

**E-Proceedings of
International Conference on
Mental Health Care
through Spirituality
Ayurveda &
Alternative Therapies**

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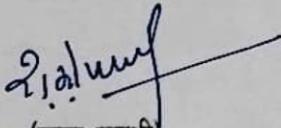
शुभकामना संदेश

मुझे यह जानकर हार्दिक प्रसन्नता है, कि देव संस्कृति विश्वविद्यालय, हरिद्वार द्वारा मानसिक स्वास्थ्य संवर्धन हेतु भारतीय पुरातन पद्धतियों के पुनरुत्थान के बृहद उद्देश्य से 9 से 11 जुलाई, 2022 को "अध्यात्म, आयुर्वेद और वैकल्पिक चिकित्सा के माध्यम से मानसिक स्वास्थ्य संरक्षण" विषय पर एक अंतर्राष्ट्रीय सम्मेलन का आयोजन किया जा रहा है तथा इस अवसर पर एक स्मारिका का प्रकाशन भी किया जा रहा है।

भौतिक विकास के तेजी से हो रहे विस्तार ने असंख्य जानकारियाँ तथा विश्व के सभी घटकों को अपने अत्यन्त समीप पाकर भी मानव अपने आपको अकेला महसूस कर रहा है। ऐसा प्रतीत होता है कि मानसिक अस्वास्थ्य और मनोरोगों का जड़ यही है। हमारे देश का परिवेश, संस्कृति कभी ऐसी एकांगी स्तर की नहीं रही है। यहां तो परिवार है, अपनत्व, ममत्व और समता है, और सबसे बड़ी चीज अध्यात्म का मूलाधार है, जो हमें सारी समस्याओं से निकालकर सुख व शान्ति के राजमार्ग पर ले जाने में सक्षम है।

देव संस्कृति विश्वविद्यालय की स्थापना का मूल उद्देश्य पुरातन भारतीय सिद्धांतों की पुनर्स्थापना, स्वदेशी तकनीक का विकास एवं विद्यार्थियों को जीवन मूल्यों से परिचित कराते हुए मूल्यपरक शिक्षा प्रदान करना है और मुझे सन्तोष है कि विश्वविद्यालय इन उद्देश्यों की प्राप्ति की दिशा में निरन्तर सक्रिय है।

इस आयोजन के लिए मैं विश्वविद्यालय परिवार को हार्दिक बधाई देते हुए स्मारिका के सफल प्रकाशन के लिए अपनी शुभकामनाएं सम्प्रेषित करता हूँ।


(शरद पारधी)
कुलपति

पूनीमी दाग मान्यता प्राप्त, राष्ट्रीय मन्त्रालय एवं पन्थायन काँग्रेस द्वारा प्रमाणित, आइएसओ 9001:2015 द्वारा प्रमाणित एवं समग्र विश्व में सर्वोत्कृष्ट विश्वविद्यालय के रूप में पर्यटन
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1st - PAPER

AN INTEGRATED APPROACH OF YOGA AND YAGYOPATHY FOR STRESS MANAGEMENT IN COLLEGE STUDENTS

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ABSTRACT:

Mental health problems affect college students worldwide, identifying those who are at indeed need of help would make the targeted provision available for help. Yoga and Yagyopathy provides different ways to bear the subtle aspects of the mind, intellect, and ego. Yoga and Yagya is a mind and body practice that helps an individual to deal with stress, becoming self-aware and finding presence. Our goal is to develop an integrated protocol to improve the student's mental health specifically stress. Therefore, in the present study yoga and yagyopathy protocol was applied to evaluate the stress level among the students of the university of Patanjali. The data was collected before and after application of the intervention to the subjects.

Results: Four dimensions of the stress have been covered i.e., Pressure, Physical stress, Anxiety, Frustration. From the data it can be clearly understood that by following the yoga and Yagyopathy protocol, improvements in the overall stress are observed. From the pre and post data, overall stress level has lower down from 45.16% to 29.16% which shows a 16.13% increment in the Low level of stress category. For the Moderate level of stress category, there is decrement of 9.68% observed. Further in the high-level stress category, a decrement of 6.45% is observed. From the above Figure 3, it is clearly seen that after implementation of Yoga and Yagyopathy protocol for 21 days, the results of all the participants were quite promising. All students who filled out the form on the first and last day experienced a reduction in their stress level.

Conclusion:

These results suggest that participation of subjects in a yoga and yagyopathy intervention was associated with improvement in all the four dimensions of the stress i.e., pressure, physical stress, anxiety, frustration.

Keywords: Integrated approach, Yoga practice, Yagyopathy, Stress, Mental health.

INTRODUCTION

In Patanjali Yoga Sutra, Yoga is defined as “union” of mind, body and soul. Classically, Yoga is comprehended as the science of the mind.[1] These days it is gaining importance in improving mental state and standard of life and in the treatment of a number of disorders.[2] Multiple diseases affect an individual's biopsychosocial functioning to a higher or lower degree. Such diseases come under psychosomatic diseases. 'Psycho' means 'mind' and 'soma' means 'body'. A psychosomatic disorder encompasses both mind and body. Every physical disease arises from pre-consumed mental dilemmas. How one deals with disease varies immensely from individual to individual. A noteworthy example would be in some psychological issues one may not consume food, or take care of oneself, and this can cause multiple physical ailments.[3] The World Health Organisation (WHO) defines 'quality of life' as “an individual's perceptions of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns”. Hence, definition focuses on respondents' “perceived” quality of life.[4]

Quality of life means a sound physical and psychological health, conforming of two elements. The capability to manage routine tasks (the biopsychosocial position) and the patient's satisfaction from his conditioning at all situations as well as control over the ailment and symptoms connected with the treatment being applied.[5]

College students are highly susceptible in their developmental maturation period, handling academic pressure, and understanding to work self-sufficiently. Stress affects college students' physical and psychological health. At this vulnerable stage of life college students do not have the required stress management assistance and coping tactics. Exercise and yoga are managing approaches that are perhaps not used by many college apprentices.[6] Many systematic review articles and various studies have shown effects of yoga on stress. This helps manage stress in a better way in a student's academic life which revealed optimistic effects of yoga as a mind-body intervention. [7-9]

The customary articulations of yoga as a way of life is immovably established in and appreciated in the traditional texts (e.g., Yoga Sutra by Patanjali, Hatha Yoga Pradeepika, Gheranda Samhita) which embrace the idea of the eight appendages, or angles, of yoga. In more unambiguous terms, the eight appendages are of incredible interest to yogis who try to stick to yoga as a philosophical starting point of journey, as opposed to exclusively a workmanship. A study of all-encompassing living; a successful technique for further developing wellbeing not just withstanding the counteraction and the executives of diseases.[10] Yoga diminishes pressure through decreasing cognitive movement, and works on the feeling of well-being.[11] Better relaxation has been reported by regular yoga practice. The actual mechanism is that yoga helps in relaxing the mind and body; when practiced regularly yoga increases serotonin levels and activates the pleasure centres of the brain, making the practitioner feel as good emotionally as one does physically. [12]

Yoga helps to bring together the mind, body & spirit. The state of deep meditation that comes with practicing yoga doesn't just relax the body; it also calms the mind. Research has shown that regular practice of yoga helps boost memory retention and reaction time

perfect for getting through final exams. If the students are having trouble staying on track with studying, they may dedicate sometime during their study day to practice yoga to refresh the mind to improve focus.[13]

Focusing on the body with any healthy habit may be an act of self-love and yoga is beneficial in boosting one's self-esteem and releasing the anger and fear. [12] Yoga, while not religiously based, is spiritual. It is meant to help practice gratitude towards oneself and the whole universe. It will teach the practitioner how to appreciate what his body can do today, and what it may be capable of tomorrow. It will also show one how to focus on the minute things in the daily life that can lead to greater accomplishments. [13] While yoga cannot act as a shield from germs and viruses, it can help the body efficiently fight back against regular illnesses. Yoga improves a practitioner's immune and nervous system through establishing psycho-physical health in reversing the psycho-immunology of emotions. If someone is overstressed then the best method to overcome it is by doing Yoga and Pranayama. Yoga relaxes and provides calmness to the body. Pranayama makes our mind agile while asana makes us physically and mentally attentive.

In a study, the author suggested yoga module for students of engineering college for managing stress, discovering presence, and becoming mindful that included following Yoga practices: Kapalabhati (frontal brain cleansing), Jogging, forward and backward bending, side bending, twisting, Suryanamaskara (Sun salutation), Sarvangasana (shoulder stand pose), Matsyasana (fish pose), Yoganidra (Deep relaxation technique), Nadishodhan Pranayama (alternate nostril breathing technique), Antar Mouna Dhyana (inner silence meditation). Conclusion of the study suggests that yoga delivers different approaches to care for the subtle characteristics of the mind, ego, and intellect. Yoga is a mind and body practice that communicates the methods of managing stress, finding existence and becoming self-aware which leads to psychological and emotional happiness of students [12].

The Science and Philosophy of Yagya:

All actions in the boundless expansion of the cosmos is said to have created from a grand everlasting Yagya. Atharva Veda (9.15.14) defines Yagya as: "Ayam Yagya Vishvasya Bhuvanasya Nabhih" – suggesting Yagya as an important process of manifestation of nature. Sahayagyah Prajah Sralta Purovacha Praja patih| Anena Prasavishyadhvamesha Voastvishta Kamadhuk ||Geeta(3|10) Meaning: Prior to the existence of the universe, Prajapati Brahma – the perpetual creator, the highest source of existence, had started Yagya and began the process of evolution of interstellar powers and their limitless manifestations resulting in the formation of nature. Exactly Yagya means – altruistic sacrifice meant for moral purposes. In gross terms, Yagya (Homa or Havan) is a procedure intended at the optimum utilisation of the subtle energy present in matter with the assistance of the thermal energy of fire and the sound energy of the chants. [14] The information of Yagya as realized and decoded by the Indian Rishi's is certainly a boon bestowed on humankind, which incorporates all scopes of divine human philosophy. The methods of performing Yagya by Vedic traditions as experimented and propagated by these ancient researchers and sages encompasses the key for ideal preservation of the bio network and the environment of life. The knowledge of the philosophy and science of Yagya is as crucial for understanding the Vedic Science as the pure knowledge of

elementary physics is for the material-based sciences. The experiments of Yagya when executed at a minor scale in everyday life is called - Havan or Agnihotra. There are two rudimentary systems in the physical world: Heat and Sound. In carrying out Yagya, dual energies, i.e. heat from Yagya's fire and the sound of the mantra are shared to achieve the anticipated physical, psychological and spiritual assistances. [15] The fumigation of certain elements in the Yagya i.e. fire, is a systematic method of subtilisation of matter into energy for intensifying its power and have helpful effects in the neighbouring atmosphere. The electromagnetic waves produced thereby also assist in spreading, at cosmic scale, the desired sonic signals 'stored' in the mantras, which are recited during the process of sacrificing the diverse material arrangements in the fire.[16]

Effects of Yajna & Mantra on Human Health :

In all aspects, including positive impacts at the bodily, psychological and divine levels, Yagya is very helpful in carrying out yogi's actions.

As discussed in the above section, various researchers have done work on individual intervention i.e., Yoga or Yagyopathy. Although it was difficult to find researches on cohesive style of yoga and yagyopathy have been carried out by the researcher among the college students. Therefore, considering all these facts of yoga and yagyopathy, we have decided to take integrated approach as an intervention to deal with the mental health care. Hence, we have developed a yogic protocol which is consists of Yogasana, Pranayama, shatkarma kriya, pranav meditation and Yagya.

To study the outcome of Yoga and Yagyopathy, a questionnaire tool was opted. The questions are joint, scored, and weighted to generate mental and physical working and general health-related-quality of life. The present study evaluates the changes in quality of life following short-term lifestyle modifications based on Yoga.

Aims and Objectives :

To study the outcome of integrated Yoga and Yagyopathy approach on stress level of college students.

METHODS

Materials And Methods :

31 students of more than 18 years of age had participated in this single group pre–postdesign study. The Stress scale questionnaire data was taken on the first day and 21st day of implication of integrated yoga- yagyopathy protocol on students of University of Patajali. The full questionnaire took around 10–15 min to fill. All subjects were given stress scale questionnaire with no time limit and their doubts were cleared then and there on the first day. The level of stress was assessed by stress scale questionnaire and thereby the

obtained scores were compared before and after the implication of Yoga and Yagyopathy intervention to the subjects.

Scales of The Questionnaire :

The 40-item version of the Stress scale questionnaire was used to detect biopsychosocial stress level of the students. Questions were answered in a YES and NO response. The answers of those items which tally with the answer key were given a score of +1. If they did not tally, they are given a score of 0. Positive items are given a score of +1 on 'YES' and 0 on 'NO' and negative items are given +1 on 'NO' and 0 on 'YES'. Higher the score, greater is the level of stress.

Data Collection :

The timing of data collection on mental health is critical among university students because their stress level fluctuates during the academic year. A potential source of bias might be excessive stress close to or during the exam period, so data were collected in beginning of semester in order to reduce this type of bias. Each student was invited in person after class to fill a paper-based, self-administered, anonymous questionnaire. The students were informed in writing and in person that participation was anonymous and voluntary, and they had the right to refuse to participate. The participants had given verbal consent for their data to be used in the research. No personal data were collected so a consent form was not requested to be signed by the ethics committee.

Subjects :

The study was carried out in the campus of University of Patanjali (UOP), Haridwar in the month of Feb 2022. This study was based on the data collected on 31 subjects who attended Integrated Approach of Yoga and Yagyopathy. All subjects, more than 18 years of age and who understood English- Hindi were included. The study population consisted of all residential students registered in various courses of UOP.

YOGA AND YAGYOPATHY PROTOCOL

Method of Yoga :

Yoga therapy was carried out as described in the table of Yoga and Yagyopathy Protocol.

Required materials for the Yoga :

- Yoga Mat, Jalneti pot.

Method of Yagyopathy :

Yagyopathy or yagya therapy was carried out with hawan Samagri and Cow ghee. Yagya chikitsa was performed daily at 7:30 am in the morning and the total duration of Yagya chikitsa was about 30 minute/day. All the subjects were made to sit around the Yagyakund for the full duration and were given the therapy as per the prescribed procedure in the book named 'Vedic Nityakarma Vidhi' by Acharya Balkrishan.[17] This procedure included Yagya, meditation with mantras and Pranayama. All the participants were given this therapy for 21 days and the pre and post response of questionnaire results were compared to see the effect.

Required material for yagyopathy :

- 1. Yagya Kund** – A round shaped earthen container of copper.
- 2. Samidha** – Dry cow dung sticks, specially shaped, were used for lighting the fire and keep it aflame during the entire Yagya.
- 3. Hawan Samagri (HS)**
- 4. Ghrutam or Ghee** – Cow: cow ghee was used.

Interventions and Duration :

SR No.	Yoga Therapy	Total Duration (1.5 hr) Yoga therapy=1 hr, Yagya= 30 min.	Benefits
1.	Shatkarma	Jalneti ; Once in a week	To cleansing the internal parts (sinuses and nasal cavity) above the neck.
2.	Sukshmvayam	Neck rotation, Palm stretching, Hand rotation, Foot stretching, Butterfly pose.	Helps in the body loosen the joints and prepares the body for further exercises.
3.	Yogic Jogging	1 Round	Helps the body warmup, loosen the joints and prepares the body for performing asanas

SR No.	Yoga Therapy	Total Duration (1.5 hr) Yoga therapy=1 hr, Yagya= 30 min.	Benefits
4.	Suryanamaskara (Sun salutation)	3 Rounds	Help the body in stretching muscle, reduce ligament tension while performing asanas.
5.	Asanas (posture)	<ol style="list-style-type: none"> 1. Tadasana, 2. Tiryak Tadasana 3. Uttanasana 4. Vrikshasana 5. Virbhadrasana 6. Adhomukha svanasana 7. Urdhvamukha svanasan 8. Sarvangasana 9. Balasana (shashankasana) 	Increase flow of blood towards the head, helps increase concentration, stability and flexibility.
6.	Pranayama	<ol style="list-style-type: none"> 1. Bhastrika 2. Anulom-vilom 3. Bhramari 	Relaxes the body-emotion-mind complex and enhance cardio-respiratory function which helps in proper blood oxygenation circulation in the body.
7.	Meditation	Pranav Dhyana:Aum japa with Gyan mudra	Effortless work provides complete healing through the production of healing vibrations at all levels of existence.
8.	Relaxation	Corpse pose: Shavasana	Mind and body relaxation.
9.	Yagyopathy	30 min.	Spiritual healing and overall betterment.

RESULT AND DISCUSSION :

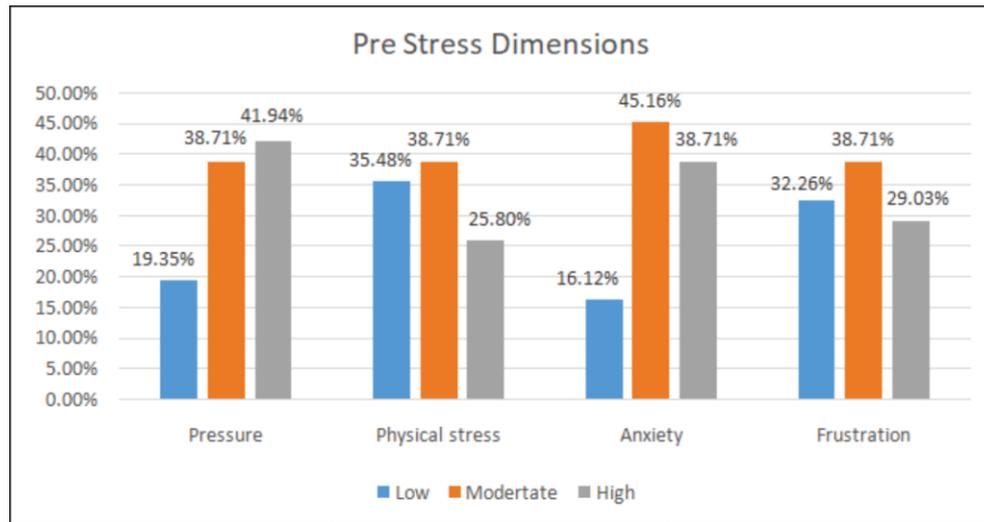


Figure 1. Pre Stress Dimension Data

The Figure 1. Shows the data of the four dimensions of the stress scale prior to application of yoga and yagyopathy protocol over the participants. The data shows in the first dimension of stress i.e., Pressure, 19.35% samples are coming under the low level, 38.71% come under moderate level and the remaining 41.94% under High level. In the second dimension of stress i.e., Physical stress, 35.48% samples come in Low level of physical stress, 38.71% and 25.80 % show moderate and high physical stress respectively. Third dimension of stress i.e., Anxiety, is observed to be low in 16.12% samples, moderate in 45.16% samples and high in 38.71% of samples. In the fourth dimension of stress i.e., Frustration, 32.26 % samples come in Low level, 38.71% come under moderate level and 29.03% come under the High level.

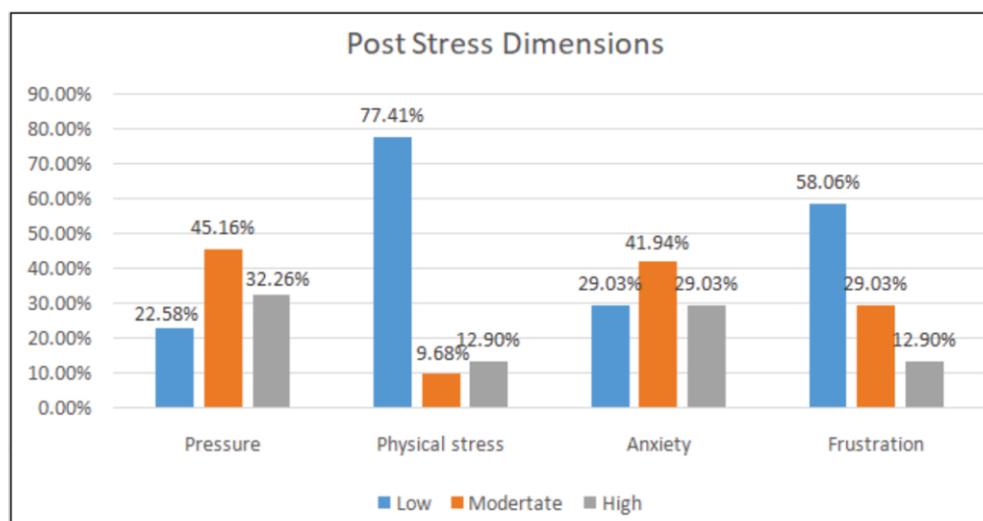


Figure 2. Post Stress Dimension Data

The Figure 2. shows the data of the four dimensions of the stress scale after the application of yoga and yagyopathy protocol over the participants. We have observed a positive change in the stress levels of the samples. Highest increment of 41.94% in the physical stress Low category was observed. Overall, in the pressure dimension a decrement of 9.68% of samples in High category is noticed which shows a positive outcome. There is a significant improvement in the Anxiety dimension; with increment of 12.91% in Low category. A marked growth of 25.80% of samples was observed in Low category of Frustration.

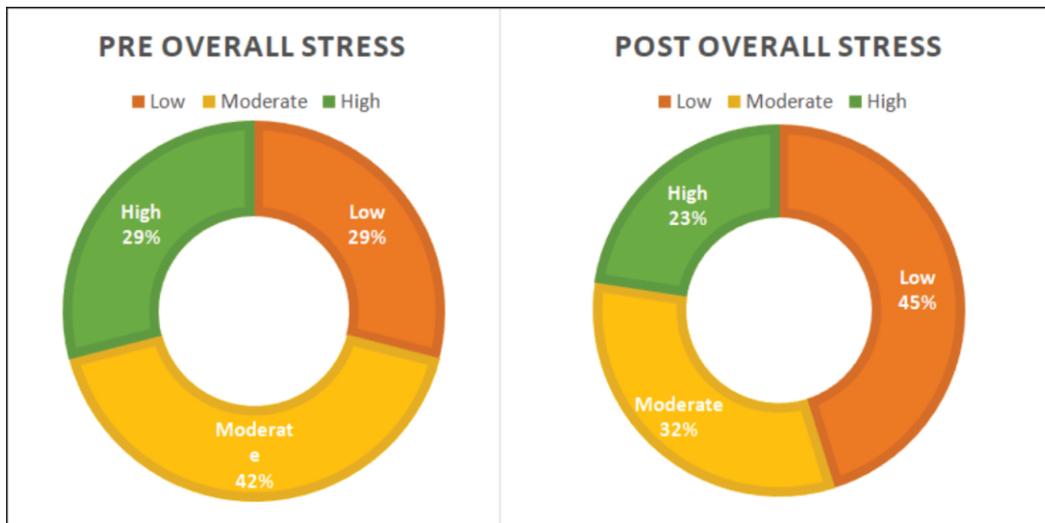


Figure 3. Pre and postoverall stress data

The Figure 3. From the following pre and post intervention data provided in the Figure 3 shows about the percentage of Low, Moderate and High level of overall stress among students. Four dimensions of the stress have been covered i.e., Pressure, Physical stress, Anxiety, Frustration. From the data it can be clearly understood that by following the yoga and Yagyopathy protocol, improvements in the overall stress are observed. From the pre and post data, overall stress level has lower down from 45.16% to 29.16% which shows a 16.13% increment in the Low level of stress category. For the Moderate level of stress category, there is decrement of 9.68% observed. Further in the high-level stress category, a decrement of 6.45% is observed. From the above Figure 3, it is clearly seen that after implementation of Yoga and Yagyopathy protocol for 21 days, the results of all the participants were quite promising. All students who filled out the form on the first and last day experienced a reduction in their stress level.

CONCLUSIONS :

It is therefore seen that Yoga and Yagyopathy is a superior treatment method which was followed in ancient time. Its superiority to other conventional treatment method is seen **in the following:**

- 1) It has no side effects.
- 2) It reduces the complications and ultimately cures it at body, mind and spiritual levels.

- 3) It also improves the psychosocial cognition of the individual.
- 4) It helps to heighten the energy levels of an individual instead of lowering them in sickness.
- 5) It strengthens the ability to fight pathogens as it improves immunity of the body because of which the patient does not fall ill repeatedly.
- 6) In case of infections, yagya cures the body as well as purifies the atmosphere, thereby reducing the chance of individual getting affected by the same or other infection. The individuals were not only cured of their mental issues but also stated betterment in other problems which they had. Thus, it is correctly called a Holistic Health Science.

Limitations of Yoga and Yagyopathy:

Yoga and Yagyopathy are an auspicious science which were well established during ancient Vedic times. In those days all the diseases like stress, anxiety, depression etc. were being cured through Yoga and Yagyopathy. Nevertheless, in the modern times, the practice of Yoga and Yagya has diminished and has become limited to be a holy ritual which is performed after any religious Pooja or auspicious ceremony. [55,56,57] Thus its importance needs to be revived and recognized in all the fields. Though Ayurveda is appreciated medical science, Dhoomra chikitsa and Daiv-vyapshray is its vital part, yet the outlook of people today is that it is only a sacred procedure performed by one part of the community. The biggest challenge is to find dedicated patients to follow yoga and yagyopathy protocol for the desired period of intervention and avail disease specific havan samagari for Yagya.

Future scope and possible work in Yoga and Yagyopathy:

Yoga helps to bring together the mind, body & spirit. The state of deep meditation that comes with practicing yoga doesn't just relax the body; it also focuses on the mind. Research has shown that regular practice of yoga helps boost memory retention and reaction time. Yoga is beneficial in boosting one's self-esteem and releasing anger, fear, anxiety, stress and depression. In addition to these, Yagya (agnihotra) is not only a great process for cleansing the environment, but also has a powerful medicinal and therapeutic value. It's showing an effective trend to fight against various physical and mental illnesses and disorders. With proper selection of mantras, special havan samagri according to specific diseases and timing, is considered as a promising holistic health treatment therapy. This alternative therapy is scientific and safe to use for treatment of various diseases. There is a need to establish integrated Yoga and Yagyopathy approach and implement these in to the educational institutions to have quality research work. Further, this yoga and yagyopathy protocol can also be applied in local schools and college to study its effect on personal and social wellbeing of students.

Acknowledgement :

We would like to thank University of Patanjali and all the members who have contributed themselves directly or indirectly to this research work. We also express our gratitude to all the participants for their extraordinary support in this research process.

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2nd - PAPER

EFFECT OF YOGA INTERVENTION ON PSYCHOLOGICAL WELL BEING IN BREAST CANCER PATIENTS – A PILOT STUDY

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ABSTRACT:

Background: Cancer is group of disease in which cells grow, change and multiply out of control in the body. Breast cancer refers to the erotic growth of cell that originates in breast tissues. Breast cancer is associated to psychological disturbances. Yogic interventions improve psycho-physiological health and mental well-being. Women with breast cancer can use yoga to cope up with the disease.

Aim of the study: The aim of the study is to see the effects of yogic intervention on the psychological well-being for breast cancer women.

Materials and Methods: Ninety days yoga programme included forty-five minutes yoga lesson five days a week, to estimate psychological well-being. An experimental group consisted of thirty women aged between 35 to 60 years, suffering from first to third stage cancer. It was pre and post experimental group study. Participants were post operative patients taking chemotherapy, radiotherapy and target therapy. All patients were taking their treatment in GCRI, Ahmedabad. Paired sample test was applied.

Results: Results revealed an importance of general health and psychological wellbeing. As compared to baseline the fear of death and anxiety of disease was reduced, physical health was improved as well.

Conclusion: Participation in yoga program resulted in improvement of physical functioning. Based on our results we conclude that rehabilitation with the use of yoga practice improves psychological well - being after cancer surgery. We recommend further research in this field.

Key words: Yoga, psychological wellbeing, breast cancer.

INTRODUCTION

For many people who are diagnosed with cancer, the experience is devastating. The quality of life of cancer patients, as well as their close friends and family, is significantly influenced by diagnosis, painful treatment, rehabilitation, and the sense of uncertainty associated with the chance of recurrence. So far, there has been a lot of research into the quality of life of such people. Extensive research has shown how terrible cancer diagnosis and treatment may be, as well as how long the sense of loss in numerous aspects of life can last. In numerous spheres of life, a sensation of loss might remain.(1)

1.1 AIM OF THE STUDY

The need for empirical assessment of the effectiveness of yoga among breast cancer patients prompted our investigation. Despite its popularity elsewhere, research on the impact of yoga on patients' functioning after mastectomy and other breast surgeries has yet to be conducted.(1) The goal of our study was to close this gap. **We posed the following two questions:**

- a. Does a yoga-based rehabilitation programme improve psychological well-being of women who have had breast surgery?
- b. Is there a difference in physical health in women who practised yoga after breast surgery. We expected that participating in yoga practise would have a positive impact on the participants' overall quality of life, as well as their emotional and physical functioning, based on the prior findings. We also predicted that exercising women would notice a decrease in tiredness, an improvement in body image, and increased arm mobility and strength on the operated breast side.(1)

1.2 BREAST CANCER AND PSYCHOLOGICAL WELL BEING:

Breast cancer is the world's most prevalent malignant tumour in women. We now understand that environmental factors play a role in breast cancer development e.g., lifestyle, Family and genetic risk factors, on the other hand, continue to have a substantial role in illness risk, therefore cancer prevention is not always practicable. As a result, steps aimed at reducing the disease's repercussions and assisting patients in their recovery and return to normal activities are critical.1 Breast cancer is a very stressful condition that puts the patient's physical and psychological well-being at risk. Furthermore, breast cancer patients usually receive multimodal treatment over a long period of time. The diagnosis of cancer is frequently linked to psychological discomfort and trauma. Long-term psychological suffering, persistent discomfort, exhaustion, and a lower quality of life(2) are all common side effects of breast cancer.(1)It's important to understand the role psychological well-being and plays the role it in your overall health as more awareness and education about mental health and self-care are brought into the public conversation.

People who prioritise their mental health have been shown to have lower physical health risks, higher happiness ratings, and more meaningful relationships in life (more on that later).

Psychological well-being is important because it affects your overall happiness and contentment in life. Attaining that level of happiness means you're happy with your life and have a positive outlook on yourself and your situation as a whole.

Furthermore, improved psychological health has been linked to improved physical health. A positive attitude has been linked to a lower risk of cardiovascular disease and its complications. If you have higher levels of psychological wellness, this is most likely due to a desire to look after yourself.

