis provided below. The majority of prisoners suffer from tension, as expected; 73% of respondents stated that they were overly concerned about the future; 39% stated that they were frequently reflecting on the past; and 47% said that their thoughts were not at all peaceful. In fact, 16% of respondents admitted that they constantly considered taking vengeance on the people who were to blame for their imprisonment. The most missed area was family (61%) This study did not employ a rigorous scientific methodology or standard questionnaires. Additionally, the volunteers who collected the data were primarily vipassana trainees.

Vipassana meditation (VM) was studied by Khurana and Dhar (2000) to see how it affected the criminal propensity (CP), subjective well-being (SWB), and quality of life (QOL) of Tihar Jail, Delhi, inmates. 262 inmates (232 males and 30 females) were the subjects of five studies that utilised both pre- and post- and control-group experimental designs. Meditation through vipassana was the independent variable. These were the dependent variables: subjective well-being (SWB), quality of life (QOL), and criminal propensity (CP). The variables were measured using the Life Satisfaction Scale, Subjective Well-Being Scale (Nagpal and Sell, 1985), and Criminal Propensity Scale (Sanyal and Kathpalia, 1999). According to the findings, vipassana meditation significantly reduced criminal propensity and improved subjective well-being. Due to improper methodology, these studies have numerous flaws. In addition, the majority of prisoners lack the integrity necessary to withstand the rigorous procedures of vipassana meditation, so practising only this form of meditation could have many negative effects on them.

Long-term studies on the effects of Yoga on inmates in jail are uncommon, despite the fact that numerous studies have been carried out to ascertain the effects of Yogic

practice on the mental health of populations of various ages, genders, occupations, health and disease categories. In light of this background, the purpose of the current study was to determine how six months of yoga training affected the mental health of inmates at Tihar Jail, Delhi. The study was part of a project called "Sanjeevan" that Morarji Desai National Institute of Yoga, New Delhi, and Prison Headquarters, Central Jail, Tihar, New Delhi, were working on to train inmates of Tihar Jail to teach yoga. Aggression, anxiety, depression, stress, physical health, psychological health, and general well-being were all used in this study to determine how yoga training affected the mental health of jail inmates. Mental health is linked to every parameter. Negative correlations exist between aggression, anxiety, depression, and stress, whereas positive correlations exist between mental health and physical, psychological, and general well-being. The hypothesis that regular yoga practice will lessen aggression, anxiety, depression, and stress was the basis for the study. and improve the mental, physical, and overall well-being of inmates in jail. As a result, the jail inmates' aggression, anxiety, depression, stress, psychological health, and general well- being will all improve as a result of the yogic practices.

YOGA, MEDITATION, AND BREATHING TECHNIQUE

The union of one's own self and the divine is the definition of yoga, an ancient Indian practice. It is a mind-body system that incorporates spiritual, mental, and physical practices. Yoga has been practised as a healthy way to live since ancient times and has also been used in alternative medicine. Pranayama, a type of breathing exercise that improves respiratory function, deep relaxation techniques that cultivate the ability to physically and mentally release tension and stress, and meditation to enhance mind-body awareness and improve attention and emotional regulation skills are all common components of yoga. The spine, muscles, and joints become healthy and flexible through asana practice. It is hypothesised that practising breathing exercises helps to maintain the equilibrium of the autonomic nervous system, which has an impact on psychological and stress-related disorders and helps to prevent the negative effects of stress. Sudarshan Kriya Yoga (SKY) is one of the many breathing exercises out there. The mind-body system benefits from this particular type of breathing exercise. The Art of Living Foundation teaches this renowned method. Millions of people in 155 nations have benefited from it. 67% and 71% of study participants experienced relief from depression and anxiety following regular use of SKY. It improved hormones related to well-being and deep sleep, as well as decreased cortisol production in response to stress. It was discovered that the impact of SKY on youth in the United States significantly reduced impulsive behaviour and enhanced mental health. There is increasing evidence to suggest that SKY can be a useful, low-risk, and inexpensive addition to the treatment of stress, anxiety, post-traumatic stress disorder, depression, and other stress-related

medical conditions. As a result, it can help criminal offenders get back on their feet.