A better social life is another advantage of psychological well-being. You're more likely to engage in social activities with others and seek out companionship if you're happy with your life and feel good about yourself. Close relationships have been shown to improve mental health and contribute to a better psychological well-being, so this benefit is doubled.(3)

Yoga includes ethical living guidance, spiritual practise, physical activity, breathing techniques, and meditation.(4)Psychophysical rehabilitation is critical in this process and should be a component of every breast cancer patient's treatment plan. This type of rehabilitation entails regaining a level of health equivalent to that which existed prior to the sickness, as well as achieving sufficient psychosocial functioning. Patients should continue their rehabilitation with the support of professionals and on their own after leaving the hospital, following their doctors' directions. Unfortunately, not all breast cancer patients are given adequate support during their rehabilitation. Psychological well-being and quality of life is an important concern and outcome of cancer treatment. Several studies have documented that both diagnosis and treatment of breast cancer have an impact on quality of life.(5),(6)Research suggests that stress.reduction programs tailored to the cancer setting help patients cope with the effects of treatment and improve their quality of life. Yoga, an ancient science, incorporates stress.reduction techniques that include regulated breathing, visual imagery, and meditation as well as various postures.(7) This study conducted thorough review of the yoga and cancer literature.(8) Although there were some encouraging findings, the lack of consistency among trials and methodological flaw restrict the extent to which yoga can be considered useful for controlling cancer-related symptoms.(9)

1.3 YOGA THERAPY FOR BREAST CANCER:

Yoga has been practiced for thousands of years to improve physical and emotional well-being. Empirical research on yoga has been ongoing for several decades, including several recent studies conducted with cancer patients and survivors.(10)

Yoga is increasingly being utilised as a supplemental therapy to help cancer patients

manage disease and treatment-related side effects, which has led to a rise in the number of studies looking at the effectiveness of yoga therapies. This systematic study investigates whether yoga therapies for women with breast cancer have any demonstrable benefits, both physically and psychologically. The findings will help to guide future study in this area as well as the creation of yoga programmes.

The word yoga is derived from the Sanskrit root Yuj, which means to join. In philosophical terms, yoga refers to the union of the individual self with the universal self. (11)

Yoga is one of six branches of classical Indian philosophy and has been practiced for thousands of years. References to yoga are made throughout the Vedas, ancient Indian scriptures that are among the oldest texts in existence.(12)Two thousand years ago the sage Patanjali codified the various philosophies and methodologies of yoga into 196 aphorisms called "The Yoga Sutras," which helped to define the modern practice of yoga. (11)The Sutras outline eight limbs, or disciplines, of yoga: yam (ethical disciplines), niyama (individual observances), asana (postures), pranayama (Breath control), pratyahara (withdrawal of senses), dharana (concentration), dhyana (meditation)and samadhi (self-realization, enlightenment). Yoga is traditionally believed to have beneficial effects on physical and emotional health.(13)Over the last several decades, investigators have begun to subject these beliefs to empirical scrutiny. Most of the published studies on yoga were conducted in India, although a growing number of trials have been conducted in the United States and other Western countries. (14)

Yoga is increasingly being used as a complementary therapy to help cancer patients manage disease and treatment-related side effects, which has led to an increase in the number of studies looking into the effectiveness of yoga interventions.

METHODOLOGY

2.1 Participants:Initially40 breast cancer women chosen for this study. 10 patients were dropped out. The reason of drop out was either lack of interest or no internet connection for joining online sessions.30 patients were selected from Gujarat cancer research institute (GCRI) Ahmedabad, India. A presentation about study was taken by the GCRI and given the written permission by the hospital for the study. All patients were informed and consent form was taken through purposive sampling:

2.1.1 INCLUSION CRITERIA :

1. All patients were women in the age between 35-60 years.
2. All patients were post operative and were taking chemotherapy, radiotherapy or target therapy.
3. All patients who were willing to join 3 months yoga program.
4. Only first to third stage of breast cancer.

2.1.2 EXCLUSION CRITERIA:

1. Patients were excluded who Haven't undergone surgery.
2. Patients were excluded who were in stage four of breast cancer.
3. Had any major illness such as, major dyslexic, neurological illness, physical and psychological problems and psychiatric disorders.

2.2 RESEARCH DESIGN:

This is a single group study design (n=30). pre and post Data was collected in the beginning of the yoga session at day 0 and at the end of yoga session at day 90. Yoga practice was given up to 90 days. Pre and post data were analysed by Paired T-test.

2.2.1 Tools of Data Collection: Thirty patients were recruited (n=30) in a single experimental group. Psychological questionnaire named psychological well-being scale written by Dr. Devendra singh Sisodiya (Head, Dept. of Psychology, Bhupal Noble Girls College Udaipur) and Ms. Pooja Chaudhary (Research scholar, dept. of Psychology, Udaipur) was used to collect data. This scale is taken from National psychological Corporation Agra. Integrated yoga sessions were conducted online till three months and post data was collected by the same tool.

2.2.2 Intervention Module:

NUMBER	NAME OF PRACTICE	DURATION
I	PRAYER AND AWARENESS	3 minutes
II	SUKSHMAVYAYAM	
1	Seated neck rotation	30 sec
2	Neck side stretch	30 sec
3	Hands in and outstretch	1 min
4	Hands up stretch	1 min
5	Shoulder stretches up and down	1 min
6	Seated side bending	1 min
7	Seated twisting	1 min
8	Legs in and out	30 sec
9	Ankle rotation	30 sec
10	Knee cap stretch	30 sec
11	Facial exercises	2 min

NUMBER	NAME OF PRACTICE	DURATION
12	Sukhasan forward bend	30 sec
III	BREATHING EXERCISES	
1	Right nostril breathing	2 min 30 sec
2	Left nostril breathing	2 min 30 sec
IV	PRANAYAM	
1	Anulom-vilom	3 min
2	Bhramari (9 rounds)	2 min
V	RELAXATION	
1	DRT	20 min
VI	PRAYER	2 min

Practice: Participants practiced the integrated yoga protocol for five days in a week, forty-five minutes a day integrated yoga protocol. The protocol was delivered via zoom. It was practiced for ninety days. Online format was adopted due to Covid 19 scenario. Another factor for imparting the protocol online was all participants were not able to gather at one place daily till 90 days. They were the residents from different cities but were taking treatment in the same hospital.

Offline sessions were taken once in twenty-one days for some participants who were taking chemotherapy. Chemo cycle was off twenty-one days. Some patients were taking radiotherapy, for them 7 days continuous offline sessions were taken.

Follow ups were taken regularly offline when patients were visiting the hospital.

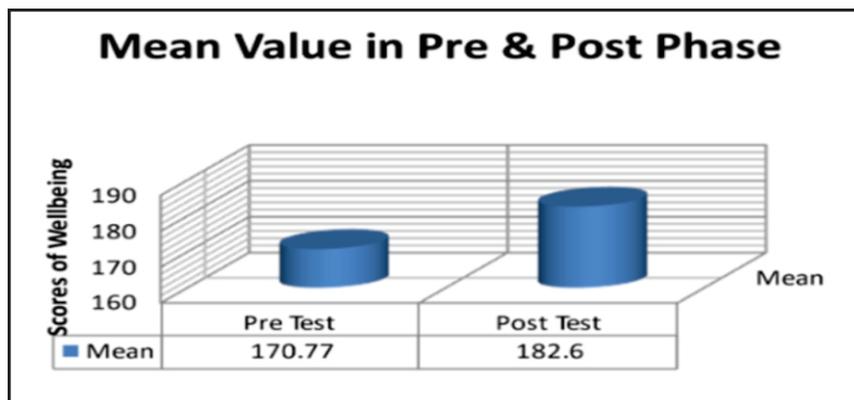
2.2.3 Ethical Consideration : This research is part of larger study which is related to my thesis work was approved by the Scientific Review Committee, Gujarat Cancer Research Centre, (GCRI) Ahmedabad. Scientific Review Committee (SRC) is a body that oversees the informed written consent was obtained from each patient.

2.2.4 Statistical analysis: Paired t-test was used for calculation and analysis of data.

RESULTS

Phase	Mean	SD	r	SED	T Value	Level of Significance
Pre Test	170.77	24.745				Significant at 0.01 level
Post Test	182.6	21.719	0.585	3.894	3.039	

Results revealed an importance of general health and psychological well-being including area of satisfaction, efficiency, sociability, mental health and interpersonal relations. As compared to baseline the fear of death and anxiety of disease was reduced, physical health was improved as well.



According to table and graphical representation, the mean value of pre and post-test is 170.77 and 182.60 respectively. The standard deviation is 24.745 and 21.719. The 't' value is 3.039, which is significant at 0.01 level of confidence. The present study showed that the practice of 12 weeks yoga sessions significantly increased the sense of wellbeing in women diagnosed with breast cancer.

DISCUSSION

During such classes, participants attended online classes five days a week and forty-five minutes a day which lasts for ninety days. Hatha Yoga was used in the majority of the yoga programmes documented in the literature for breast cancer patients. Muscle stretching, Asanas, breathing exercises, and relaxation were all part of those programmes. All stretching exercises and asanas combined resulted in a considerable improvement in musculoskeletal system efficiency, muscle flexibility and strength, and balance. The majority of the activities were done while seated or reclined in a supported position. All breathing exercises and pranayama are based on all Hath Yoga scriptures. Pranayama helped them to balance their pranic energy. And lastly relaxation techniques gave them mental stability. All yogic practices made them physically, and mentally balanced. So their psychological well-being were improved a lot.(15) The majority of women who participated in these activities reported feeling better in terms of their physical, mental, and spiritual health. They felt more at peace, hopeful, and free of treatment-related discomfort. The healing process was also facilitated by social support from other ladies who had the same illness and had comparable experiences.(16) Exercises based on the yoga method significantly reduced somatic symptoms, such as the frequency and severity of nausea and vomiting brought on by chemotherapy.(17) Extensive studies revealed that women experienced much less pain on a daily basis while also feeling more energetic, accepting, and relaxed.(18) Numerous investigations on exercising patients have shown that the condition and treatment reduce weariness. (18), (19)]. They also discovered that, when compared to women who did not exercise, those who did exercise performed better socially and emotionally.(20) Yoga was also found to reduce despair, tension, and anxiety in cancer

patients. (21) Authors of the literature review on yoga classes dedicated to women with breast cancer indicated that such programmes' impact on the general psychological wellbeing can be described as neutral or positive

Women who participated in a yoga-based rehabilitation programme showed improvements in their overall quality of life, physical and social functions, as well as a decrease in stress levels problems in carrying out day-to-day tasks Following that, Women who participated in the programme said they felt good about themselves. Women who attended yoga sessions said they were less concerned about their health in the future than they were before the programme. If you're looking for an explanation for something, you've come to the right place As a result of this discovery, it's worth returning to yoga's roots. Yoga is a practise that aims to bring the body and mind together. The most complete understanding of one's situation and state, a state of thought in the present moment. It improves mindfulness, which is beneficial, is defined as a state of alertness and awareness of what is going on right now.

Being mindful is the deliberate act of focusing one's attention on whatever is present in one's consciousness at the time. Anxiety and depression reduced by focusing on the present moment, it aids in the attainment of a state of relaxation. Being able to be 'here and now' makes it easier to avoid thinking forward – in the case of people with a bleak future It prevents excessive anxiety in people who have been diagnosed with cancer. Hence, the fact that the women who attended yoga programme expressed concern. The mental work done and practised may cause them to care less about their health after the programme during yoga sessions.

On the one hand, a small sample size may be considered a drawback, but on the other hand, a small number of exercising participants was ideal for providing them with enough space to perform exercises and allowing the instructor to give each woman the attention she needed to ensure proper asana performance. The experiment was not randomised; all women who volunteered to attend yoga classes were placed in the group. However, we believe that randomization should be used in future research on this topic.

Based on our findings and previous research, we believe that using yoga to help patients recover from breast cancer surgery is a safe and effective way to improve their quality of life. As a result, we recommend establishing similar yoga rehabilitation programmes for all women who have had breast surgery, as well as further evaluation of their efficacy. We recommend that more research be done into the impact of yoga classes on women's functioning after breast cancer surgery, taking into account different stages of post-operative rehabilitation.

CONCLUSION:

Yoga intervention has shown significant improvement to increase psychological well-being in breast cancer patients. this indicates that yoga probably shares some common techniques with other behavioural interventions that influence pathways from stress to somatic symptoms. Yoga is one such intervention, which is gaining popularity among the Indian masses, and oncology clinics could adopt these interventions by training nurses involved in cancer care. (22) Yoga served as useful additive for breast cancer rehabilitation. However more experimental evidence-based studies are recommended to validate our findings.

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3rd - PAPER

GENDER ROLE ON OCCUPATIONAL STRESS AND IMPACT OF YOGA

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ABSTRACT:

The Information Technology (IT) sector is facing new competition requiring employees to work for longer hours under competitive time bound deadlines. Prolonged exposure to such stressful situations affects our mind and body, which effects job performance as well as overall organizational effectiveness. In this paper we report gender role on occupational stress of IT employees and impact of yogic training on the occupational stress. A sample of 60 IT professionals consisting of 30 males and 30 females from the age group of 30 to 55 years old, has been collected from Ahmedabad Gujrat region. The participants received a weekly 60-minute yoga class for 12 weeks. Our research found that before any yogic training, female employees were more stressed than Male employees. The higher stress on working females was assigned to dual responsibilities in home as well as in office. To evaluate the impact of 12 weeks yogic training on occupational stress and understand the role of gender, statistical pair t-test was performed to compare pre and post stress score. The p value from paired t-test for both the male and female groups confirmed that there is significant difference in the pre and post mean stress value after yogic intervention. The results imply that yogic practices have a highly positive impact in the management of stress related problem.

Key words: Information Technology, Male and female employees, Occupational Stress, Occupational stress index (OSI).

INTRODUCTION

Stress is an inseparable part of our life. Too much stress can cause various health problems, such as high blood pressure, heart disease, depression, anxiety, diabetes etc. Not just this, it can also harm a personal relationship with family members. Occupational Stress is defined as the stress on the employees due to their job and working condition. Information Technology (IT) is one of the sectors where majority of the Indian youth works. IT sectors have long working hour and tight timelines to meet the deadline of the project. The continuous exposure of long working hours and stressful working environment adversely affects our mental and physical health. IT employees are highly stressed. Yoga is one of the best medicines as it helps in releasing physical blockages, emotions, and tension. Also, promotes the release of mood-boosting endorphins, which as 'feel-good' hormones. Various studies have been done around the globe which showed yoga is effective to help to reduce the occupational stress among health care workers⁽¹⁻⁴⁾, teachers/school principals^(5,6), working women⁽⁷⁾, army professionals⁽⁸⁾ and IT professionals⁽⁹⁻¹²⁾, but there is not much study done to analyse the gender role on Occupational stress. In this paper we report gender role on occupational stress of IT employees and impact of yogic training on the occupational stress.

METHODOLOGY

A sample of 60 IT professionals consisting of 30 males and 30 females from the age group of 30 to 55 years old, has been chosen from Techno Engineering firm in Ahmedabad Gujrat region. The research participants were not involved in any formal exercise program. There was no control group in this study and analysis was conducted based on pre and post measurements.

The intervention in this study was a weekly 60-minute yoga class for 12 weeks. Each yoga class was subdivided into six 10-minute sub-sessions. The yoga class regularly began with slower warm-up exercises: Abdominal breathing, cooling breath, and bellows breath, followed by forced abdominal breathing, meditation, and bodily stretching positions. The fidelity of the intervention was monitored and directed by two qualified teachers. The details of the yogic module can be found in our earlier publication⁽¹³⁾.

Occupational Stress Questionnaire was used as a research tool in this study. Dr A.K. Srivastava and Dr A.P. Sinha of Banaras Hindu University developed the Occupational Stress Index Questionnaire⁽¹⁴⁾. A total of 46 items makes up this survey. A 5-point scale was used to score the Occupational Stress Index (OSI) Questionnaire. Positive and negative key items were included in the survey. From "Strongly Disagree, Disagree, Undecided, Agree to Strongly Agree," the response options were divided into five categories. Each question required participants to select one of five degrees of perception, ranging from 1 (strongly disagree), 2 (disagree), 3 (undecided), 4 (agree), and 5 (strongly agree) (Strongly agree). Higher stress levels are indicated by a higher score. Employees are classified as low, moderate, moderate or highly stressed based on their total score on an individual questionnaire. According to the OSI, low stress is defined as a score of 46-127; moderate stress is defined as a score of 128-150; and high stress is defined as a score of over 150.

The questionnaire data collected from the participants was coded and double-checked. Minitab version 19.0 was used to do the data analysis. The differences in the pre and post mean OSI score between the two groups were compared using paired t tests.

RESULTS & DISCUSSION:

Two groups (male and female), each with 30 participants aged 30 to 55, were selected from the Techno Engineering firm in Ahmedabad, Gujarat. During the yoga therapy, no dropouts occurred.

First Normality of the data is checked using Anderson-Darlington (AD) test. The p value higher than 0.05 from Anderson-Darlington test confirmed Normal distribution of the data. Before starting yogic training, pre-stress score of Male and female group is examined using statistical 2-t test. Minitab software version 19 is used for performing statistical analysis.

Figure (1) : showed the box plot and analysis summary of statistical 2-t test from Minitab. Mean value of the pre OSI scores of male and female group were 136.1 and 158.7 respectively and statistical 2-t test yielded t and p-value of -6.91 and 0.0003. Statistical 2-t test confirmed that there is significant difference of mean stress value, and female employees suffer with higher stress compared to the male employees. The mean value of Stress score before yogic intervention was 158.7 and Stress > 150 is defined as high stress as per OSI scale.

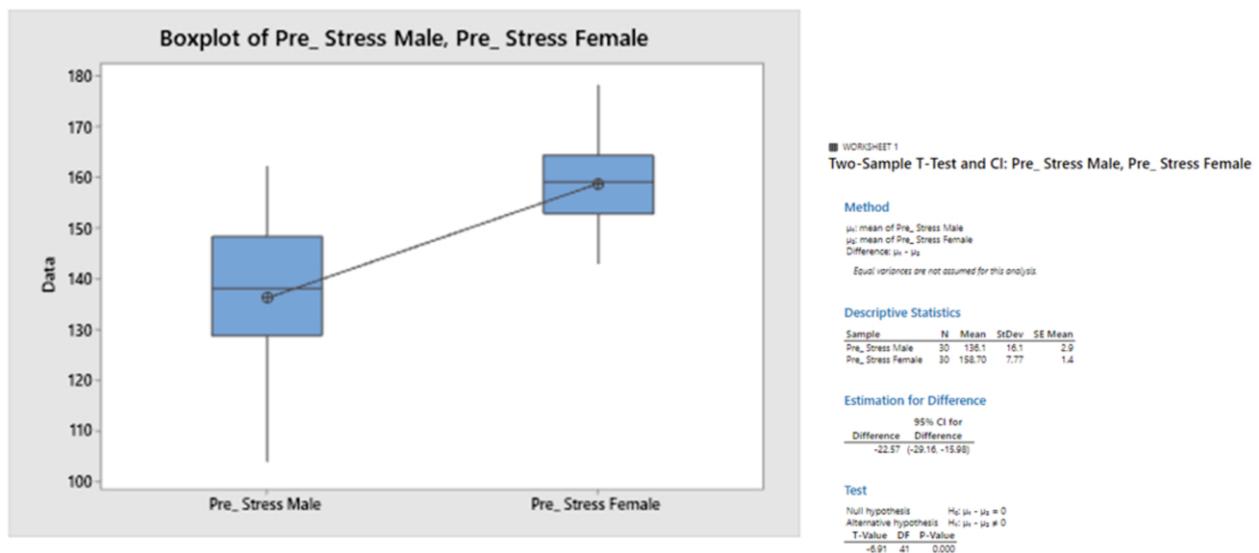


Figure (1): Box plot and analysis summary of statistical 2-t test on pre OSI scores between Male and Female IT employees

The higher stress on working females can be understood due to dual responsibilities in home as well as in office. Men's roles have not changed much. In India most of the men do not support their wife to do housework. Housework is considered the responsibility of the women. Women need to cook, clean the house, clean the dishes, clean the laundry, and get their children ready for school before they go to work. To finish regular housework, she needs to get up early every day therefore she is not able to get proper sleep. If Women are

not working outside, then this is still ok as they can get rest in the afternoon. In Software industries, there are long working hours and tight timelines to finish the work, hence, female employees have much higher stress than male employees.

To assess the impact of 12 weeks yogic training on occupational stress of male and female IT employees, statistical pair t-test was conducted on pre and post OSI data. The results of statistical test are shown in figure (2) and figure (3). Mean value of the pre and post OSI scores of the male group are 136.81 and 121.1 respectively, while Mean value of the pre and post OSI scores of the female group are 158.7 and 111.9, respectively. The p value and t-value from paired t-test on Male employees are 0.0001 and 7.4, respectively while for female employees, p value and t values are 0.0004 and 17.75, respectively. Both male and female employees showed reduction in occupational stress after yoga training.



Figure (2): Box plot of statistical pair-t test on pre and post OSI score of Male and Female IT employees

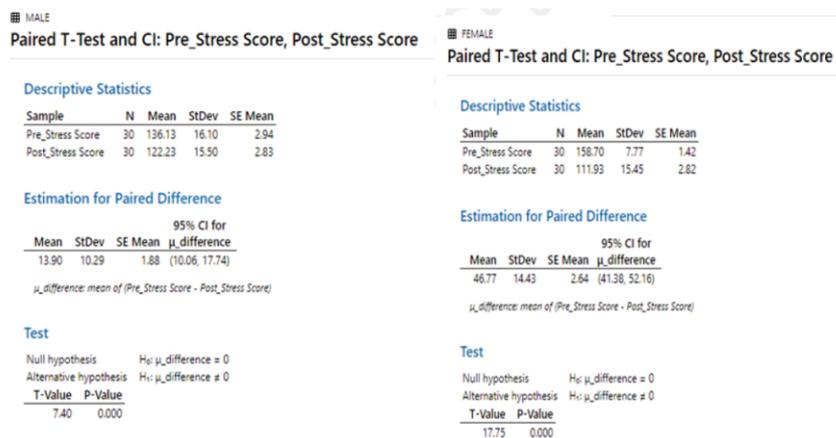


Figure (3): Analysis summary of statistical paired t test on pre and post OSI score of Male and Female IT employees

The p value from paired t-test for both the male and female groups confirmed that there is significant difference in the pre and post mean stress value after yogic intervention. The results imply that yogic practices have a highly positive impact in the management of stress related problem.

The literature showed that yoga has a positive effect on individuals' health and can help to reduce their perceived stress. Riley & Park et.al⁽¹⁵⁾ in his review paper showed that yoga plays a role in reducing stress and improving health by acting on various biological and psychological mechanisms such as the posterior hypothalamus, C-reactive protein, cortisol, and interleukin-6. These mechanisms resulted in mindfulness, stress reduction, self-awareness, and spirituality and calmness⁽¹⁶⁻¹⁷⁾. For example, in a stressful experience, yoga decreases sympathetic responses, such as the systolic and diastolic pressures, heart rate, and vagal activity decreases stress hormones such as cortisol.

CONCLUSION:

It was found that female employees are more stress than male employees and possible reason is dual responsibilities carried by females. After 12 weeks of yogic training, there is a significant improvement in stress level of both females and male IT employees. Yoga can be used as a stress management technique to prevent and reduce stress levels of employees' physical body and psychology; and thereby improve day to day activities of the employees at the workplace and in the family also. Overall, we found the practice of yoga safe, when practiced under guidance of a trained teacher, and have no side effects. Yoga exercise is recommended to incorporate in daily life to lead a happy, and peaceful life.

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4th - PAPER

EFFICACY OF CYCLIC MEDITATION ON THE LEVEL OF ANXIETY, DEPRESSION & STRESS AMONG MINISTERIAL EMPLOYEES

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ABSTRACT:

Stress is found in everyone, from childhood to old age. It is also found in employees working in the ministry of India due to work pressure and task completion before the time they suffer from prolonged stress, severe anxiety, major depression, and other mental and behavioral disorder every day in their life. Yoga is a group of asanas, pranayama's, meditations, etc. Meditation is one of the effective, flexible access, and noninvasive tools to manage various types of mental disorders in life. Meditation may help to deal with stress anxiety depression post-traumatic stress disorder (PTSD) Attention deficit hyperactivity disorder (ADHD), obsessive-compulsive disorder (OCD), Dementia, insomnia, and another kind of mental and behavioral disorders. In this study, 60 ministerial employees in India were included. The Stress, anxiety, and depression were measured through the ADSS questionnaire before and after the cyclic meditation among Ministerial employees in India. A single group pretest-posttest research design was used to conduct the study Pre anxiety mean score was 5.62 and the cyclic meditation mean score was 5.22. Pre-Depression's mean score was 3.27 and after the CM, the mean score of depression was 3.0. The pre-stress mean score was 5.13 and after the cm the post mean stress score was 4.87 so the stress (at $P < 0.0019$) anxiety (at $P < 0.0003$) depression (at $P < 0.0123$) scores were significantly decreased after the cyclic meditation among ministerial employees in India. So the Cyclic meditation has shown significant improvement to decrease stress severe anxiety and depression among ministerial employees. Cyclic Meditation also helps to increase stability work efficiency and concentration and cope with difficult situations among them. Hence Mediation helps to cope with stress, anxiety, and depression and improves overall mental health and well-being among ministerial employees.

Key words: Cyclic Meditation, Stress, Anxiety, Depression, Ministerial employees, mental health.

INTRODUCTION

Stress is a very common phenomenon in each & every individual's life whether public sector employees or private-sector employees or Ministerial employees (Stress is a real health hazard(1). Stress arises due to work pressure, targets, lack of time, lengthy process work, crucial paper works in Ministry (Ministry or department are designations used by first-level executive bodies in the machinery of governments that manage a specific sector of public administration(2) Major Stress also seen in ministerial employees (Ministry employees (workers who can be called policy workers) is described(3). On the acute term, stress may lead to severe headache(4), incremental respiratory rate, high blood pressure(5), sleep problem(1), on the chronic stress may lead to diabetes mellitus, severe anxiety, depression, somatic problems digestive disorder, breathlessness (1) yoga practice leads to better regulation of the Sympathetic Nervous system & hypothalamic-pituitary-adrenal system, as well as a decrease in Depressive & anxious symptoms in a range of populations (6)

According to WHO (World Health organization), people suffer from depression more than 264 million; there may be various causes for depression, but stress and anxiety play a very important role in depression(7). The lifetime prevalence of depression, anxiety, and stress among young adults around the world is currently estimated to range from 5% to 70%, the reviews motivated researchers to Assess Depression, Anxiety, and Stress among Adults(8). It is estimated that people lived with a mental health disorders of 792 million globally, this is 10.7% one in ten people slightly more than that. (7)

There is said to be a 'Cycle of mental health' that can be used to understand the relationship between mind and body functioning(9). Every person has a preconceived set of thoughts and beliefs that give rise to a variety of feelings and emotions. These emotions and feelings are reflected in one's actions and behaviors, resulting in reactions or consequences from others. Outside responses cause psychosocial stress(10), which reinforces one's predetermined thoughts and beliefs, and the cycle continues. Psychosocial stress can elicit a range of emotional responses. These long-suppressed emotions, such as frustration, depression, and anger, are known to have a causal relationship in various parts of the body. According to Pancha kosha theory(11), this cycle of mental health sows the seed of 'Adhi.' Then it percolates through the pranamaya kosha and enters the annamaya kosha.' At the physical level, this 'adhi' becomes 'adhija vyadhi'(12) (stress-induced ailment) via the psycho-neuro-immunology (PNI) pathway and affects an individual's immune response, disrupting normal bodily functions. This disruption disrupts the endocrine system and manifests as a psychosomatic disorder(10). As a result, stress, anxiety, or any other type of emotional disorder can modulate and disrupt normal bodily functions.

Because yoga is defined as inhibition of thought modification(13), it addresses these issues and results in a clear, calm, and unagitated state of mind. According to the second sutra of Patanjali's Yoga Sutra's first chapter, 'yogah chitta vritti nirodah,(14)' yoga, by definition, aids in the reduction of psychological stress. Because mental stress is linked to psychosomatic diseases, regular yoga practice can be extremely beneficial in stress reduction. It has also been shown to be effective in reducing perceived stress, anxiety, and depression(7).

As a result, numerous positive mental and physical effects have been traditionally attributed to this holistic ancient method.

Meditation, also known as dhyana, is the final limb prescribed by Sage Patanjali to help one achieve the ultimate state of spiritual emancipation (Samadhi)(14). While some people find it easy to practice meditation directly, others prefer to go through the preceding steps of asana and pranayama before beginning their meditation practice. It is believed that when a new apprentice attempts to meditate, they may initially experience two mental reactions based on their personality and state of mind, namely, (a) rajasic mind – an active personality of mind would feel restless throughout the session and may wander away in thoughts(15), and (b) tamasic mind – a passive personality of mind representing inertia would most likely doze off to sleep(15). This mental challenge that the novice may face has been addressed by the great seers of yore in ancient Indian yoga scriptures and texts such as the Mandukya Upanishad(16).

This study emphasizes on to see the effect of cyclic meditation on the level of stress, anxiety, and depression among Ministerial employees.

METHODS

60 Samples were collected conveniently from the ministry of education in India. Anxiety Depression Stress Scale (ADSS) tool developed by Pallavi Bhatnagar was selected for assessment of stress, anxiety, and depression among ministerial employees. Cyclic meditation was practiced for three months for thirty-five minutes five days a week. The single group pretest-posttest research design was used to collect the data. Ethical consideration was taken from the ethical committee

INTERVENTION MODULE:

The participants went through a 3-month CM (cyclic meditation) program. The intervention consisted of a single session of Cyclic Meditation each day for 35 minutes five days a week for three months. A total of 60 sessions were conducted for the intervention among ministerial employees. The cyclic meditation technique (17) was taken from S-Vyasa Yoga University Bangalore.

S.No.	Activity	Duration (Min)	Remarks
1	Opening Prayer	1 min	
2	IRT (Instant Relaxation Technique)	1 min	Relaxation
3	Standing postures	5 min	Stimulation
4	QRT (Quick Relaxation Technique)	3 min	Relaxation
5	Sitting Postures	5 min	Stimulation
6	DRT (Deep Relaxation Technique)	15-20 min	Relaxation
7	Resolve	1 min	Silence
8	Closing prayer	1 min	
	TOTAL	35 min	

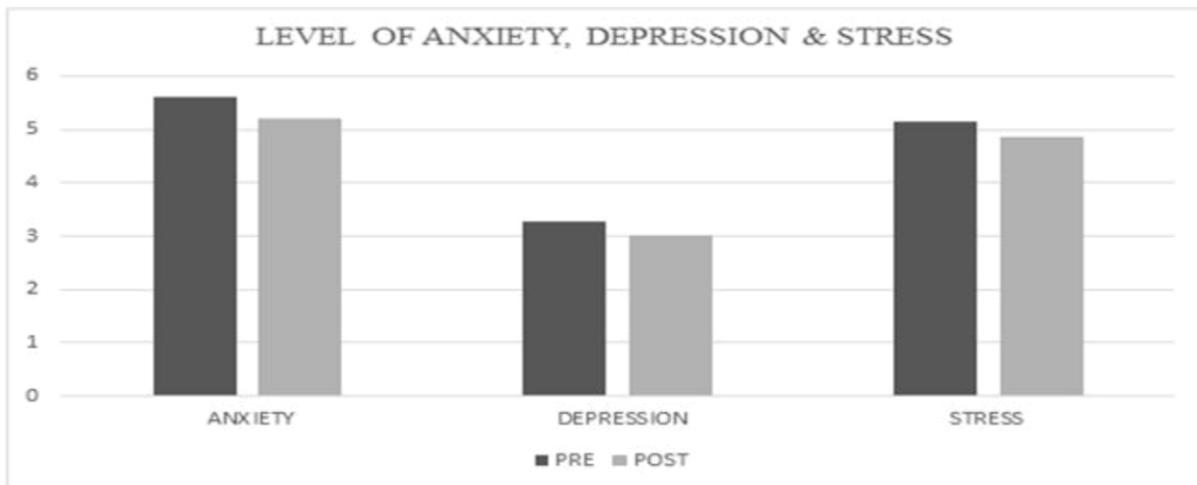
RESULTS:

Table :

PHASE	MEAN	S.D. (Standard Deviation)	SEM (Standard Error of mean)	t VALUE	LEVEL OF SIGNIFICANCE (P-value)
PRESTRESS	5.13	3.72	0.48	3.2568	0.0019
POST STRESS	4.87	3.59	0.46		
PRE ANXIETY	5.62	3.85	0.50	3.8406	0.0003
POST ANXIETY	5.22	3.72	0.48		
PRE DEPRESSION	3.27	3.19	0.41	2.5829	0.0123
POST-DEPRESSION	3.00	3.32	0.43		

(Stress P<0.001 level, Anxiety P<0.0003 level, and Depression P<0.01 level)

Graph



DISCUSSION:

Before the cyclic meditation practice, the pre mean score of stress was 5.13 and after the cyclic meditation practice post mean score of stress was 4.87 for stress pre SD (Standard Deviation) 3.72, and post SD was 3.59. For stress, the pre SEM (Standard error of the mean) was 0.48, and the post-SEM was 0.46. The T-value of stress was 3.2568 hence cyclic meditation significantly decreased the stress level (at $P < 0.0019$) among Ministerial employees. The pre mean score of anxiety was 5.62 and after the cyclic meditation practice post mean score of anxiety was 5.22 for anxiety pre SD (Standard Deviation) 3.85 and post SD was 3.72. For anxiety, the pre SEM (Standard error of the mean) was 0.50, and the post-SEM was 0.48. The T-value of anxiety was 3.8406 hence cyclic meditation significantly decreased the anxiety level (at $P < 0.0003$) among Ministerial employees. The pre score of Depression was 3.27 and after the cyclic meditation practice post mean score of Depression was 3.00 for depression pre SD (Standard Deviation) 3.19 and post SD was 3.32. For depression, the pre SEM (Standard error of the mean) was 0.41, and the post-SEM was 0.43. The T-value of depression was 2.5829 hence cyclic meditation significantly decreased the Depression level (at $P < 0.0123$) among Ministerial employees. So, cyclic meditation has shown significant improvement to decrease the level of stress (at $P < 0.0019$), the level of anxiety (at $P < 0.0003$), and the level of depression (at $P < 0.0123$) among Ministerial employees.

The result of the study, "Effect of Cyclic meditation on quality of life and perceived stress in female adolescence" found that after the 5 days of cyclic meditation for one month of practice the perceived stress was significantly decreased (at $P < 0.05$ level) among fifty-eight female adolescence. (18) According to Bakhshani & Amirani (2015), in their study, "Effectiveness of Mindfulness-based Stress Reduction Program and Mindfulness". they found that after eight weeks of MBSR (meditation practice) the pain was significant improvement of pain intensity ($P < 0.001$) among forty patients (4) The result of the Study "Osho Dynamic Meditation's Effect on Serum Cortisol Level". They found that after twenty-one days of dynamic meditation practice the serum cortisol level was significantly decreased (at $P < 0.001$) among sixteen participants (19).

Hence, cyclic meditation has shown significant improvement to decrease the level of stress, anxiety & depression among Ministerial employees.

CONCLUSION:

This implies that cyclic meditation has anti-stress properties that a combination of yoga postures interspersed with relaxation reduces arousal more than Relaxation alone does. (20)

As a result, cyclic meditation is a good candidate for integrative stress management and related research. This meditation's mechanism of action could be attributed to a decrease in blood pressure, a decrease in the consumption of tranquillizers, clarity of thought, and a relaxed feeling in action. Which has previously been demonstrated to

reduce stress and the positive effects of the Stress Management of Excessive Tension (SMET) program. (21)

As a result, it is possible to conclude that regular cyclic meditation practice could be recommended as a healing intervention for the relief of stress and stress-related anxiety, depression, and physical and mental disorders. Hence, cyclic meditation has shown significant improvement to decrease the level of stress, anxiety & depression among Ministerial employees more clinical studies on cyclic meditation should be conducted to demonstrate its efficacy and make it an approved therapy in Ministries.

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5th - PAPER

EFFECT OF YOGIC INTERVENTION ON ACADEMIC ANXIETY AMONG ADOLESCENCE

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ABSTRACT:

Background: Mental health problems affect one in every five young people at any given time. Students in the high school face a wide range of worry, which increases as they prepare for the examination. Yoga has been used in India for ages as an anxiolytic tool for anxiety reduction. Yogic intervention improves adolescent mental health and reduces academic anxiety.

Aim of the study: The aim of the study is to examine the effects of yogic intervention on academic anxiety in adolescents.

Materials and Methods: Three months yoga programme included 55 minutes yoga lesson 5 days a week. Fifty students with ages ranging between 13 and 16 years were selected as the participants; all of them were a list of higher secondary school students from Baroda, Gujarat. A pre-and post-singal group study was conducted. M. Abid Siddiqui and Atieq UI Rehman Academic Anxiety Scale was administered to assess the level of Academic Anxiety. In this study random sampling were used. Signed informed consent was taken from all the participants before starting the study. Three months yoga programme included 55 minutes yoga lesson 5 days a week. Obtained data were analyzed by using paired t-test.

Results: A significant difference was found in the level of academic anxiety when the pre data was compared with the post-data. Results revealed that yogic intervention is important to reduce academic anxiety.

Conclusion: observed the effect of practising yoga among adolescents and found a significant change in the levels of concentration, attention, perception and academic performance. We conclude that yoga practice enhances students' mental health and promotes holistic wellness based on our findings. We recommend further research in this field.

Key words: yoga, Academic anxiety, anxiety, Adolescence.

INTRODUCTION

Mental health issues among adolescents are becoming a growing public health concern. (1) The twenty-first century with rapid changes in environmental structure has been called a stressful, anxious and pressured century. The seventeenth century was known as the age of enlightenment, eighteenth as the age of reason, nineteenth as age of progress and the twentieth century is known as age of anxiety. (1) Anxiety is the most prevalent psychiatric disorder; (2) Therefore, people's psychological problems have been on the rise. Anxiety is the most common psychiatric disorder; in the United States, over 23 million people are affected each year, as far as the Indian people are concerned, one in every four Indians is affected by anxiety disorders (Times of India, 6/10/13).

1.1 Academic anxiety and adolescence :

According to a recent UNICEF report (2021), India has the world's highest teenage population, with "253 million people; every fifth person is between the ages of 10 and 19" The adolescent's age is one of the most important life span of human beings. It's the time when the surge of life reaches its highest peak. (3) During this stage, physical, physiological, functional, behavioral, psychological, and social changes occur in an individual (3) During this stage, some adolescents experience chronic stress, and some life events can aggravate the condition and affect their mental health (2). Of all the stressors, academic stress is the most prominent and affects a significant population of adolescents. (4) From a terminological perspective, academic stress is termed as "a stress arising from factors like "classroom environment, excessive academic load, poor study Habits, and exam anxiety". Academic stress can be long-term, and some adolescents develop anxiety and depression as a result of the anxiety of inability to achieve their objectives and expectations. Consequentially, all these effects affect the individual's sleep pattern (5), self-care habits (6), socializing in community, reduce outdoor sport, recreation, and will gradually affect the affected individual's all-round development. Anxiety symptoms can include sweating, palpitation, chest muscle spasms, gastrointestinal illnesses, and agitation. These symptoms are caused by a response to internal and external stimulus, and they tend to manifest themselves in cognitive, emotional, physical, and behavioural changes. (7) When children do not do well, their confidence is impacted, which contributes to student worry. Excess release of adrenaline, noradrenaline, and cortisol causes symptoms such as increased heart rate, profuse sweating, and nausea. According to some sources, anxiety in youngsters produces stomachaches, headaches, and dizziness. (C. Nanthakumar, 2018) A moderate amount of anxiety helps in academic performance by motivating students, but too much of anything is harmful and should be reduced to

minimum level. Academic pressure and academic anxiety is so high among the school children that it not only affects their studies but also their mental and physical health (Das, 1975)

1.1 Yoga therapy for academic anxiety:

Yoga helps to improve physical and psychological health factors. Yoga is a way of life that encourages ecstasy as well as balance, health, and harmony. (3) It also impacts our positivity in our body, mood and can create work life balance. Yoga, according to Patanjali, is a method by which these chittavrittis are controlled and restless mind is calmed. (8) Yogasana, pranayama, yama, niyama, pratyahara and meditation should be encouraged and practised to attain scholastic success while maintaining a serene mind. (9) With so much attention on standing yogasana and meditation practised in newspapers, magazines, television, the internet, and other forms of mass media (10), various psychologists, philosophers, and physiologists are undertaking research on various elements of it. Since the whole emphasis of yoga and meditation is the management and reduction of stress and anxiety of school children, it is essential to determine the impact of yoga and meditation on academic anxiety in students. (9) Various shatkarma, kriyas, asanas, pranayama, bandha, mudra, relaxing practices and meditation include ganesh yoga (Brain yoga) in yoga assist one in being purified, as well as having a good and sharp mind and a sound body. (7) The given meditation is panchkosh Dhyana Dharna for strengthening of five prana, five tattva, five deva, that's come all together called panchkosh. Yoga also improves an individual's ability to synchronise and integrate their thoughts, desires, emotions, moods, and goals. Many exercises assist us in this goal. It observed the effect of yogic intervention defined here by the practice of postures, and found a some reductions in anxiety and depression regardless of type, other yoga elements practiced, delivery method, and seating. (11) In other study findings of reveal that the students who experienced yoga module showed a significant reduction in their anxiety level. The results are in tune with the earlier studies, which found that meditation, practiced over long periods, produces definite changes in perception, attention, and cognition. (12) 61 pre-teen children showed an immediate reduction in their academic anxiety like anxiety from subject, from school, teacher and bad study habits after 18 minutes of high frequency yoga breathing, breath awareness, and peaceful sitting. (13) We must first keep our children physically and psychologically well in order to reach high development standards, which yoga and meditation can help. Yoga and meditation can help adults deal with stress and academic anxiety (9), it could be able to help school children who are under a lot of pressure to perform well in school. If done correctly, asana, pranayama, bandha, mudra, dhyana, and shatkriyas might be beneficial. Various studies on the effect of yoga practice have found that the individual's environment, place, and time have a good impact on physical and mental health. It demonstrates that yoga has proven to be a necessary component of our lives. Yoga helps one in keeping oneself fit and fine. It is well said that, if body is fit then everything is fit. The foremost need for healthy lifestyle is food and workout. And yoga is the best option to do so. All methods grouped under the common name of yoga are special psychological processes founded on a fixed truth of Nature and results which were always latent. With this background the present study examines whether there is an effect of yoga on the academic anxiety among adolescent.

METHODOLOGY

2.1 OBJECTIVES:

To assess the role of yogic intervention on adolescence regarding various areas of academic anxiety.

2.1.1 Hypothesis : The null hypothesis was used in this study. There is a no effect of yogic intervention on adolescence regarding various areas of academic anxiety.

2.1.2 Sample & Sampling : For this study, 50 students from higher secondary schools in the commerce stream were chosen. Six students were mostly irregular during the intervention. The reason for the irregularity was that several pupils were absent due to illness, and the school was conducting sessions in both online and offline mode. A total of 44 students between the ages of 13 and 16 years old were chosen from Vadodara's higher secondary schools. A random sampling was done to select the best and interested samples.

2.2 RESEARCH DESIGN:

This is a single group study design (n=44). Pre and post Data was collected in the beginning of the yoga session at day 0 and at the end of yoga session at day 90. Yoga practice was given up to 90 days. Pre and post data were analysed by Paired T-test.

2.2.1 Tools of data collection: Fortyfour students were recruited (n=44) in a single experimental group. Psychological questionnaire named Academic Anxiety Scale written by Dr.M. Abid Siddiqui and Dr. Atieq Ul Rehman (Assi. professor, Dept. Of Education, University of Jammu) was used to collect data. This scale is taken from National psychological Corporation Agra. Integrated yoga sessions were conducted school assembly hall and post data was collected by the same tool.

2.2.2 Procurement: First, go through the list of private schools in Vadodara. I prepared a note and went to each one to see how much scope there was to support experiments. The principal's permission was obtained after obtaining school permission. Try to build rapport using them, and then Conducted One introductory session for students in grades of 13 and 16 years old was randomly chosen from Vadodara's different higher secondary schools using the lottery technique. The study took place in a different higher secondary school in Gujarat's Vadodara. The participants were between the ages of 15 and 17. (AAS – SAMRUA) Academic anxiety scale was used to determine the students level of academic anxiety. Each item is of the statement type (closed), and students were asked to respond by marking the appropriate option on

the answer sheet. Each student received a booklet comprising statement items as well as answer papers. The students were assembled in a hall and made to sit in rows. Instructions were delivered by the investigator. Statements were written in Gujarati. Meaning of difficult words was also explained. The students were told to finish their test within an hour. A code was provided to the students at the time of pretest to keep their personal identity closed. Their achievement scores were exclusively used for the research purpose and were not disclosed to their educational institutions. The project was approved by the Institutional Ethics Committee, and the signed informed consent was obtained from the school principal. Yoga module was used as an intervention to the students for an hour daily in the morning for three month. After three month Same academic performance test was administered as a post test.

Table 1 : Yoga Module

For 5 min	Gayatri mantra(3 times), Guru Vandana (prayer)
For 15 min	Warm-up (yogic-joging, starching, bending, twisting, jumping, joints rotation precticies) TTK (Tadasana, Tiryktadasana, kati-chakrasana) Standing Asana (vrikshasana, garudasana, natrajasana, ardh chandrasana) Sitting Asana (ardh mtshyendrasana, mandukasana, shashankasana, pachchimotanasana)Chakrasana, halasana, bhujangasana, makarasana Surya Namaskar (3-4 Round)
For 5 min	Pragya Yogwith 16 step (3-4 Round)
For 5 min	Savasana (relaxation)
For 10 min	Breathing practiceAnulom vilompranayam Bharamipranayam pranakarsan pranayamNadisodhan pranayama
For 5 min	Meditation
For 3-4 min	Shanti path

Table 2: Result

Academic Anxiety	N	Mean	SD	t	Level of significant
Pre test	44	68.57	9.50	4.51	.01
Post test	44	62.55	8.11		

Break of half minute (30 seconds) was given between each practice, in order to allow them to get themselves prepared mentally and physically for the next practices.

DISCUSSION

Above, the students' statistical analyses were conducted to assess for differences between pre and post tests that might be attributable to the yogic intervention. Statistically significant differences were found between the pre and post tests of the academic anxiety level of the students. Before the yoga practice, the pre mean score of academic anxiety was 68.57, and after the yoga practice, the post mean score of academic anxiety was 62.55. For academic anxiety, the pre SD (Standard Deviation) was 9.50, and the post SD was 8.11. For academic anxiety, the T-value was 4.51. Hence, yogic intervention significantly decreased the academic anxiety level. According to the findings of the study "Effect of yogic intervention on academic anxiety among adolescents," academic anxiety was significantly reduced after three months of yogic intervention practice. Students who took part in a yoga-based rehabilitation programme showed improvements in their overall mental health(14), physical and social functions(15), as well as a reduction in anxiety levels and difficulties doing daily tasks. Yoga is also useful for physical, physical, mental, mental, emotional and social health. health. yogic Yogic practices are used as an alternative health practice to anxiety because of its efficiency in our body and relaxing health. Students that taken part in the session reported they felt good about themselves after that.

CONCLUSION

Hence, yogic intervention has shown significant improvement to decrease the level of academic anxiety stress, among adolescence. The statistical analysis showed a significant reduction in the academic anxiety level of the adolescence. As well as they were feel very happy too. On the basis of this study it can be concluded that the yoga and meditation have decreased the anxiety level of school children and also helped the students to perform better in their academics, build their self confidence and overcome hesitance.(16) Academic anxiety is one of the major problems with the young generation (7) especially during their examination facing now a days, a yogic intervention was found to reduce the academic anxiety symptom, exam anxiety level of the practitioner.(8) observed the effect of Practicing Yoga among Adolescents and found a significant change on the level of Subjective Well Being(17) and Academic Performance. As a result, it is possible to conclude that regular yoga practice could be recommended as a school curriculum for the relief of stress and subject-related anxiety(18), lack of concentration and memory(19), and physical and mental disorders. More studies on effectiveness of yoga practice for adolescence should be conducted to demonstrate its efficacy and it's provide healthy, happy and harmonious life style.(20) Since, daily practice of yoga helps the teenagers to get healthy, physically as well as mentally. The long term impact of the intervention remains to be studied.

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6th - PAPER

मानसिक स्वास्थ्य पर संगीत चिकित्सा का प्रभाव

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सारांश

मानसिक स्वास्थ्य का संबंध व्यक्ति के संपूर्ण व्यक्तित्व से होता है। मनुष्य को सुखी और संतुष्ट जीवन जीने के लिए मानसिक स्वास्थ्य उतना ही आवश्यक है जितना कि शारीरिक स्वास्थ्य। मनुष्य जीवन में हम सभी को कभी ना कभी प्रतिकूल परिस्थितियों का सामना करना पड़ता है इससे मानसिक स्वास्थ्य संबंधित कई समस्याएं हो जाती है, जैसे निराशा, तनाव, अनिद्रा, चिड़चिड़ापन आदि। संगीत एक ऐसी कला है जो अपने प्रभाव से जनमानस को आनंद, सुख एवं संतोष प्रदान करती है। संगीत से केवल आनंदानुभूति ही नहीं होती साथ ही साथ यह हमारे मनोभाव को भी प्रभावित करती है। संगीत के प्रभाव में आकर मानव विशेष व्यवहारों को प्रदर्शित करता है जिससे उसकी मनोवृत्ति का अनुमान लगाया जा सकता है। संगीत की इसी शक्ति का लाभ उठाकर आधुनिक काल में संगीतात्मक चिकित्सा पद्धति के विकास को प्रारंभ किया जा रहा है। संगीत ना केवल मानव जीवन को अपितु आसपास के परिवेश को भी काफी प्रभावित करती है। मनुष्य के मानसिक स्वास्थ्य को स्वस्थ एवं एकाग्र बनाने के लिए संगीत की अहम भूमिका है। अतः इस शोध पत्र में मानसिक स्वास्थ्य पर संगीत से पड़ने वाले प्रभाव को देखा गया है।

मुख्य शब्द:- मानसिक स्वास्थ्य, संगीत, संगीत चिकित्सा

प्रस्तावना

स्वस्थ शरीर में स्वस्थ मन का विकास होता है। एक व्यक्ति के लिए शारीरिक स्वास्थ्य के साथ-साथ मानसिक स्वास्थ्य दोनों का स्वस्थ होना बहुत जरूरी है क्योंकि शारीरिक स्वास्थ्य और मानसिक स्वास्थ्य दोनों एक दूसरे को प्रभावित करते हैं। व्यक्ति के शरीर में मस्तिष्क का महत्वपूर्ण स्थान है व्यक्ति जो भी कार्य करता है वह अपने मस्तिष्क के संकेत पर या मन के अनुसार करता है जब व्यक्ति का मन स्वस्थ होता है तो सभी कार्यों को बेहतर ढंग से कर पाता है पर जब मन स्वस्थ नहीं होता तो छोटे से छोटे कार्यों में भी परेशानी का सामना उठाना पड़ता है तथा जीवन की विभिन्न परिस्थितियों में सफलतापूर्वक कार्य नहीं कर पाता है। व्यक्ति हमेशा मानसिक उलझनों में फंसा रहता है। आज के वर्तमान समय में हर व्यक्ति चाहे वो किसी भी प्रोफेशन का हो तनावग्रस्त है और इसी के कारण अनेकों मानसिक दुर्बलताएं तथा विकार उत्पन्न हो जाते हैं। ऐसी स्थिति में व्यक्ति को शारीरिक और मानसिक दोनों व्यथाओं से सशक्त बनाने की क्षमता संगीत चिकित्सा में है। संगीत हमारे दिल, दिमाग और आत्मा तीनों को प्रभावित करता है। संगीत हमारे मन, मस्तिष्क और भावनाओं पर सकारात्मक प्रभाव डालता है। संगीत एक जादुई माध्यम और बहुत शक्तिशाली उपकरण है। संगीत में वह शक्ति है कि वो हर इंद्रियों को प्रसन्न कर शांत महसूस करा सकता है। आयुर्वेद में शरीर के तीन धातुएं बताई गई हैं वात, पित्त, कफ। इन तीनों का संतुलन बनाए रखने के लिए शब्द शक्ति, मंत्र शक्ति, और गीत शक्ति का प्रयोग होता रहा है। पहले संगीत चिकित्सा संगीतर्षी तुम्बमरू ने अपनी पुस्तक 'संगीत स्वरामृत' में लिखा है की आयुर्वेद की वात धातु पर ऊंची व आसमान ध्वनियां, पित्त पर गंभीर व स्थित ध्वनियां, और कफ के गुणों पर कोमल और मृदु ध्वनियां चमत्कारिक असर डालती हैं(6)।

परिभाषा मानसिक स्वास्थ्य

वर्ल्ड हेल्थ ऑर्गेनाइजेशन (WHO) के अनुसार :-

मानसिक स्वास्थ्य व्यक्तियों की भलाई (wellbeing) प्रभावी कामकाज (effective functioning) का आधार है। यह एक मानसिक विकार की अनुपस्थिति से कहीं अधिक है; यह किसी भी भावनाओं और दूसरों की प्रतिक्रियाओं को सोचने की, सीखने की और समझने की क्षमता है। मानसिक स्वास्थ्य व्यक्ति के भीतर और बाहर पर्यावरण के साथ संतुलन की स्थिति है। इस संतुलन को बनाने में शारीरिक, मनोवैज्ञानिक, सामाजिक, सांस्कृतिक, आध्यात्मिक और अन्य परस्पर संबंध कारक भाग लेते हैं(1)।

Strange, 1965 के अनुसार-

“मानसिक स्वास्थ्य से तात्पर्य वैसे सीखे गए व्यवहार से होता है जो सामाजिक रूप से अनुकूलित होते हैं और जो व्यक्ति को अपनी जिंदगी के साथ पर्याप्त रूप से मुकाबला करने की अनुमति देता है (2)।”

Karl Menninger, 1945 के अनुसार-

“मानसिक स्वास्थ्य अधिकतम खुशी तथा प्रभावशीलता के साथ वातावरण एवं उसके प्रत्येक दूसरे व्यक्ति के साथ मानव समायोजन है - वह एक संतुलित मनोदशा, सतर्क बुद्धि, सामाजिक रूप से मान्य व्यवहार तथा एक खुशमिजाज बनाए रखने की क्षमता है (3)।”

संगीत एवम संगीत-चिकित्सा

“संगीत है ईश्वर की शक्ति
हर स्वर में बसे हैं राम
रोगी जो सुनाएं रागिनी
रोगी को मिले आराम (4)।”

संगीत मनोविज्ञान एवं संगीत शास्त्र की एक शाखा है जिसका लक्ष्य संगीत व्यवहार एवं संगीत अनुभव को समझना और समझाना है(5)। संगीत कला भारतीय संस्कृति की आत्मा है, भारतीय संस्कृति के उद्भव काम से ही संगीत इस का अभिन्न अंग रहा है। वर्तमान समय में व्यस्त, तनावपूर्ण एवं प्रतियोगी सामाजिक परिस्थितियों में संगीत एक ऐसी कला है जो मनुष्य को आहत मन एवं आत्मा को कुछ समय के लिए सुख प्रदान है। संगीत मानव के व्यक्तित्व एवं विकास में महत्वपूर्ण भूमिका अदा करती है। कबीर दास के अनुसार चंचल मन को वश में करने के लिये गायन आकर्षक विधा है। अज्ञानी जीव भी सुन कर एक टक ध्यान मग्न हो जाता है। संगीत मानव के पीड़ित हृदय को संतोष एवं शांति तो प्रदान करती ही है वरन, जीवन में हर्षोल्लास भर कर आगे बढ़ने की प्रेरणा भी देती है। संगीत चिकित्सा का विषय नयी नहीं है। सन 1944 ईस्वी में 'मिशीगन' विश्वविद्यालय द्वारा संगीत का प्रथम पाठ्यक्रम तैयार किया गया और लोगों को इसके अनुसार शिक्षा दी जाने लगी। सन 1946 ईस्वी में सबसे पहले कन्यास विश्वविद्यालय में प्रारंभ किया गया। अन्य लोगों ने शीघ्र ही इसे अपना लिया सन 1950 ईस्वी में नेशनल एसोसिएशन फॉर म्यूजिक थेरेपी (NAMT) नाम से इसे इस कार्य के लिए स्थापित कर दिया गया। इस संस्था के द्वारा संगीत चिकित्सा की जाने लगा(4)।

संगीत पर एक प्राचीन भारतीय संहिता 'स्वरशास्त्र' के अनुसार 72 मूलराग शरीर की 72 नाड़ियों को नियंत्रित करते हैं। यदि किसी राग को उसके लक्षण एवं श्रुतिशुद्धि के प्रति पूर्ण सुचिता व समर्पण के साथ गाया जाए या बजाया जाए तो वह उस वशिष्ठ नाड़ियों को प्रभावित करता है। यह प्रमाणित है कि जीवन प्रणालियों या ऊर्जा के विभिन्न रूपों में ध्वनि चुंबकीय या विद्युत चुंबकीय ऊर्जा के प्रति संवेदनशील होती है। क्योंकि मानवीय संवेग और मस्तिष्क पर संगीत का प्रभाव अब सर्वमान्य है इसके द्वारा लोगों के शारीरिक, मानसिक व सामाजिक बीमारियों को दूर किया जा सकता है(5)।

संगीत के स्वर केवल मन को झंकृत नहीं करते अपितु शरीर के अंग प्रत्यंग ऊपर भी अपनी तान का छाप छोड़ते हैं। डॉ जैनी के अनुसार भारतीय रागो से मस्तिष्क की सिकुड़ी हुई मांसपेशियों को संगीत के स्वर आवृत्तियां कानों की झिल्लियों में प्रकंपन करती है। स्नायु तंत्र की सेंसरी व मोटर नर्व सजग व सक्रिय होकर शारीरिक प्राण चेतना के प्रवाह भर देती है(6)। इसके अतिरिक्त संगीत चिकित्सा उदासीनता और अवसाद उच्चरक्तचाप, निम्नरक्तचाप, जोड़ों का दर्द, पाचनक्रिया संबंधित रोग मनोरोग तथा नशा आदि समस्याओं का समाधान किया जाता है। अवसाद से मुक्ति सिरदर्द, अनिद्रा, क्रोध, मानसिक-अस्थिरता के उपचार में भी सहायक होता है। संगीत सीखने से उर्जा, स्वस्थ समृद्धि, अनुशासन, अध्यात्मिकता तथा एकाग्रता बढ़ती और संज्ञानात्मक क्षमता में भी सुधार लाती है व कुंडलिनी शक्ति प्राप्ति में सहायक होती है विभिन्न रोगों का उपचार हेतु इसे उपयोग में लाया जाता है(7)।

संगीत, ध्वनिया मनोभाव को प्रभावित करती है। वह ध्वनिया मानसिक स्थितियों की सूचक होती है जब व्यक्ति सामाजिक, मानसिक, शारीरिक परेशानियों से थक जाता है तो मन को दोबारा वह जल्द फिर से सशक्त बनाने की क्षमता संगीत में ही होती है(8)।

राष्ट्रपिता महात्मा गांधी जी भी संगीत चिकित्सा को स्वीकार करते थे। उमेश जोशी के अनुसार " गांधीजी जब एक बार बीमार हुए थे तो उन पर की चिकित्सा संगीत के माध्यम से महान संगीतकार मनवर वनवे ने की थी(9)।" डॉ वसुधा कुलकर्णी के अनुसार "अमेरिका में लगभग 700 रोगियों की चिकित्सा संगीत द्वारा की गई। वायलिन की मधुर ध्वनि अति तीव्र सिरदर्द को 15 मिनट में दूर कर सकती है"(10)। सिर दर्द ही नहीं अपितु हिस्टीरिया जैसे रोगों का उपचार भी संगीत से किया गया है। स्वास्थ्य पर संगीत के प्रभाव को लेकर हो रहे अध्ययनों में यह सामने आ रहा है कि संगीत सुनने से दिल की धड़कन नियमित होती है डिप्रेशन दूर होता है बेचैनी घटती है ध्यान केंद्रित करने की क्षमता बढ़ती है। ऑपरेशन के दौरान व उसके बाद दर्द निवारक दवाइयों की जरूरत कम होती है। पार्किंसन के रोगी के अंगों में स्थिरता आती है और उन्मादी लोगों पर भी संगीत का सकारात्मक प्रभाव पड़ता है(11)। संगीत के ऐसे आरोग्य दायिनी शक्ति पर निरंतर शोध कार्य संपूर्ण विश्व में सक्रियता से किए जा रहे हैं इसके लाभकारी परिणामों को देखते हुए यह कहा जा सकता है कि यदि विभिन्न चिकित्सा पद्धतियों के साथ सहायक पद्धति के रूप में इसे स्वीकार किया जाए तो भविष्य में गंभीर रोगों के इलाज की संभावना बढ़ सकती है।

अतः निष्कर्ष के रूप में यह कहा जा सकता है कि संगीत चिकित्सा मानसिक रोग के उपचार हेतु सिद्ध है। इस पद्धति से सफलतापूर्वक चिकित्सा संभव है।

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7th - PAPER

A STUDY ON EFFECTS OF GAYATRI MANTRA SADHANA ON ANXIETY

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ABSTRACT

Background: Anxiety can refer to a normal response to stress or pressure, or it can refer to an emotion characterised by feelings of tension, anxious thoughts, and occasionally even bodily changes such as sweating, elevated blood pressure, and other symptoms. In a holistic approach, the relationship between spirituality and mental health is being investigated. Researchers from a variety of fields, including psychology, psychiatry, theology, nursing, and gerontology, are looking at the connections between these two aspects of human life. In every sphere of life, Sadhana denotes idealism and truthfulness. Whoever fits this condition is treated with respect and given a reasonable price, as if they were a goldsmith. Sadhana does not imply reciting the rosary, but rather living the life of a seeker. Our senses have been taken care of. Restrained and maintained the mind and intellect.

Aim: The main aim of the present study was to examine the effect of Gayatri Mantra Sadhana on Anxiety.

Method: In the present study directional hypothesis was applied to check the authenticity of the research equivalently including PrePost Experimental research design focusing on particular traits. Data was collected with the help of primary source i.e., questionnaire incorporating Anxiety scale developed by A.K.P Sinha and L.N.K Sinha. A sample of 20 was taken, 20 pre-test and 20 post-test using purposive sampling.

Statistical Techniques: Data were evaluated with the help of t-test. The statistical analysis of the research study was carried out by knowing the outcome of pre and post-test scoring.

Result: The estimated t-value came out to be substantial at 0.05 level and thus the directional hypothesis is proved.

Conclusion: To conclude from the following research it can be said that gayatri mantra sadhana has a momentous impact on anxiety.

Keywords: Gayatri Mantra Sadhana, Anxiety.