Although SKY's efficacy in a variety of medical conditions and population subsets has been demonstrated, little is known about its effects on people who exhibit aggression and violence. As a result, the purpose of this study was to add to the existing body of research on the effects of SKY and meditation on the behaviour and well-being of people who have spread extreme violence and aggression or participated in it. The United Liberation Front of Assam (ULFA) militants' aggression, life satisfaction, and quality of life after surrendering their arms were specifically measured in this study.

COMPREHENSIVE YOGA WORKSHOP

The Art of Living International Centre in Bengaluru, India, served as the venue for the intensive 40-day workshop, which was led by certified instructors. The sessions (morning hatha yoga, seva/service sessions after breakfast, meditation, seva/service sessions after lunch, meditation, nature walk to connect with nature, satsang/singing songs together, and knowledge sessions after dinner) were held all day from 06:00 a.m. to 10:00 p.m. The Art of Living Happily Program taught everyone the SKY, and then an advanced program of deep meditation, personal transformation, and empowerment followed. Participants in this specialised program were given the tools they needed to become community leaders, allowing them to be agents of change once they reached their communities. All participants attended evening "satsangs" and participated in daily SKY and meditation practices for 40 days.

YOGA AND DE- ADDICTION

One of the best yoga poses for treating addiction is the yoga butterfly pose, also known as Baddha Konasana. Learning this pose will teach you how to deal with cravings while relaxing and having a clear mind. Yoga is a mindful exercise that helps people deal with stress and is especially important for addicts and people in recovery. Yoga helps curb drug cravings by employing mental and physical techniques that target the brain region affected by substance abuse. For those in recovery from addiction or alcoholism, yoga can be a powerful tool. The practice of yoga aids in the healing and reconnection of the mind, body, and soul due to its emphasis on mindfulness, slow movements, and deep breathing.

The incorporation of meditation and breathing into yoga can contribute to an improvement in mental health. Mindfulness and tranquillity are cultivated through regular yoga practice; enhances body consciousness; reduces patterns of long-term stress; soothes the mind; focuses on one thing; Yoga is a great active recovery workout for the body and mind, improves concentration, and can help you become a better athlete. You are not the only one who considers yoga to be stretching; in fact, some fitness professionals and athletes share your opinion. Low-intensity yoga's gentle movements aid in blood flow. The body has an easier time getting nutrients to muscle

cells because of this. Better muscle damage repair is possible with the help of these nutrients. The amount of soreness you may experience is also affected by this. Because of the positive effects it has on the nervous system, restorative yoga can be used to help trauma survivors heal. Five or six poses are common in sequences. It gives you the chance to feel and accept every sensation when combined with stillness, deep breathing, and meditation. Physical and behavioural addictions of all kinds can be effectively treated by professionals. Addicts can manage withdrawal and learn to live without their addictions thanks to individualised treatment plans.

CONCLUSION

The current study demonstrates that a comprehensive yoga program, which includes SKY and meditation, can transform a person in a short amount of time by reducing aggression and enhancing life satisfaction and quality of life. All of these are necessary for harmony and peace. A calm mind is better able to respond to and deal with life's challenges in a productive way. Techniques like SKY and meditation make people happier, less aggressive, and more at ease. When they have more awareness, they are better able to make decisions about how to get through difficult situations. It is a potent instrument for enhancing mental and physical well-being and may be useful as a rehabilitation measure for people who want to reintegrate into society.

Policymaking is also affected by the findings. Psychological and psychosocial treatments have dominated prior research and policy on mental health interventions in prisons. An effective option is yoga-based interventions like SKY and meditation, which merit further investigation. This research has some limitations. During their 40-day stay at the Art of Living International Centre, participants not only participated in daily SKY and meditation practices, but they also attended evening satsangs (singing and knowledge sessions) and followed a predetermined routine in a serene setting. The participants' alterations may also have been influenced by these variables. As a result, determining which aspects of the intervention contributed to the change is challenging. Second, the study did not include a control group, despite the fact that the feasibility of such a study may make it challenging. Thirdly, whether or not the Yoga program actually helped these surrendered militants integrate back into the community will be revealed by their lack of follow-up.

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