INTRODUCTION:

Anxiety is a state of mind marked by tense feelings, concerned thoughts, and physical changes such as elevated blood pressure. Although the common conception of anxiety is that it is harmful to a person and can lead to other disorders, anxiety can prove to be helpful in certain circumstances. Anxiety is thus one of a group of emotions that has the beneficial effect of alerting us to things we should be concerned about: things that are potentially dangerous [1]. More significantly, these emotions assist us in assessing possible risks and appropriately responding to them, such as by accelerating our reflexes or focussing our attention. "An emotion marked by feelings of stress, concerned thoughts, and bodily changes such as elevated blood pressure," according to the American Psychological Association (APA) [2]. Although the person dealing with this kind of anxiety may realize that his/her anxiety is too excessive, the person may have trouble controlling it and the anxiety can even become a form of an obsessive thinking style and ultimately negatively affect daily and needed actions. Due to anxiety, the person might avoid doing certain actions out of worry or out of fear that the action could trigger his anxiety, even if the action is a significant action that the person must perform. Predators and oncoming danger have triggered alarms in the body since the dawn of humanity, allowing for evasive action. Raised heartbeat, perspiration, and greater awareness to surroundings are all signs of these alarms. A rush of adrenalin, a hormone and chemical messenger in the brain, is released in response to threat, triggering these nervous behaviours in a process known as the "fight-or-flight" response. This prepares people to face or flee any potential dangers to their safety. The nervous sensation one feel before a major event or in a stressful situation is a natural echo of one's body's original 'fight-or-flight' response. It might however be necessary for survival - for example, fear of getting hit by a car when crossing the street prompts a person to look both ways to avoid danger [3].

The relationship between spirituality and mental health is being explored in a number of ways.

The present study by Samajdar, S. S., & Mukherjee, S. (2020) tried to assess the effect of Gayatri Mantra chanting on attention, memory, anxiety and mental state on healthy young athletes. Subjects with Gayatri Mantra chanting showed significant improvement in attention and memory domain. Less failed attempts and prompt response to audio and visual stimuli for multiple choice apparatus was noted for the Gayatri Mantra group. Sustained visual attention, scanning without distraction and better concentration are required for the digit cancellation test.

Marked improvements in both state and trait anxiety was noted for the Gayatri Mantra chanters.

Improved mental state was observed for both meditating groups compared with the control. While there are a variety of diagnoses that can be classified as anxiety disorders, the symptoms of generalised anxiety disorder (GAD) commonly include the following: excessive feelings of worry, heightened anger, concentration issues, sleeping problems, such as inability to fall or stay asleep [4].

Researchers in a range of disciplines, including psychology, psychiatry, theology, nursing and gerontology, are exploring the connections between various elements of these two areas of human existence. One of the more common areas of research in the literature explores the association between anxiety and spirituality amongst individuals who have chronic or lifethreatening illnesses [5]. For example, in one study, heart transplant patients that attended temple frequently reported less anxiety and had higher self-esteem than those who attended less frequently. Meditation or prayer can become a coping mechanism to anxiety and other mental health problems. A study by Chaves, E. D. C. L., Lunes, D. H., Moura, C. D. C., Carvalho, L. C., Silva, A. M., & Carvalho, E. C. D. (2015) was conducted to study anxiety and spirituality and the relationship between them in university students and it showed a significant relationship between anxiety and the presence of physical discomfort, unusual body movements, and the need for treatment. Furthermore, higher levels of anxiety were associated with the female gender, the lack of leisure activities, and low levels of optimism in the spirituality scale [6].

The Gayatri Mantra is a universal prayer with Vedic roots. Gayatri Mantra is also renowned as Savitri Mantra, and it addressed the Immanent and Transcendent Divine "Savita," which means that from which all this is born. The Gayatri is a universal prayer enshrined in the Vedas. It is addressed to the Immanent and Transcendent Divine which has been given the name 'Savita,' meaning 'that from which all this is born.' The Gayatri may be considered as having three parts - (i) Adoration (ii) Meditation (iii) Prayer. First, the Divine is praised, then It is meditated upon in reverence and finally, an appeal is made to the Divine to awaken and strengthen the intellect, the discriminating faculty of man.

The Gayatri is considered as the essence of the Vedas. Veda means knowledge, and this prayer fosters and sharpens the knowledge-yielding faculty. As a matter of fact, the four core declarations enshrined in the four Vedas are implied in this Gayatri mantra [7]

- Sri Sathya Sai Speaks, vol 13.34: June, 20, 1977

The Gayatri Mantra is hailed as the "Mother of All Mantras." Gayatri Mata (Mother Gayatri) is also known as the Veda Mata, or the embodiment of the Vedic universe. Because the Vedas are timeless and not written by humans, they are referred to as Apaurusheya. In every sphere of human life, Sadhana implies idealism and truthfulness. Whoever satisfies this condition is treated with the utmost respect and given a reasonable price, as if they were a goldsmith. Sadhana does not imply reciting the rosary, but rather living the life of a seeker. Our senses have been taken care of. Restrained and maintained the mind and intellect [8].

Gayatri Sadhana bestows extra-ordinary benefits on the devotees. Many people have performed Gayatri Mantra Sadhana under Shanti Kunj and university's guidance and achieved material and spiritual benefits through this Sadhana. The reason is that they get true discriminative wisdom as a divine gift in the light of which all infirmities, complications

and difficulties, which make people unhappy, worried and miserable, are solved. The Gayatri mantra affects all the three states of consciousness, jagrut (waking), sushupt (deep sleep), swapna (dream) and the three layers of existence adhyatmik, adidhaivik and adibhautik. Traya also refers to the taapatraya or the ailments (taapa) that adversely affect the body, mind and soul: the body by physical ailments, the mind by negativity and restlessness in the soul. The Gayatri Shakti (energy or field of vibration) enables one to transcend and be unaffected by the tapatraya's.

“om bhūr bhuvah svaḥ tat savitur vareṇyaṃ bhargo devasya dhīmahi dhiyo yo naḥ prachodayāt”

– Rigveda 3.62.10

The Sadhana of Gayatri is worship of supreme Knowledge. It is our firm belief that those who worship Gayatri will never be lacking in spiritual enlightenment and worldly happiness. Gayatri Mantra invokes and inspires wisdom in us. To state it simply the mantra says – “May the divine light of the Supreme Being illuminate our intellect, to lead us along a path of righteousness”.

The present study by Krishna Priya, V. K., & Chaube, N. (2020) aimed to find out the effectiveness of Vedic chanting in cognitive impairments of a 5-year-old ADHD child. Gayatri mantra chanting along with a customized computerized training as a controlled condition was used for intervention to see improvements in cognitive functioning. Results showed better effectiveness of Gayatri mantra in cognitive functioning such as sustained and divided attention, concentration, short-term verbal and working memory, overactivity and aggression as compared to computerized training. It is concluded that Gayatri mantra as a non-pharmacological intervention may improve cognitive functioning in ADHD children and produce better results [9].

It is one of the oldest mantras, and generally thought of as being amongst the highest and most powerful mantras of all. This mantra is therefore often referred to as "the mother of the Vedas". It appears in Yajur Veda - Chapter 36, Mantra (Verse) 3[10].

- In his book Sadhana, Sri Swami Sivananda wrote:

"Of all the mantras, the supreme and the most potent power of powers is the great, glorious - Gayatri Mantra" [11].

Also, A study examined by Alethea Desrosiers and Lisa Miller (2008) to explore the potential protective effects of spirituality against alcohol use and anxiety in a large sample of adolescents using a multidimensional measure of spirituality. Results of univariate regression analyses revealed that alcohol use was inversely associated with daily spiritual experiences, forgiveness and positive religious coping. Level of anxiety was inversely associated with congregation benefits and positively associated with congregation problems. Finding raise the possibility of formulating a spiritual understanding of these two disorders in adolescents [12]

1.1 Aim & Objective: To examine the effect of Gayatri Mantra Sadhana on Anxiety.

METHOD:

The objective of research is to find answers to questions through scientific process applications, and research methods give instruments and strategies through which research problems are studied.

2.1 Sample: A sample of 20 participants were selected for the present research. The sample was selected to match the study and help in achieving the purpose of the study. Researcher has used quotasampling technique for the data collection.

2.2 Sampling Method: Purposive sampling is a non-probability sampling technique in which "elements chosen for the sample are chosen depending on the researcher's judgement." Researchers frequently feel that by applying sound judgement, they can produce a representative sample and save time and money.

2.3 Inclusion Criteria: In order to study the effects of Gayatri Mantra Sadhana on Anxiety of adult students, only those students were considered who were willing to participate in performing sadhana.

2.4 Design: A research design is chiefly the set of approaches and procedures used in aggregation and analysing measures of the variables quantified created to seek answer to research question. For the present research work researcher has used pre-post research design to evaluate the data of the study.

Pre-test and post-test design is a form of quasi-experimental research that allows for uncomplicated assessment of an intervention applied to a group of study participants.

2.5 Tools: The tool used is "Anxiety Scale" developed by A.K.P. Sinha and L.N.K. Sinha (1995)

Reliability- 0.92 Spearman & Test Retest 0.85

Validity- 0.62

Norms- Percentile Norms

2.6 Procedure:

2.6.1 Phase 1: Pre-Phase Measures: Testing Phase:

Initially permission was taken from the respected department and concerned students. Then tool was administered on those 20 students (age range 15-24). The students were requested to answer truly and mark appropriate option among those given in the scale for each question. They were requested not to leave any items unanswered. Instructions regarding the test were given properly and were assured that the information provided by them would be kept confidential. Test administration and scoring was done according to the manual. After the completion, the questionnaire was taken back and subjected to scoring and statistical analysis.

2.6.2 Phase 2: Pre-Phase Measures: Experimental Phase: (Intervention)

Researcher conducted gayatri mantra sadhana for approx. 8.01 minutes every evening at 7 pm for next 40 days. Instructions were given to sit in a comfortable meditative pose and relax. Breathe comfortably. Listen to the voice of Gurudev chanting gayatri mantra and chant alongside. Feel the positive vibrations in the environment and if any thoughts occur, let them be.

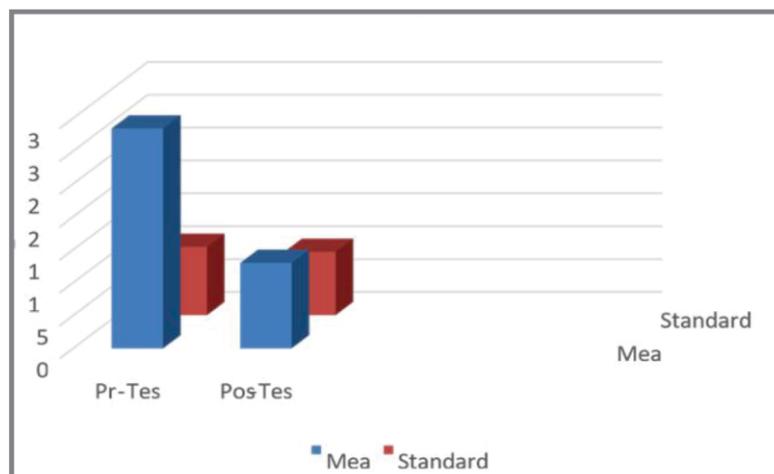
2.6.3 Phase 3: Post-Test Measures: After the experimental phase, post-test was administered and it was parallel to pre-test. Anxiety scale was measured.

2.7 Statistical Techniques: In this study our variables are Gayatri Mantra Sadhana and Anxiety. The research work is conducted on the Effect of Gayatri Mantra Sadhana on Anxiety. Researcher used t-test is used for statistical analysis.

RESULT:

Data was formulated through above-mentioned scale and were analyzed in terms of mean, standard deviation and t-test method. The results have been presented in the tables.

Group	Mean	SD	N	SEM	SED	t-Value	df	Level of significant
Pre test	33.45	16.41	20	3.67				
Post test	13.00	9.64	20	2.16				



In the present study, a study the level of anxiety on students performing Gayatri Mantra Sadhana for 40 days. The result table clearly represents that there is a significant decrease in the level of anxiety after 40 days of Gayatri Sadhana. Results reveal that Gayatri Mantra Sadhana helps individuals cope up with anxiety and related negative life circumstances.

3.1 Interpretation:

We investigated the amount of anxiety among students who completed a 40-day Gayatri Mantra Sadhana. The result table clearly shows that after 40 days of Gayatri Sadhana, anxiety levels have decreased significantly. The Gayatri Mantra is known as the "Mother of All Mantras." Gayatri Mata (Mother Gayatri) is also known as the Veda Mata, or the embodiment of the Vedic universe. Because the Vedas are timeless and not written by humans, they are referred to as Apaurusheya. This mantra can be thought of as a summation of the Vedas. As a result, reciting the Gayatri mantra provides all of the benefits of chanting all of the Vedas. The form of Gayatri is resplendent light. Every deity has three forms namely Mantra, Yantra and

Tantra. Gayatri is not different from Sun God. Gayatri is one of the three feminine names of Sun God namely Gayatri, Savitri and Saraswati. Gayatri is actually the anthropomorphic form of Sun God. Seated in a lotus flower, Gayatri holds in her ten hands boon giving pose, protective pose, noose, goad, whip, cup, skull, mace, conch (shankha) and discus (chakra).

The Gayatri Mantra's enchantment works on individuals who devote their lives to it, and one of the first benefits is that it helps to relax the mind. Simply saying Om can have a calming effect on your mind, so you can image what the mantra might do for your restless spirit. It actually produces a lot of pleasant hormones, such as serotonin, which makes you feel cheerful and optimistic. One of the benefits of chanting the Gayatri mantra is that it helps people feel less depressed and anxious. Of course, it's natural to be able to lessen depression and anxiety and stay joyful when you're soothing your mind and bringing positivity into your life. The vagus nerve, which is stimulated to cure depression, is discovered to vibrate spontaneously when the mantra is spoken [13].

DISCUSSION:

The aim of the study was to check how the spiritual practices like Gayatri Mantra Sadhana effect the level of anxiety of the students from different courses of the university. In the present study after calculating the data it is found out that Gayatri mantra Sadhana helps in curing or reducing the level of anxiety experienced by the students related to studies, family issues, loneliness, nervousness, difficulty maintaining focus or social conformity and mental health issues.

There was also a significant reduction in the symptoms of anxiety. Students reported that earlier they experienced irritability, restlessness, felt insomniac and also had frequent running thoughts. But after the completion of the sadhana there was significant decrease in these symptoms. Later they experienced the significant reduction in insomnia, irritability and overthinking. They also found that they were able to concentrate in a better way. They also experienced that they were very calm and peaceful in some chaotic situations aroused during those 40 days.

All the changes that they experienced can't be credited to Gayatri Sadhana only. The change in their life styles was because of the routine and the discipline of the University

which was also a reason of approval.

It is famously mentioned in the Shrimad Bhagavad Gita, where Krishna tells Arjuna, "I am the Gayatri." This directs us to the Krishna consciousness, and tells us that chanting the mantra can help us come closer to the divine [11] [14].

Effect of Vedic chanting on consciousness and mental state has been long researched and has been documented in ancient religious literatures. However, due to its religious connotations, its scientific scrutiny and validation has been not popularized. Gayatri

Mantra chanting plays a significant role in the well-being of the people. Gayatri Mantra chanting has significant effects in attention, memory, anxiety and mental state. Regular chanting of Gayatri Mantra shall improve learning power, concentration, prosperity, eternal power, peace and improves quality of life.

4.1 Conclusion:

The present study concludes that in these dynamic and technological advancement students are exposed to anxiety which is due to different various reasons. This research was intended to study the effects of Gayatri mantra Sadhana on students from different courses available in the university. The results show that there is a significant reduction in level of anxiety of the students after performing gayatri mantra sadhana.

Anxiety is one of the psychological problems which can develop in the elderly. If left untreated, it can decrease the productivity and quality of life. A study by Candrawati, S. A. K., Dwidiyanti, M., & Widyastuti, R. H. (2018) was to determine the effects of mindfulness with Gayatri mantra on decreasing anxiety in the elderly Hindus in Bali,

Indonesia. Mindfulness with Gayatri mantra could decrease anxiety in the elderly Hindus. This therapy can be used as an alternative to prevent the recurrence of anxiety in the elderly [15].

The Gayatri mantra has 24 letters corresponding to the 24 vertebrae of the spine. The backbone is what provides support and stability to our body. Similarly, the Gayatri mantra brings stability in our intellect [16]. The recitation of the Gayatri mantra sharpens one's mind and improves memory. A new mirror reflects well, but dust accumulates over time, prompting cleaning. Similarly, time, the company we keep, the knowledge we learn, and our hidden tendencies contaminate our minds. When we repeat the Gayatri mantra, it acts as a deep cleanser, allowing the mirror (our minds) to reflect us more clearly. The inner glow is rekindled, and the inner plane is maintained alive, thanks to the mantra. Both the inner and outward worlds benefit from brilliance. The continuous practice of Gayatri mantra stirs the hidden psychic abilities and opens the gateways for materialistic and spiritual improvement. Hence, gayatri mantra or its sadhana is very beneficial for every being and in every aspect [17].

The study is very important as in the world of scientific and technological advancement we need a spiritual method which assures the mental wellbeing and it can be proved through scientific methods.

4.2 Limitation of the research: The sample taken is small. A large could have been taken.

4.3 Suggestions for further research: For the betterment of the further researches, the following suggestions can be considered:

- The total number of samples can be raised because a greater sample size gives us a more comprehensive view of the results.
- The factors in this study can be changed and used more intelligently by modifying them. For example, variables like Personality, memory can be further used.
- Age and sex factors can be considered.

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<https://indusscrolls.com/the-miraculous-effect-of-gayatri-mantra/>

<https://vedicfeed.com/gayatri-mantra-meaning-significance-and-benefits/>

<https://www.epaperpdf.com/bhagavad-gita-pdf/>

<https://www.mentalhealth.org.uk/sites/default/files/impact-spirituality.pdf>

8th - PAPER

IMPACT OF CLASSICAL HATHA YOGA PRACTICE ON MOOD STATES IN BEGINNER YOGA PRACTITIONERS

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ABSTRACT

Yoga has been practised as a holistic approach to health and human greatness since the dawn of humanity. In this research the Classical Hatha Yoga intervention, which included selected yogic postures, breathing techniques (Pranayama) and guided meditations, was given to 36 Beginner Yoga practitioners (11 men and 25 women) from Lakulish Yoga University Ahmedabad, Gujarat for 45 days. Convenient sampling method was adopted for the selection of the subjects. The 8SQ (Eight State Questioner) was used for the assessment of the level of Anxiety and Depression and the paired sample t-test was calculated. 't'-value for Anxiety was 2.909 and 't'-value for Depression was 3.857 which were significant at 0.01 level. The result showed a positive significant effect of the Classical Hatha yogic intervention to reduce Anxiety and Depression. This study found that practice of Classical Hatha Yoga can improve individual mental health, harmony, morale, performance and productivity.

INTRODUCTION

Globally, more than 300 million people suffer from depression, and 260 million suffer from anxiety disorders—many of them live with both conditions. A study by the World Health Organization found that such disorders cost the global economy \$1 trillion in lost productivity each year. Anxiety disorders are among one of the most prevalent mental, emotional and behavioural problems in the world, estimated to affect 3.6% of the global population as of 2015, or about 264 million people, according to WHO figures [1].

Anxiety is arguably an emotion that predates the evolution of man. Its ubiquity in humans, and its presence in a range of anxiety disorders, makes it an important clinical focus. Developments in nosology, epidemiology and psychobiology have led to significant advancement in our understanding of the anxiety disorders in recent years. Advances in

pharmacotherapy and psychotherapy of these disorders have brought realistic hope for relief of symptoms and improvement in functioning to patients. Neurotic disorders are basically related to stress, reaction to stress (usually maladaptive) and individual proneness to anxiety. Interestingly, both stress and coping have a close association with socio-cultural factors. Culture can effect symptom presentation, explanation of the illness and help-seeking. Importance given to the symptoms and meaning assigned by the physician according to their cultural background also differs across culture. In this way culture can effect epidemiology, phenomenology as well as treatment outcome of psychiatric illness especially anxiety disorders. In this review an attempt has been made to discuss such differences, as well as to reflect the important areas in which Indian studies are lacking. An attempt has been made to include most Indian studies, especially those published in Indian Journal of Psychiatry [2].

Mental health issues are epidemic among youth in all over the world today. Recent studies suggest that up to 50% of all teenagers have complaints related to stress, anxiety, and/or depression [3]. This problem is accompanied by an unprecedented rise in the rates of child and teen suicide in the United States. In response to this epidemic, the American Academy of Paediatrics is recommending universal depression screening for all teens. Medications are available to ameliorate mental health disorders, and many can be safely used in the primary care setting. However, many of these medications have unwanted side effects or may not be familiar to the primary care physician. For these reason and others, primary care physicians require additional approaches to respond to the challenges imposed by a growing number of patients requiring mental health support. Yoga Therapy, offers a safe and effective way to serve the patient with physical or mental challenges disabilities. It is an individualized and personal approach to the patient, and it may be integrated with any current therapy or medical regimen. Here, evidence for medical yoga is reviewed in the context of an adolescent patient with a common disorder. Yoga practices, with particular focus on mindfulness, offer a safe and effective intervention for a growing number of paediatric patients [4].

Yoga is an increasingly popular activity, perhaps because of its association with stress reduction and relaxation – an association that is generally supported by empirical evidence. Investigations of embodied cognition suggest that yoga may reduce stress by affecting the way individuals appraise stressors. The combination of body position and common components of yoga practice may also contribute to that effect, particularly when considering thoughts about the self and feelings of confidence. Findings regarding embodied emotion make a similar contribution to understanding the implications of previous research findings and common yoga practices. Considering yoga and stress from an embodied perspective also highlights the role of the musculoskeletal system in the stress process, leading to the question of whether yoga influences stress by directly influencing the musculoskeletal system, indirectly by influencing awareness of that system, or through a combination of the two. Those questions, in turn, highlight the importance of expanding investigations of psychological processes, body position, musculoskeletal activity during yoga, and the interactions between those variables [5].

Stress related disorders such as depression and anxiety are leading sources of disability worldwide, and current treatment methods such as conventional antidepressant medications are not beneficial for all individuals. There is evidence that yoga has mood-enhancing properties possibly related to its inhibitory effects on physiological stress and

inflammation, which are frequently associated with affective disorders. In the light of the above studies the Researcher works to investigate the effect of Classical Hatha Yoga Practice on stress reduction.

MATERIALS And METHODS :

Participants : The participants for the study were 36 beginner yoga practitioners (11 males and 25 females), 30 to 50 years of age group referred from Lakulish Yoga University, Ahmedabad, Gujarat. The clearance from institutional authority was taken prior to start of the study. All subjects were explained the purpose and study protocol. The selection of the subjects was done by convenient sampling method following under mentioned criteria:

Inclusion Criteria :

- Willingness to take part in the study as per the protocol.
- Age group – 30 to 50 years.
- Gender – males & females.

Exclusive Criteria :

- The subjects having any kind of chronic disease like diabetes, heart disease, cancer etc. were excluded from this research work.
- Subjects who were not able to follow study protocol.

Research Design :

A single- group pre and post research design was adopted. The group of subjects (36 in number) undertaking the practice of Classical Hatha Yoga module was adopted. The pre-test was conducted at the onset of course and then at subsequent follow up. The total duration of observation was for 45 days and follow-up observation was done on 45th day of pre-test.

Intervention :

The forty five days classical hatha yoga intervention program consisted three hours practice six days per week. In a day participants practices shithilikarana vyayamas (loosening exercises) followed by yogasanas and relaxation techniques with pranayama practices. The concepts used to develop a specific module of yogic practices were taken from the Classical Hatha Yoga scripture of Lakulish yoga tradition written by Swami Rajarshi muniji [6], one of the oldest schools of hatha yoga in India.

Tools for Data Collection :

Eight States Questioner (8SQ) was used to assess the Mood States of the subjects. This questionnaire, developed by McNair, Lorr and Droppleman in 1971, to assesses Eight Mood states including Anxiety, Stress, Depression, Regression, Fatigue, Guilt, Extraversion and Arousal, as well as overall psychological distress or total mood disturbance.

RESULT : The data taken on the first day and last day of intervention program of the Classical Hatha Yoga Practices and participants assessed with the 8SQ (Eight State Questioner). The pre data and post data of a single group were analyzed by SPSS and paired sample t-test was applied.

Table 1.1: Anxiety changes after Classical Hatha Yoga intervention program

Schedule of Observation	Mean	SD	r	SED	t-value	Level of significant
Pre Test (N = 36)	13.54	5.049	0.725	1.601	2.909	Significant at 0.01
Post Test (N = 36)	8.89	7.391				

Graph No.1.1- Mean & SD value of anxiety at Pre and Post.

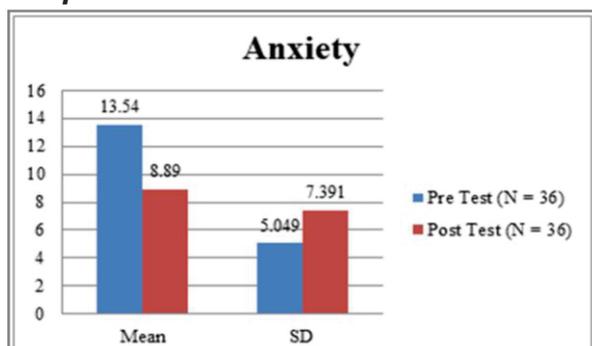


Table No.1.1 Shows the Mean value of Anxiety at pre-test was 13.54 and that decreased at post-test up to 8.89. The standard Deviation of anxiety at pre-test was 5.049 and at post-test 7.391. Correlation between pre and post value was measured as 0.725 and t-value was 2.909. This result indicates the significant change in anxiety at P<0.01 level.

Table 1.2: Comparison on pre-post domain for depression in beginner Yoga Practitioner

Schedule of Observation	Mean	SD	r	SED	t-value	Level of significant
Pre Test (N = 35)	15.83	2.717	0.66	1.415	3.857	Significant at 0.01
Post Test (N = 35)	10.37	7.811				

Graph No.1.2- Mean & SD value of depression at Pre and Post phase.

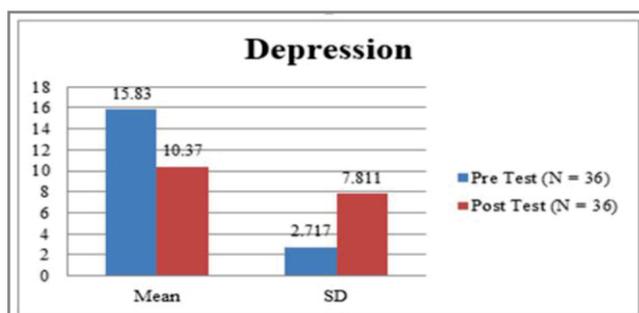


Table No.1.2 Shows the Mean value of depression at pre-test was 15.83 and that decreased at post-test up to 10.37. The standard Deviation of anxiety at pre-test was 2.717 and at post-test 7.811. Correlation between pre and post value was measured as 0.66 and t-value was 3.857. This result indicates the significant change in depression level at P<0.01.

DISCUSSION

The present study was designed to investigate the Impact of Classical Hatha Yoga intervention program on Stress reduction and Mood States. Forty five days Classical Hatha Yoga intervention program improved Mood States (Anxiety & Depression). A systematic review of the use of yogic intervention to treat anxiety suggested that yoga may be beneficial for different anxiety disorders [7]. Yoga is found to be as effective as relaxation in reducing stress, anxiety, depression and arousal. Researchers investigated in their study by giving eight week Yoga practice to past depressive patients and noted significant change [8]. In this study, it has been stated that Yogic breathing may balance the autonomic nervous system and influence psychological and stress related disorder [9]. In another study researcher gave Hatha Yoga Intervention to one hundred and thirty one low to moderate stress patients for ten weeks and they found the yogic practices significantly reduces stress, anxiety blood pressure and improve quality of life [10]. Researcher found in their study that Yoga can help to reduce depressive symptoms and Yoga is beneficial as a complementary therapy for depressive conditions [11]. Also, researchers presented that Yoga practices can improve mental health and it also enhances self efficacy, self-confidence and behavioural skill [12]. Previous research on mood states among athletes has shown that elite athletes exhibit a mood state profile that is higher in vigour and lower in the negative mood states of anxiety, depression, fatigue, and confusion, than the average individual [13]. Some studies concluded that exercise followed by a negative outcome resulted in the intensification of negative mood states such as anger and depression [14]. The effects of yoga on the mood states of depression [15], anxiety [16], and overall psychological distress [17], have been well-documented in other areas of research outside sport psychology. Another study showed the effectiveness of Shavasana on depression among university students. Fifty female university students with severe depression were studied. While 25 subjects were given Yoga sessions, another 25 served as controls. The results revealed that (I) Yoga was an effective technique for alleviating depression and (II) continuation of the yoga for a longer period resulted in a significantly increased positive changes [18]. A study was conducted to know about the impact of yoga on attitudes and mental health of adults. The results revealed that subjects developed significantly positive attitudes towards yoga and significant improvement in mental health after attending yoga [19]. The efficacy of a specific yoga breathing pattern in eight subjects with obsessive-compulsive disorder was measured and found significant improvement on obsessive compulsive neurosis (OCD) as measured by anxiety and global severity indices [20]. The study was conducted to investigate the effect of yogic practices on depression and anxiety on 25 adults in the age range of 22 to 70 years suffering from gastrointestinal problems and also hyper anxiety and depression. Participants were assessed with State Trait Anxiety Inventory (STAI) by Spiel Berger (1970), and Depression Scales of Symptomatic Check List (SCL) by Derogatis (1981). All participants practiced Yoga consisting of Asana, Pranayama, Mudra, Pratyahara, Dharana and Dhyana for 15 days. A significant reduction in levels of both anxiety and depression were observed following yogic practices [21]. Another study was conducted on the impact of one-year yoga on emotional maturity and level of anxiety on graduates from 17 to 19 years of age. The study indicated that mean scores of experimental group was lower than to control group in all areas of emotional maturity scale, viz. emotional strain, emotional depression, social distance, personality disorder and lack of ascendancy. In the level of anxiety, the mean score of experimental group was lower than control group and all these mean differences were significant at 0.0 1 level of significance [22]. All the above mentioned

studies support the result of current research.

The purpose of this study therefore was to examine specific Yogic module and its possible relationship with mood states among beginner Yoga preactitioner. Classical Hatha Yoga module teaches the correlation between mind and body with the help of Asana and Pranayama so that everyone can access their own physical condition and mental status. In addition, we sought to assess possible correlations between these specific Yogic module and the specific mood states of anxiety, stress, depression, fatigue, guilt, extraversion and arousal, and total mood disturbance.

CONCLUSION :

Finally it is postulated that Classical Hatha Yoga Module have proved to be an effective tool to modulate various psychological functions and obtaining the state of good psychological health and wellbeing.

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9th - PAPER

YOGA AS A POTENTIAL INTEGRATIVE MANAGEMENT FOR THE MENTAL HEALTH DISORDERS AMONG ELITE ATHLETES: A NARRATIVE REVIEW

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ABSTRACT

The presumption that elite athletes are mentally and emotionally strong and immunized against mental disorders is being challenged by the findings of research studies. The existing data indicated that elite athletes suffer from many mental health symptoms and disorders at rates equivalent to or exceeding those of the general population. Recent studies on mental health disorders (MHD) among elite athletes show that athletes are also vulnerable to and struggle with mental health problems such as sleep disorders, anxiety, depression, eating disorders, obsessive compulsive disorders, ADHD, PTSD, addictions and substance misuse.

Research shows that the peak age for the risk of athletes' onset of MHD, overlaps with the peak competitive years for athletes due to the intense mental and physical demands of their sport. Furthermore, sport-specific phases and transitions such as injuries, periods of high training load and extensive travel, or relocation to new cultural settings call for extra attention to the mental health of the athletes. All these various stressors can adversely affect athletic performance and rehabilitation, if not properly addressed. Moreover, transitioning out of sport can be a difficult period for athletes with an increased likelihood of developing mental health symptoms and disorders. Research reveals that some of the most consistent and reproducible effects of yoga practice include stress reduction, emotional regulation, improved mood and well-being, improved cognitive functioning. Yoga therapy research is a rapidly growing field and research on psychological conditions has been one of its major subfields.

Studies show that yoga has a positive impact over mental health symptoms and disorders such as depression, PTSD, OCD, ADHD, addictive behaviours, attention-deficit

disorders.

The integrative effect of yoga on psychophysiology makes it a potential intervention to efficiently manage the MHD among elite athletes.

Keywords – mental health, athletes, yoga for athlete, sports, athletic performance, sports medicine, yoga for mental health

INTRODUCTION

Elite athletes get generally perceived by the society as “superhumans” with incomprehensible willpower, strength, speed, skills and abilities that humans can only aspire to. Even the word Olympian implies to ‘superhuman being’ with its roots in the Greek mythology. For a long time, it has been presumed that only mentally and emotionally robust athletes are able to effectively and successfully compete at the highest level. This, unquestionably, makes it hard to understand that these individuals can also struggle with the same health problems and illnesses of the general population, subsequently, limiting the attention on mental health disorder (MHD) in the world of top sports. Though, the various high performance sport settings consist of a unique range of stressors, such as competitive factors, organisational and personal stressors, that potentially increases the risk for mental illness among athletes [1,2].

Mental health disorders (MHD) are generally defined as conditions causing clinically significant distress or impairment that achieve certain diagnostic criteria, such as in the Diagnostic and Statistical Manual of Mental Disorders 5 (DSM-5) or the International Classification of Diseases [3,4]. MHD causes significant impact on quality of life, distress or impairment in work, activities and/or other vital areas of life for two weeks or longer; while mental health symptoms of psychological distress are more common, may be significant but do not occur in a pattern fulfilling specific diagnostic criteria and do not certainly cause substantial distress or functional impairment.

Elite athletes (defined as those competing at professional, Olympic or collegiate level) experience various mental health symptoms and disorders at prevalence rates equivalent to or exceeding those of non-athletes [2,5,6]. The uncertainty and distress caused by COVID-19 pandemic has placed new mental health stressors for everyone including the athletes [5], thus making them more vulnerable to mental health symptoms. Therefore, making it important to address mental health issues among athletes and recommend the potential management technique.

Mental health is an integral aspect of elite athlete wellbeing and performance and it is inextricable from physical health, as evidenced by mental health symptoms and disorders increase the risk of physical injury and delaying subsequent recovery [5]. Several systematic reviews and meta- analyses have assessed a range of yoga interventions, using various styles of yoga, and have shown improvements in mental health across various mental disorders.

However, there is a lack of evidence or consensus-based guidelines for diagnosis and feasible and effective management of mental health symptoms and disorders in elite athletes [5].

Objectives of the present study –

- To review the literature related to prevalence, diagnosis and impact of mental health disorders and symptoms among elite athletes and its impact on athletic performance.
- To review the literature describing and establishing recommendations for yoga practice, meditation, mindfulness and yogic management of mental health symptoms and disorders common in elite athletes.

PREVALENCE OF MHD AMONG ELITE ATHLETES

Studies show that the occurrence of mental health symptoms and disorders among both, former as well as current elite athletes, is significant and equivalent to the prevalence in the general population [2,5,6,8]. Studies have reported that 5% to 35% of elite athletes suffer from MHD over a follow-up period of up to 12 months [5]. The prevalence of mental disorders is highest among young athletes (between 16 to 34 years) with 25%, meeting the clinical criteria for one or more MHD [7]. The common MHD among these athletes include depression, generalised anxiety disorders, social anxiety disorders, sleeping disorders, panic disorders, ADHD, PTSD and eating disorders [2,5,7,8]. Peak performance age among elite athletes corresponds with the phase of peak in the onset of adult MHD [6,16,17]. However, limited research has been done so far to understand the extent of mental health symptoms and disorders among elite athletes. Due to the lack of scientific evidence, it is difficult to draw any conclusions regarding the prevalence and effect of these MHD.

Studies have reported mental health symptoms and disorders occurrences varies from 5% for burnout and adverse alcohol use to almost 45% for anxiety and depression among male elite athletes from team sports (cricket, football, handball, ice hockey and rugby) [5]. Among female elite athletes, mental health disorders and symptoms are prevalent, especially eating disorders [5]. Among collegiate athletes, the occurrence of MHD ranges from 10% to 25% for depression and eating disorders [5].

Australian athletes reported a prevalence rate of 46.4% for symptoms of at least one of the mental health problems evaluated in the study [7]. It has been reported that athletes were experiencing depression (27.2%), eating disorder (22.8%), general psychological distress (16.5%), social anxiety (14.7%), generalised anxiety disorder (7.1%), and panic disorder (4.5%) [7].

Within 6 months, 17% of elite French athletes were experiencing psychiatric disorders (20.2% females; 15.1% males), 6% was reported for generalised anxiety disorder [18]. The prevalence rate of MHD in elite athletes of the United Kingdom was reported to be 47.8% for anxiety/depression and 26.8% for symptoms of distress [19]. The prevalence rate of 68% for depression were reported among Canadian elite athletes

(international level swimmers), with major depression episodes during pre-competition phase, while 34% swimmers were experiencing depression during post-competition [20].

A recent review study concluded the prevalence of mental health symptoms and disorders ranged from 34% for anxiety/depression to 19% for alcohol misuse in current elite athletes, and from 26% for anxiety/depression to 16% for distress among former elite athletes [8]. Both, the number of undergone surgeries as well as severe musculoskeletal injuries during sports career, increases the overall risk of MHD and symptoms of distress, sleeping disorders, adverse alcohol behaviour and adverse nutritional behaviour among elite athletes which subsequently leads to decreased sport performance [5,6,8].

Injured athletes report to experience higher levels of both, symptoms of depression and generalized anxiety disorders (GAD) compared to non-injured athletes [7]. Research studies also show that sports related factors such as excessive overtraining, injury combined with inadequate recovery and termination of sports career may alleviate vulnerability to certain mental disorders [2,6,9]. Additionally transitioning out of sport career can be a difficult period for athletes with an increased possibility of developing mental health symptoms and disorders [8,10,11]. Both, generic and sport specific factors may contribute together to increase the risk of mental health symptoms and disorders during an elite sport career [5]. Finally, an athlete might have MHD or suffer from mental health symptoms with no apparent connection between elite sport participation and the mental health condition [5]. It is evident from these studies that athletes are challenged with various stressors and experience signs and symptoms, along with suffering from mental health disorders.

ATHLETE-SPECIFIC STRESSORS TO MENTAL HEALTH

Elite athletes experience challenges from stressors throughout their sporting career. Anyone of these stressors may lead to mental ill-health:

- Athletes in the retirement phase of sports career [12]
- Overtraining [5]
- Athletes experiencing performance failure
- Performance expectations
- Injury [7]
- Sport-related concussion [5]
- Major negative life events [12]
- Lack of social support
- Organisational factors, such as travelling and spending long periods away from home [12,13]
- Personal stressors (such as family issues) [14,15]
- Social media scrutiny

SPORTS RELATED FACTORS OF MHD IN ATHLETES

Athletic careers are uneven and comprises of progressions, stagnations, and decays. Mental health is a vital resource for athletes while making career decisions and to cope with various athletic and non-athletic transitions, however, a lack of mental health is a barrier to effective decision-making and transition coping [12, 13].

Sport-specific phases and transitions such as periods of intensive training load, injuries and extensive travel, or relocation to new cultural settings demands for additional attention to the mental health of the athletes. Career termination is a predominantly difficult transition that may instigate pre-existing and previously unacknowledged or unrecognised life challenges and issues that aggravate the transition process. While many elite athletes experience a healthy transition into retirement phase from high-performance competition, number of athletes experience difficulty in adjusting to the terminal phase of sports career, to a nonathlete status.

Factors leading to unforeseen, premature retirement from sports career such as injury and not having selected, or having failed to plan in advance and make post-career financial and other lifestyle decisions can cause athletes to go through transition distress [12, 14, 15].

COMMON MENTAL HEALTH SYMPTOMS AND DISORDERS AMONG ELITE ATHLETES

- Sleep disorders and sleep concerns
- Major depressive disorder and depression symptoms
- Anxiety and related disorders
- Post-traumatic stress disorder (PTSD) and other trauma-related disorders
- Eating disorders
- Attention-deficit/hyperactivity disorder (ADHD)
- Bipolar and psychotic disorders
- Substance use and substance use disorders
- Gambling disorder and other behavioural addictions

Sleep Disorders and Sleep Concerns:

The Prevalence of sleep disturbance is higher among current elite athletes (26%) compared to former elite athletes (21%) [28]. More than 50% of collegiate athletes in the USA reported of getting insufficient sleep, less than 7 hours of sleep per night in season [5, 29]. Almost half of the Olympic athletes (49%) would be classified as 'poor sleepers', having multiple sleep problems [30]. Especially, elite athletes are unlikely to get sufficient

sleep the night before competition [31]. Night-time sports events, pre-competition stress, early morning training sessions, and travel can contribute to these high values [30].

Sleep deprivation impairs athletic performances and recovery across many sports [5,32-36]. Conversely, sleepiness and fatigue are associated with overtraining and poor athletic outcomes [5,34,36]. Sleep improvement leads to improved performance [32, 34]. Sufficient sleep is important to avoid overtraining [33, 36]

Major Depressive Disorder and Depression Symptoms:

The prevalence of depressive symptoms among elite athletes ranges from 4% to 68% [41]. The overall prevalence of depressive symptoms among elite athletes appears equivalent to the prevalence in the general population [42]. Female athletes are twice as likely to experience depressive symptoms as male athletes [42]. Risk factors linked with depressive symptoms and MDD in elite athletes comprise of genetic factors, injury, pain, competitive failure, retirement from sport career, concussion and environmental factors, such as, poor quality relationships, lack of social support [5]. Non-functional overreaching (NFO) and overtraining are considered to be the possible factors of depressive symptoms in athletes [5]. Signs and symptoms associated with MDD may include insomnia, fatigue, appetite change, weight loss, lack of motivation and diminished concentration [43].

Anxiety and Related Disorders:

Prevalence of GAD in elite athletes ranges from 6.0% (clinician confirmed diagnosis) to 14.6% (self-report measures) [5]. GAD symptoms are consistent in athletes and general population. GAD symptoms tend to be higher among female athletes than male athletes [5, 46, 47]. Injured athletes seem to report more severe GAD symptoms than non-injured counterparts. [9, 46, 47] Prevalence of other anxiety disorders and related disorders among elite athletes, 14.7% for social anxiety, [9] 5.2% for obsessive-compulsive disorder (OCD) [5] and 4.5% for panic disorder [9]. Rates of GAD and other disorders in elite athletes do not seem to differ prominently from those in the general population. Competitive stress is reported to increase cognitive anxiety and reduce self-confidence in tennis players, more in the losing player of the competition than the winner [48, 49]. Symptoms of anxiety disorders in athletes may include feeling anxious, having a sense of panic, trembling, feeling drained or weak. Some other signs of anxiety in athletes may include feeling powerless or loss of control [50]. Anxiety disorder may result in heart disease, heart attack, chronic respiratory disorders or gastrointestinal disorders when left untreated [50].

Post-Traumatic Stress Disorder and other Trauma-Related Disorders:

Trauma-related MHD are common in elite athletes, with potentially serious consequences [51]. These disorders include post-traumatic stress disorder (PTSD), acute stress disorder and adjustment disorder (abnormal reaction to an identifiable life stressor). Athletes may come across traumatic experiences from inside or outside of sport, and these

experiences may range from sport related injuries to life events independent of a sport injury [5]. Sport-related musculoskeletal injury is linked with increased levels of PTSD symptoms [51]. Athletes may experience PTSD symptoms soon after a sport-related concussion [5]. Traumatic injuries may increase the risk of progression to a chronic trauma-related MHD in athletes with any preexisting exposure to trauma [5]. Athletes may also develop comorbid substance use or eating disorders. Trauma-related disorders may be related with inconsistent athletic performance and corporal complaints without evident injury. Symptoms of trauma-related disorders negatively influence athletic performance [5, 51, 52]. Psychological distress, associated with trauma-related disorders, reduces immune function and delays inherent healing process, thus hindering the athlete's ability to participate in rehabilitation following an injury [52].

Eating Disorders:

Eating disorders, such as binge eating disorder, anorexia nervosa and bulimia nervosa, and disordered eating (abnormal eating behaviours not meeting criteria for an eating disorder) are common among elite male and female athletes [5]. The prevalence of eating disorders and disordered eating among athletes ranges from 0% to 19% in men and from 6% to 45% in women athletes, [5, 53] substantially higher than in non-athlete population [54]. Disordered eating seems to be higher than eating disorders in elite athlete [55].

Attention-Deficit/Hyperactivity Disorder:

Using DSM-5 criteria, 30% of those diagnosed with ADHD in childhood continue to suffer from ADHD in their adulthood [56,57]. There is a lack of data regarding the prevalence of ADHD in elite athletes; nevertheless, ADHD may be more common in elite athletes than in the general population, since individuals with ADHD tend to drawn towards sport due to the positive reinforcing effects of physical activity [5, 56]. Collegiate athletes with ADHD are more likely to have a past history of concussions than those without ADHD, and ADHD may be related with prolonged recovery following a sport-related concussion in athletes [58]. ADHD found to be negatively impact athletic performance [59]. Lack of focus, concentration, argumentative attitude, oppositional behaviour, frustration, low self-esteem and labile mood may all negatively affect sport performance. ADHD may negatively affect academic performance that could threaten the academic eligibility of student athletes [59]. Additionally, commonly described comorbid conditions such as anxiety, depression and substance use disorders may negatively impact performance [59]. However, some individuals with ADHD naturally excel in sport because of quick and reactive decision making due to inherent impulsivity [5,60].

Overtraining:

Overtraining is an extreme form of non-functional overreaching (NFO) that leads to prolonged performance decrement (usually longer than 2 months) and more severe psychological and/or neuroendocrinological manifestations [61]. Both are associated with

depressed mood and should be considered as possible factors of depressive symptoms in athletes [5]. Overtraining may alleviate depression in aerobic sport athletes due to parasympathetic changes, whereas anaerobic sport athletes may experience disturbance in mood states, including increased irritability or tension, due to changes in the sympathetic system [49, 62]. Athletes experiencing overtraining levels report increased depression symptoms [62]. The chronic presence of Interleukin 6 (IL-6) is linked with clinical depression and worse mood in endurance trained athletes [63]. Overtraining syndrome, is characterised by performance impairment, accumulated fatigue, depression, mood disturbance, muscle soreness, loss of appetite, sleep disturbance and is regarded as consequence of NFO [64].

INTEGRATIVE APPROACH FOR MENTAL HEALTH MANAGEMENT

In a recent study by International Olympic Committee suggested that management of mental health symptoms and disorders among elite athletes should have a comprehensive and integrative approach that places the athlete at the centre and addresses the full range of mental, emotional, physical, social, spiritual and environmental influences that may positively impact on a mental health status of an athlete [5]. It also suggests a personalised management strategy to address mental health symptoms and disorders, while striving to maintain optimum well-being. Committee emphasis that strategy should take into consideration the elite athlete's specific requirements and circumstances, avail the most appropriate consensus or evidence-based interventions from a variety of scientific disciplines, and recognise differences across countries and cultures [5].

Sports specific training regimen utilizes specific activities to improve the specific domains of physical fitness required for the physical and physiological demands of sport. In contrast, yoga is a mindfulness-based physical activity with a holistic approach (towards mind and body) which can simultaneously enhance several specific components of health and fitness.

The discipline of yoga, comprising of a number of mindfulness-based components such as physical postures (āsanas), yogic breathing practices (pranayamas) and meditation, is designed to improve and balance physical, mental, emotional, and spiritual health of an individual as a whole [87, 88].

Although, yogic intervention involves low intensity practices within lactate threshold, physical performance improvement is possible owing to both better economy of breathing by basal metabolism and also by improvement in cardiovascular reserve. Other factors such as psycho-physiological and better relaxation may contribute to it [21].

Mindfulness is an inseparable practice and element of yoga. Hatha yoga is one of most powerful tools for connecting the body and mind through awareness. Athletes often try to transgress their limits in training, striving to push further. In contrast, yoga in mindfulness based intervention that encourages the observation and respect of the boundaries imposed by the body, in the present moment, without trying to change them. Athletes should practice yoga to re-establish the mind–body connection, through mindfulness, so that they become more aware of important body sensations while they perform [87, 89, 90].

Practicing yoga has many health benefits, such as increased flexibility and agility [22], enhanced strength, steadiness and control [23], improved cardiorespiratory performance and well-being [24], enhanced mood and anxiety alleviation [25], reduced perceived stress [26], injury prevention, as well as increased body awareness, recovery time and endurance [27].

Despite various positive health benefits, only a few studies have investigated the effect of yoga on athletes' psychological health and sport performance.

YOGA FOR MENTAL HEALTH SYMTEMS AND DISORDERS

Scientific research studies on the psychophysiological benefits of yoga intervention date back to the early 20th century [66], and this growing field of research discloses that some of the most consistent and reproducible effects of yoga practice consist of stress reduction, emotion regulation, improved cognitive functioning, improved mood and well-being, enhanced respiratory function, increased physical flexibility, muscular strength and neuromuscular performance [66,67]. These studies have discussed the conceivable mechanisms of action of yoga in patient populations. Many of these results, especially those involving stress and mood, are influencing key risk factors or contributors to severity of various disorders and these are likely to account for a significant part of yoga's therapeutic benefit [66].

Research in therapeutic effect of Yoga is a rapidly growing field and research on its effects on psychological conditions has been one of its major subfields [66]. The majority of research on yoga for mental health has focused on depression and/or anxiety [66]. This is not astounding given the dominance of these two disorders in psychiatry and in the general public. In addition to a rapid growth in quantity of research on yoga for mental health conditions, the quality of the clinical trials has also been improving. Furthermore, the efficacy of yoga for a variety of disorders not previously examined has started to be evaluated and the results are somewhat surprising. More than a few systematic reviews and meta- analyses have evaluated a range of yoga interventions, using various yoga forms, and have shown improvements in mental health across several mental disorders [44, 65].

Yoga for Sleep Disorders and Sleep Concerns:

A systematic review study shows that Meditative movement, including yoga, has beneficial effects for various populations on a range of sleep measures and was often accompanied by improvements in quality of life, physical performance, and depression [37]. A narrative review of the effect of mind-body interventions on insomnia found that mind-body interventions could improve sleep quality and decrease the use of hypnotic drugs in a hypnotic-dependent population [38]. A preliminary study on the participants of chronic insomnia reported a significant improvement in Sleep efficiency, total sleep time, total wake time, sleep onset latency, wake time after sleep onset, number of awakenings,

and sleep quality measures in yoga group as compared to control group in 2-week interval [39]. Sleep deprivation could lead to poor psychomotor performance [40]. Yoga practices can decrease the distressing consequences of sleep disorder and improve psychomotor performance in collegiate athletes who are vulnerable for sleep disturbances [40]. Yoga practice improved selective attention performance among sleep-deprived athletes and improved the sleep quality [40].

Yoga for MDD and Depressive Symptoms:

Systematic reviews and meta-analyses of RCTs have reported that yoga is associated with large reductions in depression and has a significant impact on depression and pain associated with fibromyalgia [44]. Mindfulness-based therapies have a positive impact on depression and anxiety symptoms [44]. Preliminary data shows that combination of mindfulness practice with conventional exercise is effective for reducing depressive symptoms [65].

Yoga-based interventions may assist to regulate the autonomic nervous system (ANS). ANS dysfunction is linked with depression and anxiety. Yoga practices may modify underactivity of the parasympathetic nervous system (PNS) and GABA systems in part through stimulation of the vagus nerves, which are the primary peripheral pathway of the PNS. Research suggest that yoga increases PNS activity and GABA levels in the thalamus, that is correlated with improved mood [44, 45]. Yoga may reduce hypothalamic-pituitary-adrenal (HPA) axis activation. Finally, there is some evidence yoga may decrease inflammation [44,45].

A systematic review and meta-analysis of Mindfulness Based Interventions (MBIs) for psychiatric disorders show strong evidence on their effectiveness for reducing depression [77,78]. MBIs found to be more effective over no treatment and other active therapies, and equivalent to evidence-based treatments such as selective serotonin reuptake inhibitors (SSRIs).

Yoga for Anxiety:

Trials of yoga interventions as adjunctive treatments for participants with generalized anxiety disorder (GAD) showed improvements in anxiety symptoms over time [44,68,69]. A significant decrease in anxiety and an increase in early morning cortisol level reported in the yoga group [70]. A meta-analysis shows that yoga practice significantly reduced anxiety among cancer patients than the control group [71]. Few systematic reviews and review studies show significant improvement in anxiety disorder and symptoms with integrative yoga practices such as, yoga-based breathing techniques, meditation, mindfulness, relaxation techniques and integrative yoga practices among various population [44, 74]. Another meta-analysis on effectiveness of MBIs on patients with clinically diagnosed anxiety and mood disorders showed that MBIs are moderately effective in reducing symptoms of anxiety and improving mood [79]. Mindfulness-based training is an effective treatment for a variety of psychological conditions, especially effective in reducing depression, anxiety and stress [77].

Yoga for PTSD and Trauma-Related Disorders:

There is significant curiosity in yoga for PTSD, even though relatively few RCTs have been published [44]. In a random control trial, female participants with PTSD were randomly assigned to yoga or a health education class. It has been found that significantly fewer participants of yoga group fulfilled the criteria for PTSD [72]. In another RTC study with small group of 21 male military veterans showed that a yoga based breathing intervention was associated with substantial decreases in PTSD symptoms than a wait-list control group [73]. Other few RTCs and single studies also show significant improvement in PTSD symptoms with yoga practices such as, Kripalu yoga and integrative yoga practices among various population [44, 74]. Several RCTs and meta-analysis on MBIs such as, mindfulnessbased stress reduction (MBSR) shown significant improvements in symptoms of PTSD [77].

Yoga for Eating Disorder:

A control-group study on participants with self-reported symptoms of binge eating (listed in DSM-IV TR appendix) reported significant decrease by about 50% after 12 weeks of yoga, corresponding to an improvement from “severe” binge eating to the “absence” of binge eating, substantially superior to wait-list controls that does not report any improvement. The study also reports a lower attrition rate in the yoga group (26%) compared to control group (32%) and an increase in overall physical activity [80, 81]. From a neurophysiological view point, anorexia nervosa and bulimia nervosa are associated with disturbances in serotonin function which persist after recovery and perhaps even precedes the eating disorder [84, 85]. Yoga has been reported to modulate plasma serotonin levels in healthy young individuals as well as among patients with depression [84, 86].

Serotonin dysregulation associated with eating disorders may induce dysphoric mood; and reduction in dietary intake may reduce plasma tryptophan availability, which modulates brain serotonin activity and therefore, improves mood. Subsequently, modulating serotonin activity is a vital mechanism in antidepressant and anxiolytic effects of yoga [84, 85], this also nurtures the hypothesis of positive effects of yoga in eating disorders [84].

Yoga for ADHD:

A study compared the effect of yoga with conventional motor exercises, including well known active games as adjuncts to pharmacotherapy for 34 weeks. It has been reported that yoga with superior efficacy on attention-deficit sub-scale, hyperactivity sub-scale, and impulsiveness sub-scale. Study also found a significant sequence effect on the Dartmouth Attention Test (DAT), such that the participants performed yoga followed by motor exercises showed a higher improvement in scores after yoga and concluded that yoga intervention is superior to conventional motor exercise intervention [80, 82].

Another study compared the impact of yoga with a control group including games consist of talking, listening, and sharing equipment for 20 weeks in cross-over study of 16 children diagnosed with ADHD according to DSM-IV criteria and continued on pharmacotherapy.

Study reported significant improvement in scores on the Conners' Parent Rating Scales (CPRS), ADHD index and Perfectionism sub-scales, but not in the Hyperactivity, anxious/shyness, and social problems sub-scales, where the controls performed better. Self-reported data by parents showed improved homework compliance among children and yoga being an effective calming technique during episodes or behavioural escalation [80,83].

Musculoskeletal Functioning and Pain:

There are several studies, randomized trials, systematic review and other reviews are available on effect of yoga practices on musculoskeletal functioning and chronic pain conditions [44]. Most of these studies showing positive impact of yoga based intervention on chronic pain, such as lower back pain, and musculoskeletal functioning among various population [44].

Integrated yoga intervention observed to reduce inflammatory markers. Regular yoga practice lowers basal TNF- α and IL-6 levels. It also reduces the amount of increase of TNF- α and IL6 to a physical challenge of moderate to strenuous exercise and alters pro-inflammatory cytokine levels [75]. Resting plasma level of inflammatory cytokines like TNF α and IL-6, the levels of cholesterol, triglyceride and VLDL (very-low-density lipoprotein cholesterol) was also significantly reduced in yoga practitioners [75]. Yoga practice also reduces the levels of interleukin (IL)-1 β , IL-8, and monocyte chemotactic protein -1 (MCP-1) [76].

CONCLUSION

The presumption that elite athletes are mentally and emotionally strong and immunized against mental disorders is being challenged by the findings of research studies. The existing data indicated that elite athletes suffer from many mental health symptoms and disorders at rates equivalent to or exceeding those of the general population. Recent studies on mental health disorders (MHD) among elite athletes show that athletes are also vulnerable to and struggle with mental health problems.

Yoga practices have a place in the mental healthcare system as a treatment for a number of MHDs and psychiatric conditions, at least as an adjunctive if not as a primary therapy. The positive impact of yoga interventions on mental health could be the preventive application of yoga among athletes. The existing literature on yoga for mental health symptoms and disorders is encouraging. However, the studies on impact of yoga practice among the athletic population regarding mental health and well-being are limited. Yoga intervention is evidently most cost-effective and efficacious practice to prevent and manage mental health diseases, rather than treating them once they have manifested as clinically significant conditions.

Integrating mindfulness-based yoga practice as a routine and regular mind-body regime among athletes is recommended. Eventually, yoga deserves to become an integrated and extensive mind-body practice.

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10th PAPER

EFFECT OF YOGIC INTERVENTION ON STRESS AMONG ADOLESCENTS

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Abstract

Main aim of the present research is to study effect of yogic intervention on stress among adults. Total 120 male and female adolescents of urban and rural areas of Mehsana district were randomly selected. Stress scale by Dr. Vijya Lakshmi and Dr. Shruti Nr arayan was used for data collection. To analyzed the data t-test was used. Results reveals that Yogic intervention could significantly help in reducing stress among male adolescents. Yogic intervention could significantly help in reducing stress among Female adolescents. Yogic intervention could significantly help in reducing stress among urban male adolescents. Yogic intervention could significantly help in reducing stress among urban female adolescents. Yogic intervention could significantly help in r educing stress among rural male adolescents. Yogic intervention could significantly help in reducing stress among rural female adolescents.

1. Introduction :

The condition of stress has two components: physical, involving direct material or bodily challenge and psychological, involving how individuals perceive circumstances in their lives (Lovallo, 2005). These components can be examined in three ways (Dougall & Baum, 2001). One approach focuses on the environment: stress is seen as a stimulus, as when we have a demanding job or experience severe pain from arthritis or a death in the family. Physically or psychologically challenging events or circumstances are called stressors. The second approach treats stress as a response, focusing on people's reactions to stressors. We see an example of this approach when people use the word stress to refer to their state of tension. Our responses can be psychological, such as your thought patterns and

emotions when you “feel nervous,” and physiological, as when your heart pounds, your mouth goes dry, and you perspire. The psychological and physiological response to a stressor is called strain. This man’s face reveals that he appraises the pain in his chest as stressful.

2. **Yoga**

The word Yoga is derived from Sanskrit word ‘Yog’, which means ‘Joining’ in Hindi or ‘Joining’ in English. This is joining of ‘Jivatam’ (Human) with ‘Parmatma’(God). Through the practice of Yoga, one can have Self-realisation and achieve God. ‘Yog’ word became Yoga in English. For a simple person, Yoga is another form of physical exercise. By doing physical exercises, one can develop only body muscles. But through Yoga, one achieves the conditioning of even all the internal organs like - heart, brain, spleen, liver, lungs, intestines, etc. Apart from these vital organs, through Yoga all the glands, like -thyroid, pituitary and pineal gland of the brain, function better.

3. **Advantages of Yoga**

Yoga is a spiritual, mental and physical practice that has been around since ages. With time, people have discovered a number of health benefits associated with yoga. Yoga does more than burning calories and strengthening muscles, it is a workout which involves both body and mind. This International Yoga Day starts a good habit and promise yourself the following health benefits:

- **Increases Flexibility:** When was the last time you wished you could easily touch your toes while bending forward? Well, practicing yoga could help you in that. Yoga can not only help you in increasing your flexibility but also let you perform complex asana.
- **Builds muscle strength :** Yoga could help in strengthening weak muscles of the body. It helps in toning which prevents frequent straining of the muscles.

- **Boosts metabolism** : Yoga helps in retaining the vitality in your body along with keeping it fit. It motivates you towards healthy eating and improves the metabolic system of the body.
- **Helps in lowering blood sugar**: Yoga not only helps in lowering blood sugar but also lowers bad cholesterol and boosts good cholesterol. It encourages weight loss and improves the body's sensitivity to insulin.
- **Increases blood flow** :The relaxation exercises in yoga regulates blood to all parts of your body. Exercises such as handstand, helps venous blood from the lower part of the body to flow back to your heart, where it can be pumped back to the lungs to be oxygenated.
- **Keep diseases at bay**: Yoga exercises have a beneficial effect on the immune system. It not only helps in destroying various viruses we catch during season change, but also boosts our immunity to fight off diseases.
- **Increases self-esteem**: Practicing yoga would help you explore a different side of yourself. It would make you feel good about yourself and helps you take a positive approach in life.
- **Improves lung function**: A lot of breathing exercises are said to improve lung function. Doing such exercises in a long run could cure respiratory problems. It also increases the capacity of your lungs.
- **Helps you sleep better** :Yoga helps in reducing stress and creates a routine which in turn makes a regular sleeping pattern. A relaxed body gets a deeper and more peaceful sleep.

4. Review

Ray Us, Mukhopadhyaya S, Purkayasha SS, et al. (2001) : viewed that although Yoga has been shown to be beneficial in a variety of conditions. However, one of the most important benefit of Yoga is its application in relieving stress, fatigue, invigoration and vitality and its anti-aging properties and its application for relaxation therapy.

Ponte SB, Lino C, Tavares B, Amaral B, Bettencourt AL, Nunes T et al. (2019), Positive effect of yoga on psychological quality of life has been reported implying the feasibility of role of yoga in primary care.

Jadhav and Havalappanavar (2008) studied the effect of yoga intervention on anxiety and subjective well-being. It was found that there was a significant decrease in both state and trait anxiety levels and positive change in the subjective wellbeing of the students.

Sharma 2014: reviewed studies of yoga interventions in a broad range of healthy populations including elementary and high school youth, company employees, and military workers. They concluded that yoga is a promising modality for stress management, as the majority of reviewed studies demonstrated positive changes in psychological and/or physiological outcomes related to stress.

Pascoe showed similarly positive effects of yoga practice on stress as demonstrated by decreased cortisol, blood pressure, and cytokine levels in a heterogeneous population of individuals with acute and chronic conditions. These results were similar to those from an earlier systematic review of yoga interventions for individuals with acute and chronic health conditions revealed positive effects of yoga.

Riley, K.E. and C.L. Park: 2015 Findings demonstrated that a yoga intervention was effective in reducing stress and burnout in this population, and a synergistic positive effect could be achieved when yoga is combined with other interventions including rescheduling working shifts or frequency and duration of breaks.

Puri and dubey 2011: in the present has become more attention-catching for a student. Students undergo stress at assignments, mid-term exams, etc. which is driving many students to frustration. Academic stress has increased more with the increasing awareness of education.

Alam 2010: Adolescents today are living in an increasingly stress-ridden atmosphere. Stress among adolescent boys and girls are very common and natural. Be it about self, career, academics or any other issue the youth

undergo feelings of anxiety at some phase of lives. They live in a world where the youth undergo feeling of anxiety at some phase of the same time they are expected to perform at every front, the main being the academics. This is a generation where everybody lives, breathes and eats competitions. The all-pervasive competitive atmosphere, be it social or academic, encourages adolescents to constantly compare themselves with their peers. Consequently, their self-image is in a continual state. It is partly created by parental pressure too when they expect the adolescents to perform and stand out among their group. When they can't rise up to their expectations or are in a process of meeting it, adolescents suffer from frustrations, physical stress, aggression, undesirable complexes, anxiety and depression.

Liu and Tein (2005) : One recent study found that adolescents who engaged in suicide ideation were more likely to have experienced negative life events in the past years than adolescents who did not engage in suicide.

5. Objectives:

1. To know the effect of yogic intervention on stress among male adolescents.
2. To know the effect of yogic intervention on stress among female adolescents.
3. To know the effect of yogic intervention on stress among urban male adolescents.
4. To know the effect of yogic intervention on stress among urban female adolescents.
5. To know the effect of yogic intervention on stress among rural male adolescents.
6. To know the effect of yogic intervention on stress among rural female adolescents.

6. Hypothesis :

1. There is no significant effect of yogic intervention on stress among male adolescents.
2. There is no significant effect of yogic intervention on stress among female adolescents.

adolescents.

3. There is no significant effect of yogic intervention on stress among urban male adolescents.
4. There is no significant effect of yogic intervention on stress among urban female adolescents.
5. There is no significant effect of yogic intervention on stress among rural male adolescents.
6. There is no significant effect of yogic intervention on stress among rural female adolescents.

7. **Sample:**

To know the effect of yogic intervention among various group of adolescents in relation to stress. Total 120 adolescents were randomly selected from the urban and rural areas of Mahesana city. Total sample was categorized as under.

	Male	Female	Total
Urban	30	30	60
Rural	30	30	60
Total	60	60	120

8. **Variables :**

In present research yogic intervention is an independent variable and the level of stress among adolescents is dependent variables.

9. **Tool:**

Stress scale by Dr. Vijya Lakshmi and Dr. Shruti Nrarayan. This scale consists of 40 items which measures four dimensions such as pressure, physical stress, anxiety, frustration. Dimensions wise items.

Sr. no.	Dimensions	Serial wise item no.	Total
1	Pressure	2,9,15,16,21,22,27,28,29,32,34,35,36,38,	14
2	Physical stress	1,3,30,39	4
3	Anxiety	6,8,14,,17,18,19,20,23,25,31,33,37,40,	13
4	Frustration	4,5,7,10,11,12,13,24,26	9
		Total	40

- **Reliability :**

The test re-test reliability was calculated and was found to be .82, which was significant at .01 level.

- **Validity**

Stress scale was validated against the following scales:

1. Singh's personal stress source inventory (2004) and the resulting validity Coefficient was 0.72
2. With stress dimension of anxiety, Depression and stress Scale by Bhatnagar Et al. (2011) and the resulting validity coefficient was 0.83 .

- **Scoring**

In Present scale positive items are Given a score of +1 on 'yes' and zero on 'no' and negative items are given +1 on 'NO' and zero on 'YES'. Higher the score, greater is level of the stress.

10. Procedure

After establishing the rappo and giving the instruction regarding administration of the scale to the participants. Stress scale was administred in small manageable group of participants before the yogic intervention. After completion

of the data collection of pre test three months yogic intervention was applied among participants. After completion of three months yogic intervention again same stress scale was administered to the participants. After completion of post test session of data collection scoring was done with the help of scoring key of the stress scale.

- **Yogic Intervention Module :**

Om Chanting	5 Min
Anulom Vilom Pranayam (With Awareness of Breathing)	10 Min
Surya Namaskara (With Awareness of Physical Body)	15 Min
Antaryatra (Internal Trip)	5 Min
Yoga Nidra (With Awareness of Present Moment)	10 Min
	45 Min

Yogic Intervention module was given to the participants for 45 min for three months every day.

11. Statistical Analysis

To Know the effect of yogic intervention on stress among adolescents ‘t’ test was used. Each hypothesis was tested at 0.01 and 0.05 level of significant. To analyse the data latest version of SPSS Was used.

12. Result and Discussion :

Table No. 1

Mean, SD and t value of Pre and Post Yogic Intervention on Stress among Male Adolescents

Group	N	Mean	SD	T	Level of Significant
Pre	60	35.98	7.12	3.53	0.01
Post	60	27.96	10.46		

The results of table no. 1 indicate that t value of pre and post Yogic Intervention on Stress is 3.53. Means scores of stress of Male adolescents were found 35.98 and 27.96 respectively on pre and post Yogic intervention with SD 7.12 and 10.46 this results shows that pre and post means score of Yogic intervention on stress of male adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of Yogic intervention on stress among male adolescents” is rejected. It implies that Yogic intervention could significantly help in reducing stress among male adolescents.

Table No. 2

Mean, SD and t value of Pre and Post Yogic Intervention on Stress among Female Adolescents

Group	N	Mean	SD	t	Level of Significant
Pre	60	28.45	7.20	2.75	0.01
Post	60	32.15	5.60		

The results of table no. 2 indicate that t value of pre and post Yogic Intervention on Stress is 2.75. Means scores of stress of female adolescents were found 28.45 and 32.15 respectively on pre and post Yogic intervention with SD 7.20 and 5.60 this results shows that pre and post means score of yogic intervention on stress of female adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of Yogic intervention on stress among female adolescents” is rejected. It implies that yogic intervention could significantly help in reducing stress among female adolescents.

Table No.3
Mean, SD and t value of Pre and Post Yogic Intervention on
Stress among Urban Male Adolescents

Group	N	Mean	SD	t	Level of Significant
Pre	30	21.17	5.58	10.66	0.01
Post	30	15.60	5.44		

The results of table no. 3 indicate that t value of pre and post yogic intervention on Stress is 10.66. Means scores of stress of urban male adolescents were found 21.17 and 15.60 respectively on pre and post yogic intervention with SD 5.58 and 5.44 this results shows that pre and post means score of yogic intervention on stress of urban male adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of yogic intervention on stress among urban male adolescents” is rejected. It implies that yogic intervention could significantly help in reducing stress among urban male adolescents.

Table No.4
Mean, SD and t value of Pre and Post Yogic Intervention on
Stress among Urban Female Adolescents

Group	N	Mean	SD	T	Level of Significant
Pre	30	24.83	4.42	10.00	0.01
Post	30	17.90	4.33		

The results of table no. 4 indicate that t value of pre and post yogic intervention on Stress is 10.00. Means scores of stress of urban female adolescents were found 24.83 and 17.90 respectively on pre and post yogic intervention with SD 4.42 and 4.33 this results shows that pre and post means score of yogic intervention on stress of urban female adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of yogic intervention on stress among urban female adolescents” is rejected.

It implies that yogic intervention could significantly help in reducing stress among urban female adolescents.

Table No.5
Mean, SD and t value of Pre and Post Yogic Intervention on Stress among Rural Male Adolescents

Group	N	Mean	SD	t	Level of Significant
Pre	30	26.40	3.56	10.54	0.01
Post	30	19.00	4.18		

The results of table no. 5 indicate that t value of pre and post yogic intervention on Stress is 10.54. Means scores of stress of rural male adolescents were found 26.40 and 19.00 respectively on pre and post yogic intervention with SD 3.56 and 4.18 this results shows that pre and post means score of yogic intervention on stress of rural male adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of yogic intervention on stress among rural male adolescents” is rejected. It implies that yogic intervention could significantly help in reducing stress among rural male adolescents.

Table No.6
Mean, SD and t value of Pre and Post Yogic Intervention on Stress among Rural Female Adolescents

Group	N	Mean	SD	t	Level of Significant
Pre	30	24.90	4.02	5.79	0.01
Post	30	21.23	3.10		

The results of table no. 6 indicate that t value of pre and post yogic intervention on Stress is 5.79. Means scores of stress of rural female adolescents were found 24.90 and 21.23 respectively on pre and post yogic intervention with SD 4.02 and 3.10 this results shows that pre and post means score of yogic intervention on stress of rural female adolescents significantly differ at 0.01 level. It means the null hypothesis “There is no significant effect of yogic intervention on

stress among rural female adolescents” is rejected.

It implies that yogic intervention could significantly help in reducing stress among rural female adolescents.

13. Conclusions

1. Yogic intervention could significantly help in reducing stress among male adolescents.
2. Yogic intervention could significantly help in reducing stress among Female adolescents.
3. Yogic intervention could significantly help in reducing stress among urban male adolescents.
4. Yogic intervention could significantly help in reducing stress among urban female adolescents.
5. Yogic intervention could significantly help in reducing stress among rural male adolescents
6. Yogic intervention could significantly help in reducing stress among rural female adolescents.

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IIth - PAPER

MANAGEMENT OF SCHIZOAFFECTIVE DISORDER: AYURVEDIC PERSPECTIVE

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ABSTRACT

Schizoaffective disorders are episodic disorders in which both affective and schizophrenic symptoms are prominent within the same episode of illness, preferably simultaneously, but at least within a few days of each other. Their relationship to typical mood (affective) disorders and to schizophrenic disorder is uncertain. These are chronic, often recurrent disorder characterized by symptoms of schizophrenia such as hallucinations and delusions, and symptoms of a mood disorder such as either mania or depression. As it shares the symptoms of more than a single mental health condition, many affected with schizoaffective disorder are often erroneously diagnosed. The disorder is seen in about 0.3% of the population as per reported studies and both men and women are equally prone to the disease. But men often develop the illness at an earlier age than women. The modern treatment /management of schizoaffective disorder include use of antipsychotics, mood stabilizers and anti-depressants with different type of psychotherapies or neuro modulation. In Ayurveda categorizes the disorder under the category of unmada which is considered as the vibhrama or distorted function of eight factors including manas and buddhi. Ayuvedic medicines are effective in controlling and managing the schizoaffective disorder effectively with none or minimal side effects.

Keywords - Schizoaffective disorder, Unmada, Ayurvedic management .

INTRODUCTION

Schizoaffective disorder is a psychiatric condition that includes symptoms of both that of schizophrenia as well as a mood disorder. [1] DSM5 describes schizoaffective disorder as intermediate between schizophrenia and a bipolar disorder. [2] Schizoaffective disorder includes bipolar symptoms such as mania or depression as well as the symptoms of schizophrenia including hallucinations and delusions. Thoughts may be affected and the person may find it hard to function at familial, social and occupational level. ICD-11 defines schizoaffective disorder as having all the features required for Schizophrenia in concurrence or within a few days of a mood episode. Psychotic and mood symptoms must be present for at least 4 weeks, and symptoms are not better accounted for by another general condition or substance use. The cause of schizoaffective disorder is yet to be

known for the medical community. Selected studies suggest that there may be a genetic component as the causative factors. [3] The risk of a person increases if any first degree relative has schizophrenia, bipolar disorder or any other mental health issues. Diagnosis will be based on patient's case history, mental status examination, psychological scales BPRS (Brief Psychiatric Rating Scale), HAM-D (Hamilton Depression Rating Scale), YMRS (Young Mania Rating Scale), PANSS (Positive and Negative Syndrome Scale) and, also the information of the condition contributed by the family members. Before reaching a diagnosis, the medical professional must rule out other medical conditions such as alcohol or drug use disorder, thyroid dysfunction, temporal lobe epilepsy etc. [4] The clinical manifestation of schizoaffective disorders may fit in to these subtypes- mixed type or either a manic or depressive type.

Ayurveda has originated in India 3000 years ago and is the greatest gift by Indian ancestors to the scientific medical system which successfully survives till date. The word "Ayurveda" is derived from two Sanskrit words "Ayur" refers to aspects of life, birth, and death whereas "Veda" refers to learning or knowledge. Therefore, Ayurveda is the oldest holistic treatment and healing system which studies the science of life, mind, and body. Also describes medications, behaviours and diet for fruitful and healthy living. It deals with both physical (Sharirik) diseases and mental (Mansik) disorders. So, Ayurveda examines both the mental and physical fitness of an individual. According to ancient Ayurvedic theories, the whole universe is interconnected and human beings are made up of 5 elements (Body's Constitution or Prakriti)- Air, Space, Fire, Water and Earth. Now, these above – mentioned elements combine in the human body from three life energies or forces called Doshas which controls the working of the human body. Vata Dosha (Air and space), Pitta Dosha (Fire and Water), and Kapha Dosha (Water and Earth). Further Ayurvedic theories states that anything which affects the human mind, physical or spiritual well- being, or emotions can because disruption of harmony and could lead to sickness and bad health. This disruption can be due to, birth or genetic defects, age, climate/ seasonal changes, emotions and injuries. The psychiatry in Ayurveda is deliberated under the main heading Bhutavidhya or graham Chikitsa which is one among the Asatangas or eight special branches of Ayurveda. Ayurveda explains all these psychiatric anomalies under the umbrella term "Unmada". Unmada is considered to be the Vibhrama or distortion of the Manas, Budhi, etc. Which are eight in number and the pathology of almost all available psychiatric disorders are well explained under this heading. In Ayurveda, this condition can be correlated to unmada. The cardinal symptoms of unmada include buddhivibhrama, satwapariplava (dilemma of the mind), Akuladrishti (biased thinking), adheerata (loss of confidence), abaddhava (irrelevant talk). The vibhrama avastha of eight factors: manas, buddhi, sanjya gyana, smriti, bhakti, sheela, cheshta and achara. Vibhrama is nothing but the state of misinterpretation of the original course or a form of perversion. Depending upon the dosa predominance, the symptoms exhibited will vary from person to person. The positive and negative symptoms of schizophrenia can be included under the eight vibhramas of unmada. Antipsychotics are used for managing the symptoms, which has many side effects like extrapyramidal symptoms, metabolic syndromes including obesity, diabetes and hypertension, nausea, vomiting, irritability, loss of appetite etc. Ayurvedic medicines are effective in managing the condition effectively without or with minimal side effects. Diagnosis and management of schizoaffective disorders are really challenging.

1. Treatment/Management of Schizoaffective Disorder by Pharmacotherapy.

The treatment of schizoaffective disorder typically involves pharmacotherapy. The mainstay of most treatment regimens should include an antipsychotic, but the choice of treatment should be tailored to the individual.[5] A study that reported obtained data on treatment regimens for schizoaffective showed that 93% of patients received an antipsychotic. 20% of patients received a mood-stabilizer in addition to an antipsychotic, while 19% received an antidepressant along with an antipsychotic.[6] Prior to initiating treatment, if a patient with schizoaffective disorder is in danger to themselves or others, inpatient hospitalization should be considered; this includes patients who are neglecting activities of daily living or those who are disabled well below their baseline in terms of functioning.

- **Antipsychotics:** Used to target psychosis and aggressive behavior in schizoaffective disorder. Other symptoms include delusions, hallucinations, negative symptoms, disorganized speech, and behavior. Most first and second-generation antipsychotics block dopamine receptors. While second generation antipsychotics have further actions on serotonin receptors. Antipsychotics include but are not limited to Paliperidone (FDA approved for schizoaffective disorder), Risperidone, Olanzapine, Quetiapine, Ziprasidone, Aripiprazole, Trifluoperazine and Haloperidol.[7][8][9][10][11] Clozapine is a consideration for refractory cases, much like in schizophrenia.[12] Long acting antipsychotics injectables aka LOI, are being used in patients with poor or non compliance like Haloperidol LOI, Risperidone LOI, Olanzapine LOI etc.

- **Mood-Stabilizers:** Patients who have periods of distractibility, indiscriminate grandiosity, a flight of ideas, increased goal-directed activity, decreased need for sleep, and who are hyper-verbal fall under the manic-specifier for schizoaffective disorder. Consider the use of mood-stabilizers if the patient has a history of manic or hypomanic symptoms. These include medications such as Lithium, Valproic acid, Carbamazepine, Oxcarbazepine, and Lamotrigine which targets mood dysregulation.[13][14][15][16]

- **Antidepressants:** Used to target depressive symptoms in schizoaffective disorder. Selective-serotonin reuptake inhibitors (SSRIs) are preferred due to lower risk for adverse drug effects and tolerability when compared to tricyclic antidepressants and selective norepinephrine reuptake inhibitors.[17] SSRIs include fluoxetine, sertraline, citalopram, escitalopram, paroxetine, and fluvoxamine. It is vital to rule out bipolar disorder before starting an antidepressant due to the risk of exacerbating a manic episode.[18]

2. Treatment / Management of Schizoaffective Disorder by Psychotherapy

Patients who have schizoaffective disorder can benefit from psychotherapy, as is the case with most mental disorders. Treatment plans should incorporate individual therapy, group therapy, family therapy, and psycho-educational programs. The aim is to develop their social skills and improve cognitive functioning to prevent relapse and possible re-hospitalization.[19] This treatment plan includes education about the disorder, prognosis, etiology, and treatment.

· Individual Therapy:

This type of treatment aims to normalize thought processes and better help the

patient understand the disorder and reduce symptoms. Sessions focus on everyday goals, social interactions, and conflict; this includes social skills training and vocational training.

Family / Group Therapy:

Family involvement is crucial in the treatment of the schizoaffective disorder.[20] Family education aids in compliance with medications and appointments and helps provide structure throughout the patient's life, given the dynamic nature of the schizoaffective disorder. Supportive group programs can also help if the patient has been in social isolation and provides a sense of shared experiences among participants.

3. Treatment/Management of Schizoaffective Disorder by Ayurvedic Medicines.

Procedure	Medicines	Rationale
Virecana	Avipatty churana	Pitta Samana (anger reduced, and manage quality sleep)
Talapotchil	Purana-dhatri and musta	To induce sleep and to make more liable
Rookshana	Gandarvahastadi kwatha Vaisvanara choorna	To provide rookshana prior to snehana
Snehapana	Mahat Pancagavya ghrta	Vathakaphasamana (internal purification, reduce impulsivity, decision making capacity improved)
Abhyanga + Usmasveda	Danvantarataila	Unmadahara
Ayurvedic Medicine for Bipolar disorder		Brahmi, Ashwagandha, Medhya rasayana, Shankhpushpi, Kapikacchu, Tagar.
Ayurvedic Medicine for Schizophrenia		Mandukapami, Yastimadhu, Guduchi, Sankhpushpi, Vacha, Pepper.

Treatment of Unmada should be planned considering the involvement of vata dosha. Based on the symptomology, the role of Pitta and Kapha should also be considered as associated Dosha during the management. Schizoaffective disorder can be explained under the condition of Vatakaphaja Unmada. The role of Manas is being considered imperative in the pathogenesis of Unmada. It is already explained in the classics that the Vata dosha is the key controller of mind. For the treatment of Schizo-affective disorder initially virechana can be performed with Avipatty choorna. After this, Sirolepa or Talapothichil can apply for few days with purana dhatri churna and musta for improving sleep quality. Sodhana procedure are quite essential in the treatment of unmada along with or ahead of the samana therapies. Gandarvahastadi kwatha and Vaisvanara choorna is capable of removing the avarana of the mind due to Kapha dosha as well and improving buddhi and medha. A combination of Swetasankupuspi,

gokshura and sarpagandha at a dose 1 gram twice daily after food with lukewarm water, which can reduce the nature of anxiety and agitation.

Diet Recommendation (Aahar) –

1. Use of milk, ghee, sweet dish etc. That influences the Pravar Satva (Higher Mental Equilibrium).
2. Madhur rasa and Amla rasa – strength the indriya & positively influence the satva (Positive State of Mind).
3. Medhya rasayana is recommended.

Life Style Changes (Vihar) –

1. Achar rasayan – good behavior and life style to influence the Pravar Satva (higher mental equilibrium)
2. Meditation and pranayama may be beneficial in schizoaffective disorder.

CONCLUSION

Schizoaffective disorders are one of the least explored areas in the field of psychiatry as per reported studies. The condition is often misdiagnosed in a primary clinic. The symptoms of the disease can be grouped under the eight vibhramas explained in the context of Unmada in Ayurveda. Treatment should be planned/considering the dosha predominance and usually varies from case to case. In the present case Kapha dosha is predominant with the association of other doshas. The condition was effectively managed with the selected protocol from the Ayurveda system of medicine even though, it cannot be generalized as such. Further vibrant research works have to be conducted and should be documented for the advancement of Ayurveda psychiatry and for the compassionate care of the affected as a whole.

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12th - PAPER

THOUGHT SIGNAL and BODY ELECTRICITY – Alluding Prana?

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ABSTRACT

The thoughts and many other signals exist in the body of a human or any living being which are radiative, with varying levels of signal strengths. The electric signals in the body: control the organs, collect feedback from sensory organs, sense the changes in the environment. The EM field because of cell activities that surround the body of a living being also called 'Bioenergy field' which also equates with the term 'Prana' in Sanskrit. The definition and scope of 'Prana' are beyond the limits of Bioenergy emanating from bio-electrical activities in the physical body of a living being. This energy field, extending beyond the body, takes shape of the physical body. The belief or concept that the Prana or life force, the thought, and well-being of a person and living-being correlate, has made people attempting to direct this Life-force to improve quality of life. This review is an effort to summarise the vital force, thoughts, and their effects and propose a query that could develop a Quantifying measure to define Prana.

KEYWORDS: Electromagnetic, bioelectrical activity, thought, Prana.

INTRODUCTION

The electrical signal and the magnetic field are interconnected. The cells in the body of a living being keep generating electrical impulses that travel from one point to another. More cells generating impulses in synch would cause the amplitude of impulses to increase. These electrical impulses, while traversing inside the body, cause a radiative field along the path. The electrical activity inside the body of a living-being is sometimes called 'bio-electricity'. These electrical signals and radiative fields from a living body, mainly human beings, create interest among the scientific and medical community in quantifying the health level. The electrical activity in heart muscles causes the waveforms called the 'electrocardiogram' (ECG). The signatory ECG analysis can detect the issues in the patient's heart functioning if any. The technologists have developed algorithms and verified for diagnosis of the anomalies in the heart functioning (1). The heart's electrical activity develops a magnetic-field too, of the order of 10(-10) tesla at the chest's surface (2). Thinking engages the neurons inside the brain in electrical activity. Neurons, and other cells in the body, give rise to electrical impulses.

It has led even to the use of artificial intelligence to interpret the electrical signal from a human being, other than ECG, electroencephalogram (EEG). It can be used to alert a

healthcare personnel/ doctor for required services before the patient's condition worsens. The advances in technology have shown support in helping children with autism to express their thoughts (3). By sensing the body temperature - the electromagnetic (EM) radiation in an infrared region of the spectrum, heartbeat, ECG and other vital signals, a patient's health can be verified on a cell-phone using a suitable application (cell-phone Application). The magnitude of the field generated by the action, multiple neurons synchronously, can be strong enough for identification outside the skull, using Electroencephalography (EEG) or magnetoencephalography (MEG) (Wiki Lectures). Combined with Artificial Intelligence (AI) and Artificial Neural Networks (ANN) the researchers have been able to transducer motor control signals from the brain to control Prosthetic Limbs with people who developed disabilities (4). These are proof that the signals, especially of thoughts, exist beyond the body and detectable; and usable for improving the human's relationship with machines.

NEED FOR REVIEW

There has always been a quest about the binding intelligent force between the body, brain, and thoughts. The energy involved in the thinking process is so subtle that it would interpenetrate the most minute element in the body and beyond the body. There have been attempts to describe, show the intelligent force through the effects of that force, which point to its existence based on quantum physics. It is claimed that the world is carefully and intelligently created. This statement is backed by scientific observations of phenomena occurring around the world. Recently, detecting the energy fields due to thoughts, the variations in these fields when shifts in psycho-physiological states occur to a person have been claimed (5). It would be of great advantage if those energy fields, their shifts from normalcy can be tracked and psycho-somatic disturbances can be brought to normal by healing the energy fields.

Electricity in the Human body and living being

Figure 1 depicts the electrical signals because of thoughts, generating radiative field, their transduction at different levels - internal and external to the physical body of a human being. The Electrical and Magnetic fields can be sensed for medical analyses. It also gives the fields perceivable in the absence of instruments, claimed by classical approaches. It was Luigi Galvani, who first showed during the 18th century that the electric impulse applied to the leg muscle of a dissected frog made the leg twitch. With this observation, he concluded that he had shown electricity in the body and the body's response to electricity (6). Thereafter, the analysis of the electrical activity in the body led to new branches of medicines. The source of electrical signals in a living being can occur at an individual cell or organ level. The pancreas contains islets of the cell that are insulin-secreting beta cells. When blood glucose level is at the stimulatory range, the release of insulin is activated by sending electrical impulses. The impulses pass through the ion channels in the membrane containing some calcium and some potassium ions (7). Pengju (8) traced the signals from the human brain due to thoughts by placing electrodes on the skull, using instruments, and called them electroencephalogram (EEG). These signals are of magnitude less than $100\mu\text{V}$ and a frequency less than 100Hz . When many neurons give a synchronised action, the electric fields created become potent enough to capture outside the skull, using Electroencephalography (EEG) or magnetoencephalography (MEG).

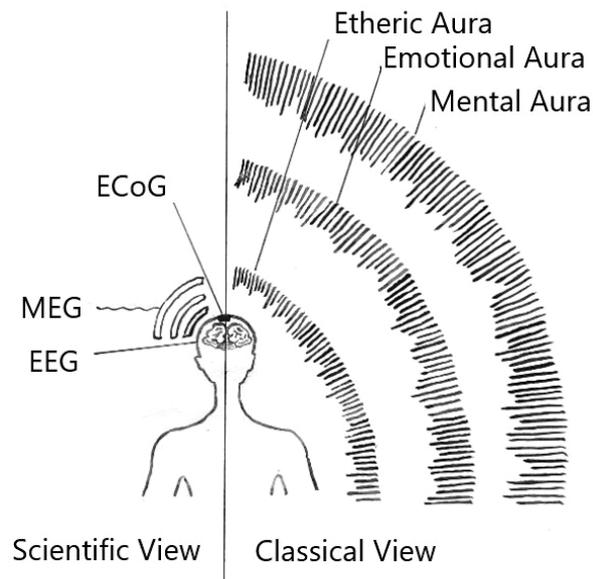


Figure 1. The signals from the brain due to thoughts; their transduction and radiative fields due to those signals.

Electrical response, - the proof of life

At the beginning of the 20th century, J.C. Bose proposed that electric response is the sign of life or that it distinguishes living beings from non-living things. Through experiments, he observed that the plants are also excitable by mechanical, electrical, and chemical stimuli. He deduced the velocity of transmission of the electrical response wave in plants. He also observed that when an external mechanical, chemical, or electrical stimuli occur, the primary reactions are Electrochemical, then deep cyto-physiological reactions take place (9). They claim that the electric potential across the cells plays a major role in ion flux, affecting the functioning of the cells, and this would be the reason for the healing effects of pulsed electric and magnetic field therapies. The modern medicine system uses the bio-energy field in the diagnosis methods like MRI and reverts to a biochemical method to treat the ailments (10).

Studies are also done on the accuracies of scalp measured voltages as a response to visual stimulation and audio stimulation through Electrical Impedance Tomography (EIT). It is claimed to improve the localisation of brain activity from the scalp-measured voltages (11). A cross-cultural study was conducted to find the correlation between EEG signals and self-referential thoughts (like- some exciting situation would occur soon; recalling some happy moments; memories of unpleasant past, etc.) The thoughts and the EEG patterns showed a high correlation irrespective of the different cultural backgrounds of sample groups. This was also cross verified by fMRI and PET scan (12). The further proof that EEG follows the thoughts is that there is a correlation between EEG and Electrocorcograph, the ECoG in the low frequency (up to 40 Hz) region. These electrical analyses try to map the brain activity when a certain thought process is going on. It was Professor Jacques Vidal from UCLA, the one who created the phrase BCI which stands for Brain-Computer Interface, and pioneered the peer-reviewed research articles. It was to explore the possibilities of establishing communication from human to computer using the signals originated and radiated from the brain, namely EEG. The EEG has later taken the

application as computer to brain interface, the BCI and with Artificial Intelligence (AI), made machines bend according to man's thoughts (13).

The first example of BCI was an analog system. An American music composer Alvin Lucier developed 'Music for Solo Performer' in 1965. It made use of EEG signals from the brain and analog signal processing hardware for stimulating the acoustic percussion instruments. To perform the stretch of music, alpha waves (low-frequency EEG signals) must be produced and act on percussion instruments, whose signals are connected into loudspeakers. Later, Alvin Lucier's method was extended to develop interactive cinematic experiences, where the music and the sequences could be modified according to viewers' thoughts (14). The brain and thoughts can adapt and learn the use of BCIs. This has enabled even those BCIs which are programmed to a lesser sophistication. Similarly, the brain is adaptive for interpretation of new sensory information while it is transmitted non-invasively also, from magnetic pulses. The scientific community believes in a bidirectional and adaptive BCI, where an electronic system would upgrade the firmware along with the neurons and exchange information with neurons in the brain continuously while upgrading, which may prove to be a necessary step to build the neural bridge. The state-of-the-art BCIs are interactive BCIs (BBCIs), which can capture the signals from and inject signals to the brain's neural network, the information from the external environment to be sensed by the brain, the process which triggers the thoughts (15). Combined with AI and Artificial Neural Networks (ANN) the researchers have been able to transducer motor control signals from the brain to control Prosthetic Limbs with people who developed disabilities. These descriptions and illustrations of capturing of thought signals, using them for control of external machinery, show that those signals are electromagnetic; exist external to a physical body surface, and are radiative - also the development of bidirectional BCI shows a light at the property of directivity of thought signals - receptivity to external electrical signals. The strength of signal emanating outside the skull depends on how many brain cells are taking part in the 'thought process' coherently and synchronously.

The sensing and interpreting of the EM field because of thoughts show the use of advanced technology. The magnitudes of the EM field created by thoughts is very low. They capture these signals in the close vicinity of the physical body. The signal strength diminishes when it traverses, according to the square of the distance covered. When the sensing object of thoughts is farther away from the source, the signal strength would fall below the threshold of the transducer. In such a scenario, can a thought generated in a person still influence another person or a living being away from the source of thoughts?

Descriptions of Prana and its relationship to thoughts

Powell (16) describes Prana as "that intelligent vital force which makes possible of the existence of living beings in the physical world by integrating the molecules of elements. The living being must strike a balance in the assimilation of Prana, a very lower amount would cause the physical body to go weak and an excess of Prana may also be un-bearable by the body and nervous system. The Etheric Double or Pranamayakosha acts as the carriage of Prana, the channel for Prana to move between the layers of the body having different densities. Prana would also control the physical body through the nerve centres" (16). These nerve centres are called Chakras in the Yoga system. The founder of Modern Pranic Healing, Choa Kok Sui mentions that the movement of Prana in the body is through the energy channels or meridians (17). The meridians also are termed as Nadi's in

Yoga, meaning channels.

Swami Vivekananda explains the interconnectivity of thoughts and Prana as “the controlling of the air involved in inhalation and exhalation is key to control of the thoughts and neural signal movements (18). This finally leads to awareness and control of Prana, the vital force. The thinking faculty is the finest or most subtle activity of Prana.” A more appealing description is “the Prana could resemble an electron. With the current advancement of science, one cannot measure Prana but can feel its existence or absence. The electron is clouded around an atom, but one cannot find it at a single point in space. Its imbalance in a living body can cause health issues. The descriptions of thought, ‘subtler energy layers existing beyond the physical body’ are found in ancient Indian text dating back to 7th Century BCE - Paingala Upanishad. These descriptions are as teachings by a Sage Yaajnavalkya to his disciple Paingala (19). Though Allopathy does not use the terms Prana, vital force, etc., many of the cultures around the world have their terminologies and with that as a basis have developed their healing methodologies, philosophies, and science.

Roots of Psycho-somatic Disorders

Uncontrolled feelings, restraints, and deprived sentiments, such as outrage, excess stress, lack of recognition, hindrances or stifled feelings, and disappointments have undesired effects on the bioplasmic body (subtle energy around the physical body) (17). Psycho-somatic illnesses might lead to physical illnesses. During psycho-somatic illnesses, the chakras (the vortices - are centres’ where the concentration of energy happens, in the paths of a meridian, called ‘chakra’s) get affected (20). The remedies to psychosomatic issues need a multidisciplinary approach, including biopsychology and psycho- neuroendocrine physiology. With a better understanding of Prana, analysing, and correlating, the thought processes with Prana could lead to resolving the issues more effectively. Tracing and analysing of thoughts external to the physical body may lead to a new direction in treating the body related and psychosomatic issues where the energy field due to the thoughts and ailments could be treated.

There is scepticism about the concept of the energy field around a person. It would be because of methods or their absence to establish the existence in a way convincing scientifically. The interest for a precise knowledge of the Prana or the vital energy field existing beyond the physical body has led to the development of equipment like Kirlian photography and few others. They try to picture the field around the physical body through the electrical emissivity of the body or try to amplify the feeble radiative field from the body because of bio-electrical activities in the body, to a level above the threshold of measuring instruments. The signals like ECG, EEG have characteristic patterns and the output signals of the pulse oximeter, capnography, etc. have a correlation with the number of dissolved gas contents of the blood and can be calibrated/ standardised. This becomes useful for the diagnosis of diseases or predicting any health issues that might arise when the signal patterns deviate from the normal. However, the electrical emissivity from the body varies and could not be brought under a standard correlation between the detected signal and biological activities in the body. Technologists are looking at using the electromagnetic field because of the electric signals in the entire body of a person for identity. Though the waveforms like ECG of all healthy people look similar, modern technologies like pattern recognition can find uniqueness in the person's bio-electrical signals to develop them into Biometrics (21).

During the early 20th century, Kirlian developed a high voltage imaging system. It was claimed that by the patterns of the emissive field in the image, the health level and issues thereof, in any part of the body could be identified. Also, the prediction of ailments that might bother soon if any could be predicted. Kirlian imaging is electron emission from a body (22). The image quality can vary from time to time with the water content of the subject being imaged, the humidity of the air. This caused the scientific community to maintain skepticism over the Kirlian method. These limitations have kept away the approval from the scientific community for methods like Kirlian photography, GDV, PIP, and the other instruments which attempt to quantify the bioelectrical signals with the health aspects. However, there have been studies that show a correlation between Kirlian image patterns and their vascular ailments in the head region logged in REG data. This could be due to variation in charge emissivity because of altered fluid levels by the ailments. Also, the systems based on energy-frequency relationship algorithms are showing trends of definitive, repeatable imaging of human biofield (23).

The faith healing systems - which still are waiting for acceptance because of limitations of receptivity, the research is in progress to observe the quantifiable changes they can bring in agricultural outputs, studies involving patients recovering from ailments (24). There have been studies done on the application of Prana/Pranic or Chi Energy projection in Agriculture, showing improvements in terms of better yield, quality of the yield, time to flower, growth of the seedling, plant health compared to controlled groups (25). The application of Pranic energy in agriculture nullifies the possibilities of the placebo effect, too. In a double-blind controlled study conducted on candidates having Depression, in which they provided the group with medication and Pranic Healing, all candidates' condition improved against 69.8% with medication and Mock Pranic healing, only (26). The effect of Prana claimed to have brought notable improvements in cancer cells treated by Therapeutic Touch (27).

CONCLUSION

The study of Prana, the field around the body, has given rise to many non-conventional or paramedical systems. The conventional medical system relies on chemicals and or surgery based on symptoms and diagnosis, which well is researched and documented. The paramedical systems are still at a nascent stage to develop scientific data, values based on reproducible, and consistent experimental results to prove effectiveness. With the results of the application of thought process, Data and evidence supporting the energy field and thought external to the body, and applying the thoughts to directing the energy, complementary methods like Pranic Healing would improve the quality of life may be proven scientifically.

Conflict of Interest

All the authors report No conflict of Interest

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13th - PAPER

Pranic Healing: A Path Towards Mindfulness

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ABSTRACT

The elements of mindfulness are attention, awareness, and non-judgmental acceptance. Most therapeutic processes involve acceptance, the journey towards which is always painful, while also enlightening. Mindfulness meditation begins from observation of internal and external stimuli, including thoughts. The sensory experiences encompass to be either physical or mental. However, bioplasmic experiences may also be equally instrumental in paving the way to be mindful. The 'prana' or 'chi' as we refer to, is a rejuvenating life form that brings about this transformation during its perception, absorption, and assimilation. During Pranic healing process, individuals are able to experience energy flow and other bioplasmic sensations such as magnetic pull, tingling, and elastic sensation. As a rule of the thumb, during the bottom down processing, we move from conditioned thoughts, beliefs and core schemas to sensory experiences that are more based on subtle changes in the body, which in turn results in flexibility of the mind that is adaptive and ever-changing, rather than an entity which is rigid and absolute. Several participants have experienced positive feelings by just being able to observe and perceive the presence of the bioplasmic matter. Upon absorption of this, people have further noticed feelings of being relaxed, lightness in the entire body, feeling positivity, and a sense of rejuvenation. The process of pranic healing goes on further to extend this state for prolonged hours. Associated techniques of breathing and increasing receptivity during the healing also aids in increasing awareness of the here and now, while being a catalyst to the healing itself. This paper focuses on the concept of prana, its awareness and its application in the practice of mindfulness in everyday situations.

Keywords: Energy, Healing, Prana, Relaxing,

INTRODUCTION

Mindfulness is the state of being consciously aware by incorporating intentional attention and openness to experience in the present moment by being receptive and non-judgemental (1-3). It is a basic human skill to be present, aware of the current moment and not inundate or react to what is going on around. Although we may be in this state for brief periods of time in day-to-day life, mindfulness can be cultivated through being aware of daily activities like being seated, walking or lying down with eyes closed, while individuals may also practice informally. Being mindful helps people do better in just about every part of life by giving an individual the portal to focus attention on breath, body sensations and eventually on any object. While focusing on the present moment, the internal and external experiences widen the attention (4). Nonjudgement describes the observation of experience without judgment or evaluation, and it helps the observer to accept the sensations as it is.

The interaction of intention, attention, and attitude in a cyclical mode is the core process involved in mindfulness. The intention in this cycle is the basic motivation of an individual to do something. For this to happen, attention should be channelled towards the present moment and the experience of thought, and in doing so, emotions that are accompanied by past and future thoughts might be eliminated due to the extended attention. The intention of bringing awareness and the attitude of acceptance to an experience brings in a wide range of coping skills into play automatically (5). The attitude held for a given experience results in each one, a state of non-judgement, curiosity, letting go, acceptance, non-striving, trust, kindness,

and patience (6).

The complementary therapies were proven to be effective in providing support to the health sector (7). Mindfulness in psychiatry has been used in the present times to deliberately attend to internal experiences such as body sensation, thoughts and emotions. Emphasis is given to how these experiences itself are viewed rather than the content of these experiences (8). Mindfulness itself is used as a complementary therapy for the clinical population as well as for maintaining wellness of a therapist (9). Stress reduction and mindfulness-based cognitive therapy have been applied in a wide spectrum of clinical populations, such as chronic pain, cancer, substance abuse, anxiety and depression, and its efficacy has been evident (10-14). Elements of that lead to viewing mindfulness being present in many alternative therapies like reiki, biofield energy healing and pranic healing. Qigong, a set of bodily postures which has roots in ancient Chinese medicine, adding to the techniques available for chi or prana enhancement, had themes of physical, emotional and mental changes similar to what happens during the practice of mindfulness (15). The healers work with a common intention in a consciously aware state of the present experiences to converge attention non-judgementally to the sensation of stimuli (energy manipulation), during pranic healing. Apart from the acceptance of the client, the healing process mainly depends on the precision in being of aware of the energy sensation while scanning different chakras, sensing, accepting and transferring pranic energy (16).

During mindfulness meditation, there is a development of sensitivity towards extremely low perceptual stimuli (Sensory-Processing Sensitivity) due to the effect of focussed attention (17). It may be now apparent that meditation practices, pranic healing and prana related exercises and reiki, involve basic elements of mindfulness; and the bioplasmic experiences varied from person to person. Studies in prana related twin heart meditation and sensitization of hand exercise showed that the people can sense different bioplasmic experience if they follow the proper procedure given by Master Choa Kok Sui, the founder of pranic healing. These practices include pranic breathing with concentration and openness to experience with bioplasmic experiences, loving-kindness during blessing the earth, chanting mantra during meditation, concentrating on different chakras and ends with the fulfilment of wellbeing or happiness.

PRANA AND HEALING

Pranic healing (PH) is a complementary technique, which utilises the prana or vital energy as its main source of healing. It is a simple yet powerful & effective system of no-touch energy healing. It is based on the fundamental premise that the body is a self-healing living entity that has the capacity to rejuvenate itself. The healing process is hastened by increasing this life force which is readily available from the sun, air and ground to address physical & emotional imbalances. The energy body has major, minor and mini chakras, just as the physical body has major and minor organs. The major chakras or centres not only control and energise the internal organs but also control and affect one's psychological conditions (18).

According to several yogic practices, attending to the breath, prana or the life force forces the mind to reach some balance and stability by helping the individual be more aware of the emotions experienced. This may be a way of reconnecting the mind and the body at once. In rather simple terms, prana situates the individual. Prana being dynamic by nature allows its flow to move in the direction of the demand. If situated in a particular body part, it allows filtering and channelizing attention to the subtle changes taking place in the particular field and the breath is instrumental in reconnecting with the environment around. In this dual process, towards the end, there is filtering of the stimuli through our bodies, changing them and ourselves in turn (19). Any concentration practice involves bringing the mind back again and again to the primary object of meditation, whereas mindfulness practice allows the mind to follow anything that is dawning in experience internally or in the external environment. The sense of control is rather minimum, and the emphasis is given to how the awareness is being raised rather than about what (20).

It may be true to say that mindfulness has rocketed from a wider conceptual framework that accompanies complimentary mental factors such as trust, equanimity, and kindness, along with factors that contribute to the mind's tranquillity, malleability, and proficiency. It may be rather impossible to continue the practice of mindfulness with harbouring polar states of greed, hatred and delusion. Mindfulness has to be rooted in equanimity (21). The practise of mindfulness may lead the individual towards realms of these concepts, although its mastery may require almost a lifetime.

PRANIC HEALING AND MINDFULNESS

Pranic healing or energy healing involves the exchange, manipulation of subtle energies in the body to induce a positive effect either physically or psychologically. During the healing, one might indulge in a

process of re-perceiving, where there is a shift in consciousness. Here, the subject becomes the 'object'. This perspective shift has been proclaimed by several developmental psychologists as the key to growth across the lifespan (22). This allows the individual to rethink objectively on their internal experiences and re-evaluate the narrative or stand taken on these experiences. Gradually, the person may consider the possibility of redirecting their perspective of which the environment and the greater world is a part of. The shift from internal to external experience can be acknowledged as a key to healing oneself from various negative mental states.

When an individual is a subject of healing, they experience several sensations. The influence of vital energy leads participants to feel warmth sensation, pulsation, tingling sensation, magnetic sensation in their hands (23). It is possible to experience prana when your focus is directed, and your awareness is heightened. Another exploratory study designed to understand the experiences of participants when they perceived the pranic energy between their hands was conducted on 178 participants. A pre-post analysis using an open-ended questionnaire to explore the experiences before and after guiding the participants on sensing the prana between hands revealed that 60.7% of the respondents were feeling the prana in the palm and fingertips, 55.6% of them felt warmth, 78.1% felt magnetic force, 42.7% of them felt tingling/electric sensation, while 31.5% felt energized. In addition, 52.8% of the participants felt relaxed after the sensation of prana (24). What caused them to feel relaxed after such a task? These sensations which can neither be attributed to an external surface or the internal physical body are novel and can be caused by the energy exchange in the bioplasmic body. Studies on different sources of pranic energy such as air prana, ground prana and tree prana show that participants had viewed air globules, aura of the tree and ground prana with guidance. Can the mere experience and observation of the bioplasmic body have heightened their awareness of something beyond their internal world? Studies found that the benefits associated with pranic breathing/breathing meditation involve an increase of energy and mental concentration, improvement of physical and mental well-being, and quality of life, together with a reduction of pain, anxiety, and depression (25).

Prana can also be moved or directed to specific areas within the body through some postures and bodily movements (26). Superbrain Yoga (SBY) is one such exercise which when practised regularly improves concentration and alertness in children, being a simple exercise to energise the brain using prana or subtle energy (27). Scanning both hemispheres of the brain before and after SBY practice by participants using their own palm, an enhancing and balancing of pranic energy in both sides were evident compared to exposure before SBY (28). During SBY, there was an increase in the alpha wave oscillations which indicates the mental shifts that are taking place during the prana related exercise (29). The sustained concentration achieved through this exercise may lead to a mindfulness state, when practised prior to meditation, by laying the foundation for the mind to be still and without constant interruptions.

A shift in the mental states of the healer

During healing, the healer experiences several changes in his own body as well in his environment. Healing requires focus, sustained attention to minuscule changes that occur in the body, such as energy flow and projection. The healer may also be required to visualise the intended effect as an image or a scene, for mounting the potency of healing. The process involved mimics the visualisation which is an integral step in problem-solving and overcoming anxiety. The consensus among the various schools of healing pronounces that there are few major states integral to effective healing: compassion, intention and focus (30). While compassion refers to the unconditional love that the healer shows for whatever the client state is at the moment, the focus is more suggestive of being centred, relaxed, and aware to other altered perceptions that the healing might open up into. The healer now is also rooted in the healing energy source so as to be instrumental in transferring this energy on to the client. Intentionality can have paramount significance in assessing the needs of the client at the moment (31). Mindfulness meditation was associated with higher alpha and beta 1 increases as compared to concentration meditation (32). Healing may induce similar states of brain activity. Some EEG studies conducted on healer shows that the healer's brain shifts to alpha waves (33).

Changes in the client

The client's receptivity aids in the process and is also a prerequisite to initiating healing. While one talks about receptivity, it is important to mention several elements. The client, while being the subject of healing, also engages in systematic breathing, which allows an easy flow of energy. Attending to the energy of the breath attunes us to the flow of our emotional states because it requires us to be in the present moment and to judge ourselves less harshly. In the end, increased compassion and mindfulness results in growth (19). When several clients healthy or in acritical care was interviewed, they described feeling warm and tingling,

but along with quiescent feelings of relaxed, peaceful and calm (34). Another study on cardiac care patient experienced less anxiety, had less pain and requested for treatment again (35). Acceptance is an important element of mindfulness and infers the perception of experience by simple acknowledgement rather than judging it as something good or bad. Therefore, would the intention of the client also become important, where the healing process influences the willingness of the client to experience thoughts and feelings at the moment?

PRANIC BREATHING

Relaxed breathing through awareness in the present moment is a recommended breathing practice, but the abdominal breathing that follows allows a greater flow of air into the lungs (36-37). Has this pranic breathing technique with the component of mindfulness helped participants sense and perceive pranic energy with ease? Applying pranic breathing in a mindful state while sensitising the hand resulted in participants experiencing psychological sensations, physical experiences and bioplasmic experiences. Session II that was on a continuum with a more intense mindful state allowed participants to experience more compared to the less mindful state participants in session I (Fig 1)

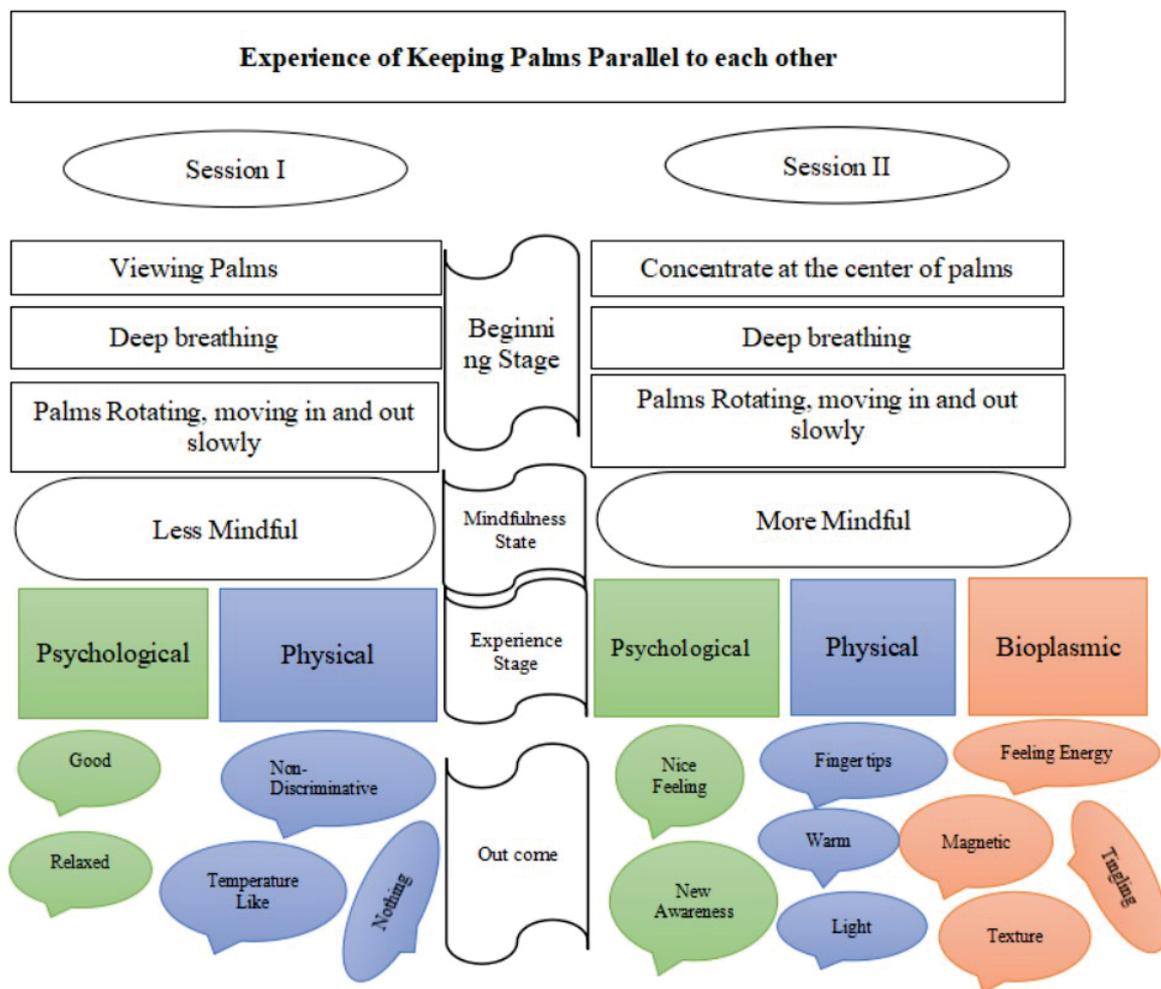


Figure:1, Experiences of keeping palms parallel to each other

EXPERIENCE OF PRANA DURING MEDITATION (TWIN HEARTS)

The Meditation on Twin Hearts (MTH) is a core meditation in both Pranic Healing and Arhatic Yoga. Immediate cognitive improvements were seen after the Meditation on Twin Heart meditation that includes loving-kindness/compassion (38). Meditation on Twin hearts begins with pranic breathing in combination with mindfulness elements like concentration and awareness to the crown, heart chakras and it results in the positive attitude and subjective happiness in individuals. Meditation on Twin Heart was found to be useful in

improving female adolescent mental health and quality of life (39). Twin heart meditation and mindfulness meditation may share certain components – being aware of the sensations in the heart and crown centre while also intentionally moving energy from the heart chakra to the crown chakra which is known to be the centre for the divine energy, making the individual experience bliss and unconditional love which also coincides with the final effect of mindfulness practice (16, 21). Although paradigms of the two meditations begin on different paths, they converge on similar results. The pranic healing related practice of Meditation on Twin Hearts among nursing students also experienced positive affective experiences, health benefits, resolution of problem, awareness of energy experiences, and prosocial tendencies (40).

CHALLENGES AND ISSUES

Apart from the experience of bioplasmic energy itself, philosophical and theoretic approaches to viewing bioplasmic energy face scepticism and opposition from the scientific community, making way for questioning the basis for the existence of the transpersonal realm. For example, during a PH session, the healers pray to the Almighty before, during and after the healing session, which facilitates the flow of divine energy in healing. The effect of the spiritual act by the healer may influence the healing process, but science may not demonstrate the exact mechanism that facilitates the healing process. Based on the existing studies, it is challenging to identify the bioplasma in the biological system and its impact on human psychosomatic states. The mindfulness elements like intention, attention and attitude also become important because, in the absence of these psychological factors, the experience or sensation of bioplasmic elements or prana can't be identified. Other factors also influence pranic healing and prana related exercise, these factors may directly influence the psychological aspects of both the client and healer. These are

Cultural or religious Factors

The historical, religious and cultural aspects of the clients and practitioners may be a concern in practising pranic healing and prana related exercise. The traditional way of practice including breathing, chanting mantras or concentrating on chakras may be perceived as more transcendental. The life of the individual is not alienated from any dynamics that involves his or her faith.

Beliefs and Schemas

Core beliefs and schemas play a central role in shaping an individuals' perception (41). The beliefs about professional medical treatment in the public sector are well established and lean more towards patients feeling that pharmacotherapy is the gold standard. Repeated exposure or practice in prana related fields is of utmost need to understand and break away from false beliefs involved in pranic healing and related exercises. In a survey of patients, 83 percent of respondents wished that their primary care physicians asked about their spiritual beliefs in at least some circumstances, especially in cases of life-threatening illnesses and those who wanted to discuss spirituality with their physicians felt that this would increase physician-patient understanding (42). Although integration of spiritual factors in health evaluations and interventions are necessary, stigmatising complementary techniques as non-scientific is detrimental to holistic wellbeing.

Ethical Dilemmas

Several practitioners face ethical or moral dilemmas while being unable to quantify the progress of a patient through non-scientific modalities. The inability to either adhere to the ethical guidelines laid out by the medical regulatory agency or to explain the exact mechanism behind the healing acts as a hindrance to joining hands with complementary modalities, although the end results show solid evidence towards the betterment of the patient.

Public perception

Lack of knowledge about the prana related therapies and they lack confidence in referring the clients to the respective healing centres by health professionals is very hard. Professional standards regarding the healing practices have started to establish now and consistency in standards for evaluating health care practices in pranic healing is required.

Familiarity and Exposure

Pranic healing centres were established all over the world and the knowledge about the complementary therapy of Pranic healing and its alternatives were presently started spreading more towards common people. Traditional concepts like prana can be experienced by anyone through hand sensitization by using mindfulness elements like attention and non-judgemental acceptance at the present moment while doing it.

Positive attitude

Views or perception of the client during healing or doing prana related exercise in a positive way provides more effectiveness. Both the client and therapists can utilize the positivity for the wellness aspect.

Having a closed mind to a bioplasmic body and not knowing the source of the different sensations experienced during healing can be an obstacle to progress. Many participants in research studies also express their concern on their flexibility to explore other realms of life, while the other greater population seem to accept their experiences with open arms and are motivated to substantiate their experiences with further learning. Another set of people may prompt interest in learning further to propagate wellbeing based on their initial positive experience. These individuals continue to practice, while their intentions shift along a continuum from self-regulation, to self-exploration and finally to liberty. Regardless of the intention, the practice of pranic healing or pranic breathing may prove to be a source of increased awareness and healing.

SOLUTIONS AND RECOMMENDATIONS

Researchers need to employ more research accuracy and scientific experiments related to prana and related exercises in association with mindfulness. Alternative explanations through these methods properly explain mechanisms tangled in ultimate the wellbeing of humanity.

Awakening more people towards utilization of pranic energy for attaining harmony and peace (SWB) through the knowledge and practice of pranic energy exercise with the proper application of mindfulness is needed.

Professional standards have to be identified and implemented in pranic healing and related field for the medical treatment, training purposes as well as academic-related activities.

Integrating complementary and alternative healing methods in medical care may not only ease those with diverse cultural, religious and spiritual backgrounds, but also have a positive influence on their recovery and maintenance of progress made through the interventions.

DISCUSSION

Neural plasticity of the brain is evident and is an inherently adaptive organ evolving in response to the social experience and environment (43-44). Contemplative practices such as mindfulness involved healing practices and prana related exercises can alter the mental and physical state of a person (45-47). The secondary aim of complementary approaches is to improve the overall quality of life of the common man. Pranic healing and prana related techniques not only intervenes at healing psychological and physical ailments but also acts as an instrument in promoting positive mental health which goes beyond the concept of illness and treatment. The exact factors in pranic healing practices which leads to mindfulness are still unknown but the results achieved by clients and the healers are noticeable. The different bioplasmic experiences are sensed and observed because of the attention and intentional process of mindfulness.

Future research

Formulation of theory in connection with mindfulness and prana related fields are needed, and hence research in novel ways will provide an ultimate solution to the interaction of bioplasmic experiences and mindfulness.

CONCLUSION

Through awareness of prana and using several techniques that awaken the psyche, prana vidya (knowledge of prana) leads to an awareness of the spiritual self. Though the premise of mindfulness has been explained in Buddhist teachings, substantiating the separation of mind and body from the self, this primary idea is often lost in our practice. Dwelling into the primary underpinnings of these traditions and identifying similarities across traditions aids in moving towards a common goal or purpose.

Competing Interest: None

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14th - PAPER

शौचयुक्त सकारात्मक संपूर्ण जीवन : एक गहरा अध्ययन

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सारांश

फूल खुशबू देकर अपने मूल स्वरूप को प्रदर्शित करता है। वायु बहकर अपनी मूल प्रकृति को दर्शाता है। सूरज रौशनी देकर अपने मूल स्वरूप को प्रदर्शित करता है, किंतु मनुष्य अपने मूल स्वरूप शांति और आनंद को प्रदर्शित नहीं कर पाता है, क्योंकि वह भीतर और बाहरसे पवित्र और शुद्ध रहनेका अभ्यास ही नहीं करता है। शौच अर्थात् बाहर और भीतर की शुद्धता एवं पवित्रता। मन, वचन और कर्म की शुद्धता ही पवित्रता कहलाती है। आजकल इन तीनों चीजोंमें शौच का अभाव होने के कारण मनुष्य विविध बीमारियोंसे लड़ रहा है, किंतु अगर उसकी जड़ पर ही प्रहार किया जाए तो मनुष्य न केवल खुशहाल जिंदगीका हकदार बनता है, किंतु नरसे नारायण बनने की यात्रा की भी अनुभूतिभी पा लेता है। जो बाहर और भीतरसे शुद्ध है, वही शुभ और पवित्र है, जो शुभ और पवित्र है वही पूर्ण है, जो पूर्ण है वही अपनी आत्मा की शक्तियों से संपन्न है। वही अपने सच्चे शांति और प्रेम स्वरूप की अनुभूति प्राप्त करके संपूर्ण जीवन जीने की चेष्टा भी करता है। हमे शुद्ध स्थान पर बैठना पसंद है, बिना कंकड़ का शुद्ध अन्न पसंद है, शुद्ध पानी और हवा पसंद है किंतु हम मन की शुद्धता का विचार भी नहीं करते। अपने में शौचके प्रतीक रूप सत्वगुण को भरनेका प्रयास भी नहीं करते हैं। “प्रशान्तमिव शुद्धामं सत्वं तदुयधारयेत्”।।

अर्थात् “जिससे आत्मा को सुखका ज्ञान हो, शांत, शुद्ध और प्रकाश भाव पैदा हो, वह सत्व गुण है।” जिसे शौच कहते है। चोरी, असत्य, पाखंड, ठगना, किसी की बुराई करना इत्यादि से मन मैला होता है

तब आत्मा की शक्ति कुंठित होने से उसकी असर शरीर पर होती है जिससे हमारा शरीर विभिन्न रोगों का घर बन जाता है और आत्मा की शक्ति को भीतर आने से रोकता है। यह आत्मा की शक्ति से ही हमें अपने सच्चे स्वरूप, प्रेम, खुशी और शांति की अनुभूति होती है। मनुष्य स्वस्थ तन-मन के रहस्यों को शौच के माध्यम से सकारात्मक संपूर्ण जीवन जीते हुए अपने आत्मस्वरूप को जानने की प्रक्रिया भीतर शुरू कर सकें, यही इस शोध पत्रका मुख्य लक्ष्य है।

प्रस्तावना

जब तक शौच नहीं है तब तक विद्या नहीं मिलती और जब तक विद्या नहीं मिलती तब तक नाही तो संसार में कुछ उपलब्धियां प्राप्त हो सकती है, नाही तो अध्यात्म में भी कुछ प्राप्त किया जा सकता है। ब्रह्मांड भी शौच के नियमका पालन करता है तभी टिक पाया है। सोचिए, यदि सूर्य में मलिनता आ जाए तो सर्वत्र घना अंधकार ही नहीं छा जाएगा क्या? यहां ऐसा नहीं होता है क्योंकि सूर्य अपने मूल स्वरूप में है, पर मनुष्य अपने मूल स्वरूप आत्मभाव में स्थित न होने के कारण शरीर, मन, कर्म और वाणीके द्वारा मलिनता का भोग बनता है। जिस से मनुष्य कई रोगों का और मानसिक रूप से दुःखका शिकार भी बनता है। यह मानसिक तनाव ही सब रोगों को जन्म देता है। शौच रूपी नियम के पालन द्वारा शुद्ध तन-मन पाकर मनुष्य खुद को जाननेकी इच्छा भीतर प्रकट कर सकें, यही इस शोध पत्रका मुख्य उद्देश्य है। तन-मनको शुद्ध करने के लिए ही महर्षि पतंजलिने योग अंतर्गत पांच नियमों के पालनका मार्ग बताते हुए कहा है कि,

**“शौचसंतोषतपः स्वाधेश्वर प्रणिधानानि नियमाः” । 1
(योगदर्शन-२:३२)**

अर्थतः- “ शौच, संतोष, स्वाध्याय, ईश्वरकी शरणागति यह पांच नियम है ”। जिसके श्रद्धा पूर्वक पालन करने से मनुष्य आत्मतत्व की ओर आगे बढ़ सकता है। शौच से ही अंतर में प्रकाश एवं दिव्य ऊर्जा बढ़ती है और शुद्ध गुण उत्पन्न होते हैं। जिसके बारे में यजुर्वेद में कहा है कि,

**“युक्त्वाय सवित देवान्स्वर्यतो धिया दिवम् । ब्रह्ज्योतिः करिष्यतः सविता प्रसुवाति तान्” । 12
(यजुर्वेद - ११:३)**

भावार्थः- जो मनुष्य योग और पदार्थ विज्ञानका अभ्यास करता है, वह अविद्या(अज्ञान) आदि क्लेशोंके निवारक शुद्ध गुणों को उत्पन्न करता है। यह शुद्ध गुणों का तात्पर्य शौच से है। विषय प्रवेश.

तंदुरुस्त शरीर में ही तंदुरुस्त मन का निवास होता है और तंदुरुस्त मन ही दिव्य एवं सत्व गुणों को उत्पन्न करता है। यही शौच की सबसे बड़ी उपलब्धि है। क्योंकि,

**“वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः। धर्मक्रियात्मचिंता च सात्त्विकं गुणलक्षणम्”। 3
(मनुस्मृति- १२:३१)**

“वेद का अभ्यास तप, ज्ञान, शौच, इन्द्रियों का निग्रह, धर्म, कर्म और आत्मचिंतन, ये सब सत्व गुण के लक्षण हैं”। यहाँ सिद्ध होता है कि शौच सत्व गुण है, इसलिए सत्वगुण रूपी शुद्धि से ही ज्ञान, भक्ति, श्रद्धा और धैर्य बढ़ता है, जो उन्नत जीवन का आह्वान करता है। जिससे भीतर ज्ञान प्रकाश बढ़ता है और ज्ञान का पान करने की ताकत पैदा होती है स्वच्छ मन ही सकारात्मकता पैदा कर सकता है। यह सकारात्मकता का भाव ही तन-मनकी तंदुरुस्ती है। जिसमें मनको संतुलित करके आत्म विकास की ओर आगे बढ़ने का आदेश देते हुए, शौचको दस यमोंमें स्थान देनेवाले महर्षि याज्ञवल्क्य कहते हैं-

**“ अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृतिः । दयार्जवं मिताहारः शौचेव यमा दशः” ॥4
(याज्ञवल्क्य संहिता- १:५०)**

याज्ञवल्क्य कथित अहिंसा, सत्य, अस्तेय(चोरी नहीं करना), ब्रह्मचर्य, क्षमा, धृति (धीरज), दया, आर्जव (सरलता), मिताहार (कम भोजनकरना) और शौच यह दस यम है, जिसका सरल अर्थ है जो मन, वचन, कर्मसे हिंसा नहीं करता, दुःख नहीं पहुंचाता है, वही सत्य का पालन कर सकता है। जो सत्य बोलता है वह कभी चोरी नहीं करता है। इन गुणों को धारण करने से ब्रह्मचर्य जिसका संस्कृत में अर्थ है ब्रह्म + चर्य यानी इच्छा-वासना त्यागकर ब्रह्म की ओर प्रयाण करना, जिससे ब्रह्म की ओर आगे बढ़ने की ताकत मिलती है, तब वैसा मनुष्य ही क्षमाशील, धैर्ययुक्त, दयालु, सरल और मिताहारी (कम भोजन करने वाला) होता है। इसलिए यह सारे यम रूपी सद्गुणों का पालन करने वाला मनुष्य शौच (शुद्धता – पवित्रता)का हकदार बन जाता है। उपरोक्त सभी गुणों का पालन करनेके बाद ही शरीर और मन में पवित्रता आती है, जिसका मिताहार से गहरा ताल्लुक है। अगर आहार शुद्ध और सात्विक है, तो उस प्रमाण मंत्रामें खाए गए अन्न से सात्विक एवं पवित्र मन का निर्माण होता है। इसलिए छांदोग्य उपनिषद् में आहारका महत्त्व बताते हुए आरुणि उद्दालक ऋषिने अपने पुत्र श्वेतकेतुस को समझाते हुए कहा है कि,

**“अन्नमशितं त्रेधा विधियते तस्य यः स्थविशष्ठः धातु।
तत्पुरिषं भवति यो मध्यमः मांसम् यः” ॥5**

(छान्दोग्य उपनिषद- ६:५:१)

अर्थात्:- खाए गए अन्न के तीन भाग किए जाते हैं, तब जो अन्न का स्थूल भाग है उसका मल बनता है, जो मध्यम भाग है, उसका रस बनके अंतमें मांस बनता है और जो अत्यंत सूक्ष्म भाग है वह हृदय स्थित हीता नाडीमें प्रवेश करके मन का निर्माण करता है। इससे सिद्ध होता है कि अन्नसे मन का निर्माण होता है, इसलिए अन्न को परब्रह्म की उपमा दी गई है, जिससे वेद के तेज से उभरती ज्ञान युक्त पीढ़ी का निर्माण होता है। इस तरह आहार शुद्धि का मन पर गहरा प्रभाव पडता है और जैसा अन्न वैसा मन। शुद्ध अन्नभी पवित्र जीवन की पहचान है।

**“बाह्याभ्यंतरं चेति द्विविधं शौचमुच्यते। सृज्जलाभ्यां कृतं शौचं बाह्यं शारीरकं स्मृतम् ॥
अज्ञानदूरिकरणं मानसं शौचमांतरम्। अंतः शौचे स्थितं सम्यग्बाह्यं नावश्यकं नृणाम्” ॥ 6
(सर्व वेदांत सिद्धांत सार संग्रह- ११८)**

भावार्थ:- शौचके दो प्रकार हैं। आंतरिक शौच और बाह्य शौच। जिस में बाह्य शौच का अर्थ है शरीर को मिट्टी इत्यादि से शुद्ध- स्वच्छ करके शारीरिक शौच,को प्राप्त करना। शरीर शुद्ध होने पर मन भी प्रफुल्लित होकर प्रसन्नता का अनुभव करता है। इसी तरह अज्ञान दूरकरके मन की निर्मलता को प्राप्त करना मानसिक (आंतरिक) शौच है। जब आंतरिक शौच का यथा योग्य पालन किया जाता है तब बाह्य शौच की इतनी आवश्यकता नहीं रहती।

जीवन में प्रत्येक क्षण यदि मानव अपने मनमें उठते हुए विचारों की सकारात्मकता के बारे में जागरूक हो जाएं तो जीवन की दिशा और दशा दोनों ही बदल जाती है इसलिए इंसानको हर क्षण अपने मनमें उठे हुए विचारोंकी ओर नज़र करते हुए मन पर इन्द्रियोंके संयमका पहरा बिठाना चाहिए, क्योंकि

दुष्ट विचार मनमें घुस न पाए।। इंसानके पास सोचनेके दो ही तरीके हैं, या तो वो सकारात्मक रूपसे सोचें या फिर नकारात्मक रूपसे सोचें। उसके अलावा सोचनेका कोई तीसरा रास्ता बना ही नहीं है। इसलिए हमें सकारात्मक विचारोंसे मनको भरना है। मनके दुष्ट विचारोंको दूँढकर उनको संत समागम या तो शास्त्रोक्त उपदेशोंके द्वारा दूर करनेसे आंतरिक पवित्रता बढ़ती है, इस मानसिक शौचके द्वारा “यम नियमोंके समस्त अंशोंका पालन करने से मनुष्य के शरीर स्थित साधारण रोगोंका नाश होता है”। 17 भगवद्गीता में श्रीकृष्ण भगवान कहते हैं,

**“समत्वं योग उच्यते” 18
(भगवद्गीता २:४८)**

“फल के विषय में चित्त को सम रखना, अनासक्त रखना, तटस्थ रखना, अहंकार रहित रखना ही योग है”।

भगवान सभी में समभाव रखने को कहते हैं। सूर्य सभी को समान रूपसे प्रकाश देता है, चाहे वह साधु हो या शठ। इसी तरह प्रत्येक जीवके लिए सद्भाव और शुभ मंगल कामना ही शुचित्व है। दक्ष प्रजापति ने शंभूको शुभ न मानकर अपने यज्ञ में आमंत्रित नहीं किया था तो उनका यज्ञ सफल नहीं हुआ। वैसे ही मानव जीवन एक यज्ञ है। यह यज्ञ सभी के लिए शुभ भावकी आहुति डालकर ही पूर्ण होता है। जो शुद्ध और पूर्ण है, वही किसी दूसरे को कुछ देने की स्थितिमें आता है। महाभारत का युद्ध और रामायण का युद्ध, दुर्योधन के और रावण के अशुभ भावका ही परिणाम है। यदि दुर्योधन के मन में पांडवों के प्रति और रावण के मन में सीतामाँ के प्रति आदर होता, तो यह युद्ध कभी नहीं होता। यह सारे उदाहरण मनुष्य को पवित्र भाव रखनेका ही संदेश देता है। शौच से वासनाका नाश होता है, वासना का नाश ही अज्ञान का नाश है और अज्ञान दूर होता है वैसे ही मन संसार के विचारों से मुक्त बनकर प्रभु में प्रीति रखने लगता है। जिससे ज्ञान का उदय होने से प्रभु दर्शन होता है। स्वच्छ पानी में ही अपना प्रतिबिंब देखा जा सकता है, वैसे निर्मल मन में ही आत्मा का दर्शन होता है और आत्मा प्रसन्न होती है। इसके बारे में प्रह्लाद दैत्यों के बच्चों को उपदेश देते हुए कहते हैं,

**“तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम्। आसुरं भावमुन्मुच्च यथा तुष्यत्य धोक्षजः”। 19
(श्रीमद्भागवत् रहस्य – ७:६:२४)**

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**“तत्तात भद्रं यमुना या स्तटं पुण्य मधुवनं यत्र सानिध्यं नित्यदा हरेः”। 10
(श्रीमद्भागवत् रहस्य – ४:८:४२)**

अर्थात् “पवित्र यमुना के तट पर पुण्यकारी मधुवन में जा, जहाँ श्रीहरि का नित्य निवास है”। इससे सिद्ध होता है कि जहाँ पवित्रता होती है, वहाँ श्रीहरि नित्य निवास करते हैं। यहाँ पवित्र यमुना तट ही हमारा सभी के प्रति पवित्र आचरण का (कर्मके शौचका) प्रतीक है। अच्छी बातें सिर्फ जानकारी के लिए ही नहीं अपितु जीवन में भी उन बातों को उतारकर वैसे ही जीवन जीने का प्रयास करने के लिए होती है जिससे जीवन शुभ और सही अर्थमें पवित्र बनता है। उसे ही सदा+ आचरण सदाचरण अर्थात् सत्यका पालन कहा है, जिससे मन शुद्ध होकर संसार से विमुक्त बनकर परमात्मा में लगता है और परमात्मा की शक्तियाँ मनुष्यमें उतरने लगती हैं, तभी वैसे मनुष्य सर्व परिस्थितियाँ और मनुष्यों के प्रति समान भाव रखने में कामयाब होता है और ब्रह्मांड के सारे रहस्य भी उसे अवगत हो जाते हैं। नारदजी ने इसे ही परम

पुण्यकारक पुण्यदायी मधुवन में (मधुरताभरे प्रेमयुक्त वन में) मनुष्य का प्रवेश, कहा है। जहाँ नित्य भगवान का वास है और मनुष्य भगवान के सांनिध्य और संगसे संपूर्ण बन जाता है। जैसे सूरज के सांनिध्यसे रौशनी मिलती है और जीवन जीने की शक्ति मिलती है, वैसे परमात्मा के संगसे आत्मज्ञान और भितरसे जाग्रत करनेवाला आत्म चैतन्य प्राप्त होता है। जिसको जानने के बाद और कुछ भी जानने की आवश्यकता नहीं रहती। इसी को संपूर्ण जीवन जीना कहते हैं। भगवान श्रीकृष्ण शौच के माध्यम से आत्मज्ञानको ही ब्राह्मणों का स्वभावजन्य ज्ञान-विज्ञान रूप ब्रह्मकर्म बताते हुए कहते हैं कि,

“शमो दमस्तपः शौचमं क्षान्तिरार्जवमेव च। ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्” ॥11
(श्रीमद् भगवद् गीता- १८:४२)

अर्थात् “ ‘शम’ (मनका निग्रह), ‘दम’ (इंद्रियोंको वशमें करना), ‘तप’ (धर्म के लिए कष्ट सहन करना), ‘शौच’ (बाहर भीतरसे शुद्ध रहना), ‘क्षान्तिः’ (क्षमा करना), ‘आर्जवम्’ (सरलता), ‘ज्ञानम्’ (वेद-शास्त्र आदिका ज्ञान) ‘विज्ञान’ (विशेषज्ञ ज्ञान) ‘आस्तिक्यम्’ (परमात्मामें श्रद्धा) यह सारे ब्राह्मण के स्वभावजन्य कर्म है।”

जो व्यक्ति अपने मन और इंद्रियों को वश में रखकर धर्म के लिए कष्ट उठाता है, वहीं बाहर और भीतर से शुद्ध और क्षमाशील होता है। अतः सरल स्वभाव से ज्ञान को विज्ञान सहित जानने वाला होने के कारण भगवान पर अटूट श्रद्धा भी रखता है। जिससे ऐसे ब्राह्मण की वंश परंपरा शुद्ध होती है और पूर्व जन्म के कर्म भी शुद्ध होने से शम-दम आदि गुण उसमें स्वाभाविक रूप से प्रतिष्ठित होते हैं। इसी का ही कठोपनिषद् ने,

“यस्तु विज्ञानवान भवती समनस्कः सदा शुचीः” ॥12
(कठोपनिषद्- १:३:८)

शुचि युक्त कहते हुए सत्कार किया है। अर्थात् “जो विज्ञान वान है वहीं संयत मनवाला योगी हैं और सदा पवित्र है”। सत्व गुण शौच की देन है जिससे ज्ञान प्रकाश बढ़कर संयत मनवाला योगी पवित्र कहलाता है।

जैन धर्म में संवर तत्व के यतिधर्म के अंतर्गत बताए गए शौच का अर्थ मन की पवित्रता है जिसका अर्थ है सबको सुख पहुंचाने वाला बर्ताव जिसे जैन धर्म में शौच कहा है। जैन धर्म में संवर तत्व के यतिधर्म के अंतर्गत बताए गए शौच का अर्थ मन की पवित्रता है, जिसका अर्थ है,

“सबको सुख पहुंचाने वाला बर्ताव” ॥13

जैन धर्म में इसे ही शौच कहा है।

शुद्धता पूर्ण विचारों से ही समाधान की स्थिति का निर्माण होता है, जिस में सारी समस्याओं का निवारण समाया है। इसे अपनाने वालों के जीवन में उसी क्षण समग्र पाप नष्ट होकर शुभ, मंगलता, सुख और शांति की उपलब्धियां शुरू हो जाती है जिससे संसार के सारे विचारों का एक भगवद् शुभ विचार में परिवर्तन होता है। यह सारी बातों का ध्यान रखकर ही शास्त्रों में कहा है कि,

“तपसा ब्रह्मचर्येण शमेन दमेन च। त्यागेन सत्य शौचाभ्याम् यमेन नियमेन च ॥
देहवाग्बुद्धिजं धीरा धर्मज्ञाः श्रद्धयान्विताः । क्षिपन्त्यध महदपि वेणु गुल्ममिवानलहः” ॥14
(भागवत- ६-१:१३/१४)

अर्थात् "जैसे बांसों के झुरमुट में लगी आग बांसों को जला डालती है वैसे ही धर्मज्ञ और श्रद्धावान धीर पुरुष तपश्चर्या, तपस्या, ब्रह्मचर्य, इंद्रिय दमन, मन की स्थिरता, दान, सत्य, बाहर भीतर की पवित्रता तथा यम एवं नियम इन नव शुद्ध साधनों से मन, वाणी और शरीर से किए गए समस्त पापों को नष्ट कर देते हैं"।

यहाँ शौच भी पाप नष्ट करने का एक साधन है, यह बात सिद्ध होती है। तब मनुष्य में सदाचार का पूर्ण रूप से प्राक्त्य होता है। ऐसे सदाचरण का पालन करने वाले मनुष्य के बारे में मनुमहाराज कहते हैं, आचारः परमो धर्म। आचार्यः परमं तपः।।

आचारः परमं ज्ञानम्। आचारात् किम् न साध्यते।।15 (मनुस्मृति, १:१०८)

इस तरह विवेक युक्त किया गया आचरण ही परम धर्म, तप और ज्ञान रूप है। जिससे क्या नहीं कुछ मिल सकता। यह कहकर मनुस्मृती ने बहोत गहरे सत्यका दर्शन कराते हुए कह दीया है की सदाचरण से सब कुछ मिल सकता है। संसार व अध्यात्म में ऐसी कोई चीज़ नहीं जो अच्छे आचरण से ना मिल पाए।

श्री वृद्ध गौतम स्मृति में शौच के पांच प्रकार बताते हुए कहा है की,

"मन की निर्मलता, कर्म की निर्मलता, कुल की निर्मलता, शरीर की निर्मलता और वाणी की निर्मलता, यह शौच के पांच प्रकार हैं"।16

अर्थात् शुद्ध ज्ञान-प्रेमयुक्त विचार से मन निर्मल होता है। सदाचरण से कर्म शुद्ध होते हैं। सेवा करने से कुल, स्नान करने से शरीर और सत्य-मधुर भाषण से वाणी शुद्ध होती है।

कहने का तात्पर्य यह है कि स्वार्थ और वासना से मनुष्य दानव बनता है और परमार्थ एवं भक्ति करने से देव बनता है। स्वार्थ और वासना से मन मलिन बनता है, जबकि परमार्थ से तथा भक्ति करने से मन शुद्ध बनता है तब मलिन मन में माया का राज़ छा जाता है जबकि परमार्थ युक्त निर्मल मन में मोहन का राज़ प्रतिष्ठित रहता है।

परमार्थ युक्त शुद्धता से संगठन की शक्ति उत्पन्न होती है। केवल सूर्य से ही ब्रह्मांड का कारोबार नहीं चलता किंतु अग्नि, वायु, पानी, चाँद, तारे, नक्षत्र मंडल इत्यादि के संगठन से ही प्रकृति की व्यवस्था सुचारू रूप से चलती है और टीक भी पाती है। उसी तरह पवित्र विचारों के संगठन की शक्ति का निर्माण होने के पश्चात् ही मनुष्य का मनोव्यवहार सुचारू रूप से चलता है। इसे ही ऋग्वेद ने,

"समानी व आकूतिः समाना हृदयानि वः। समानमस्तु वो मनो यथा वः सुसहासति"।।17 (ऋग्वेद- ८ : ४९ : ४)

कहकर नवाजा है। अर्थात् "सबके संकल्प एक समान हो, सबके हृदय समान हो, सब के मन समान हो, जिससे सर्व कार्य परस्पर पूर्ण रूप से संगठित हो"।

कहने का तात्पर्य यह है कि जब सबके विचार और हृदय समान रूप से कार्य करने लगते हैं, तब द्वेष और ईर्ष्या का भाव स्वतः ही मिट जाता है। आचरण में सब एक जैसे मन वाले और स्वभाव वाले होने के कारण किसी भी कार्य को, सफलता को छूने में देर नहीं लगती। इतना ही नहीं सब के मन में सहकार की भावना भी जागृत होती है। इसी लिए बार बार शास्त्र हमें पवित्रता धारण करने को कहते हैं। सारे वेद इत्यादि का ज्ञान भी नित्य शौच का ही फल है। इस तरह जब स्व से समष्टि तक शौच के प्रकाश की

किरणों संगठित रूप से मानव कल्याण के लिए बहने लगती है तब सकारात्मक जीवन संपूर्ण बनता है।

उपसंहार. हम संसार में सबसे मिलते हैं, किंतु अपने आप को ही मिले बिना इस संसार से विदा हो जाते हैं। मनुष्य पूरी जिंदगी विचारों की दुनिया में कैद होता है, जिससे मस्तिष्क में संसार के विचार ही हावी रहते हैं, जो चित्त की शांति को हराकर अनेक रोगों का कारण भी है। तब विवेकयुक्त एवं सत्य से तपा हुआ निष्काम कर्म ही शौच की नींव कहलाता है। जो संसार में प्रगति और अध्यात्म में उन्नति, दोनो ही मार्ग प्रशस्त कराते हुए हमें अपने आप से मिलने का अमूल्य अवसर प्रदान कराता है। जिसके लिए मन का पवित्र होना बहुत जरूरी है।

पवित्र "मन के लिए आत्मनिरीक्षण आवश्यक है" 118

आत्मनिरीक्षण और बिना स्वदोष दर्शन गुण-अवगुण का परिचय नहीं होता और जब सत्य का परिचय होता है तब अन्तर्चक्षु खुल जाते हैं, बाहर की मलिनता दिखनी बंद हो जाती है और गुणों की ओर झुकाव अपने आप बढ़ कर अवगुणों का बल घटने लगता है। यही शौच का उद्देश्य है। संत कबीर ने भी इस सत्य को उजागर करते हुए शौच के बारे में कहा है कि,

“जो तू साँचा बनिया, साँचा हाट लगाव, अंदर झाड़ू देय के, कूड़ा दूर बहाव” 119

सच्चा वैश्य वही है जो सत्य की दुकान चलाकर सद्गुरु और शास्त्र के उपदेश की झाड़ू हरदम भीतर लगाकर कुड़े (मन के मैल) को दूर बहा देता है। यही सकारात्मक संपूर्ण जीवन का हार्द है।

सूर्य की एक किरण हाथ लगने पर पूर्ण सूर्य ही हाथ लग जाता है। वैसे ही परमात्मा के ज्ञान की अनुभूति की किरण हृदय कमल में खेलने लगती है तब परमात्मा का पूर्ण ज्ञान भी हो जाता है। ऐसे मनुष्य के चित्त में किसी के भी निमित्त वश सब्दाव जन्म लेता है तब ऐसा मनुष्य अत्यंत पवित्र हो जाता है। उस समय पर वो जो भी कार्य करता है वह कार्य दिव्य बन जाता है तब भगवान का आगमन निश्चित रूप से वहाँ होता ही है। इसी बात को समर्थन देते हुए महाभारत के द्रोणपर्व अंतर्गत घटोत्कच पर्व में श्रीकृष्ण कहते हैं कि,

“मैं सौगंध खाकर कहता हूँ कि जहाँ ब्रह्मचर्य, सत्य, इन्द्रिय निग्रह, बाह्याभ्यंतर, पवित्रता, धर्म, नम्रता, लक्ष्मी, धैर्य और क्षमा है, वहाँ मैं नित्य रमण करता हूँ ” 120

स्थूल शरीर का आहार अन्न है, वैसे सूक्ष्म शरीर का आहार शौच युक्त शुभ, मंगल एवं पवित्र विचार हैं। अन्न लेने से शरीर तृप्त होता है वैसे शौच युक्त विचारधाराएं आत्मा का बल होने के कारण आत्मा को तृप्ति प्रदान करती है जिससे अविद्या, अज्ञान और भ्रांति इत्यादि मल का नाश होता है और ऐसा मनुष्य संसार सागर को तैरकर प्रभु के पावन धाम में प्रवेश कर पाता है। ऐसे शुद्ध सदाचरण युक्त मनुष्य के भीतर परमात्मा रमण करने आते हैं तब जीव सकारात्मक ऊर्जा युक्त संपूर्ण जीवन का अधिकारी बनता है और मनुष्य की अपने आप से मिलने की यात्रा संपूर्ण होती है। यह कहना यथार्थ ही है।

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15th - PAPER

प्राणायाम के द्वारा मनुष्य की मानसिक और आध्यात्मिक प्रगति

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सारांश

इकसवीं सदी का मानव कम्प्यूटर युगमें जी रहा है। इस तंत्रयुगमें मानव का शारीरिक श्रम घट गया है, जबकी मानसिक श्रम बढ़ गया है। कोरोनाने भी मनुष्य की शारीरिक और मानसिक क्षमता घटा दी, उसे बढ़ाना है तो प्राणायाम से बेहतर उपाय नहीं है। प्राणायाम से शारीरिक और मानसिक कमजोरी दूर हो जाती है और आध्यात्मिक प्रगति होती है।

“प्राणायामैरेव सर्वे प्रशुष्यन्ति मला इति । आचार्याणां तु केषाञ्चिदन्यत्कर्म न सम्मतम् ॥

कुछ योगाचार्योंको प्राणायामके सिवा कोई दूसरा मलशोधक साधन अभिप्रेत नहीं है। क्योंकि उनके मतमें प्राणायामसे ही शरीरके सारे मल सूख जाते हैं”।(1)

प्राणायाम के माध्यम से न केवल श्वसन बल्कि धीरे-धीरे जैविक ऊर्जा को भी नियंत्रित की जा सकती है। इसलिए प्राण के आयाम को प्राणायाम कहते हैं।

प्रस्तावना

मानव खुशियाँ बाहर ढूँढ रहा है, जबकि वह भीतर छुपी हुई है। प्राणायाम से रोग ही नहीं अपितु भवरोग भी मिट जाता है। आर्षदृष्टा ऋषि मुनियोंने तपस्या द्वारा ब्रह्मविद्या प्राप्त की। संसारी मनुष्योका तपस्या द्वारा दुःख देखकर दयाभाव से प्रेरित होकर उन्होंने संसार को योग दिया । संसारी उसका उपयोग रोग मिटाने के लिए कर रहे है। फूल नहीं तो फूल की एक पंखुडी से ही संतोष मान लेते हैं। चिंता को चिंता के समान माना गया है। मानसिक ताण-तणाव से प्राण कमजोर हो जाता है। जिससे मानसिक बल निर्बल होने से मंदबुद्धि, मंदस्मृति, शारीरिक निर्बलता, चित्तभ्रम उन्माद, रक्तदाब, मधुमेह, हृदयरोग इत्यादि रोगों की उत्पत्ति होती है।

प्राणायाम प्राण और आयाम शब्द से जुड़ा है। सांस की निरंतर चलती गति को तोड़कर बीचमें थोड़ी देर रोककर रखने को 'आयाम' कहते हैं। इस तरह प्राणायाम शब्द बना है। प्राणायाम में श्वसनक्रिया पर नियमन स्थापित करने की बात की है। इसका अर्थ है प्राण और श्वसन क्रिया का सीधा संबंध है। "प्राण" चैतन्य तत्त्व है। इस चैतन्य शक्ति के बिना कोई प्राणी का जीवन शक्य नहीं है। कोई भी जीव, वो मानव पशु-पक्षी, कीड़े या वनस्पति ही क्यों न हो, वह इस पृथ्वी पर जन्म लेते ही सर्वप्रथम वो सांस लेने की क्रिया करते हैं। 'सांस' मतलब पर्यावरणमें से प्राणवायु फेफड़े में भरने की क्रिया। जो यह क्रिया न होती तो जीवन की शुरुवात नहीं होती। सांस लेने की क्रिया के साथ प्रकृति से सूक्ष्म प्राणतत्त्वभी प्राणवायु के साथ शरीर में दाखिल होता है। यही प्राणतत्त्व सभी जैविक क्रियाओं को कार्यान्वित करता है, जिसके कारण प्राणी का जीवन शुरू होता है।

प्राणायाम की मात्रा

मनुष्य का जीवन साँसों पर निर्भर करता है। सामान्य श्वसन प्रणालीमें पूरा श्वसन तंत्र काम नहीं करता है। प्राणायाम के दौरान, हवा फेफड़ों में यथासंभव धीरे-धीरे भर जाती है। धीरे-धीरे साँस लेने से साँस और गहरी होती है। आम तौर पर एक स्वस्थ व्यक्ति प्रति मिनट १५ से १८ बार सांस लेता है, तो यौगिक श्वसन में पाँच से छ बार और प्राणायाम में सांस प्रति मिनट दो से तीन या एक तक हो जाती हैं।

शास्त्रों में योगियों के लिए प्राणायाम की मात्रा १:४:२ बताई है। इस मात्रासे एक प्राणायाम का अनुष्ठान बताया है। परंतु सामान्य मानव अपनी क्षमता अनुसार प्राणायाम करें। प्राणायाम में कुंभक का अभ्यास करते समय गायत्री जप, वैदिक मंत्र, गुरु निर्दिष्ट मंत्र, प्रभुका नामस्मरण के साथ कर सकते हैं। त्रिकाल संध्या में भी अनुलोम-विलोम प्राणायाम का विधान है। यह प्राणायाम स्त्री, पुरुष, सभी कर सकते हैं। शास्त्रों में स्त्री और क्षुद्रो को प्राणायाम करते समय गुरु मंत्र, तथा शिवमंत्र और नामस्मरण करने का निर्देश दिया है।

कनिष्ठ प्राणायाम १६ सेकण्डका, मध्यम प्राणायाम ३३ सेकण्डका और उत्तम प्राणायाम ५० सेकण्डका होता है। पूरक से दो गुना रेचक और पूरक से चार गुना आंतर कुंभक होता है।

परन्तु यह मात्रा योगियों के लिए हैं।

वर्णत्रयात्मिका ह्येते स्वक रेचपूरककुम्भकाः।

य एष प्रणवः प्रोक्तः प्राणायामश्च तन्मयः॥६/३॥(२)

यह पूरक, रेचक, कुंभक वर्णत्रयात्मक हैं, यह तीन वर्णों का नाम ही प्रणव है, इसलिए प्राणायाम ही प्रणव है। प्रणव का अर्थ ही ॐ कार है। याज्ञवल्क्यजीने प्राणायाम को ॐ कहा है। सूर्योदय से पहले उसकी किरणें निकलती है। उसी तरह परमात्मा के दर्शन से पहले ॐकार के ध्वनि और प्रकाश के रूप में दर्शन होते हैं।

प्राणायाम की आवश्यकता

शास्त्र कहते हैं कि जहाँ प्राण चंचल है, वहाँ मन भी चंचल है। अतः प्राण के स्थिर होने पर मन भी स्थिर हो जाता है। जिससे मन की वृत्तियाँ संयमित हो जाती हैं। इसलिए प्राण की चंचलता रोकने के

लिए प्राणायाम करना चाहिए। प्राण जीवित तत्त्व है। मृत्यु जीवन के पलायन के साथ होती है। जब तक शिराओं में मल साफ न हो जाए, प्राण सुष्णामें प्रवेश नहीं कर सकता है। तो योगियों को उन्मनी भाव नहीं आ सकता।

प्राणायाम की अनिवार्यता और आवश्यकता वर्णन संभी शास्त्रों में ऋषि-मुनियों ने बस इस पर बल दिया है। दो महत्त्वपूर्ण प्राणायाम अनुलोम-विलोम प्राणायाम की चर्चा की है। अनुलोम - सूर्यभेदन और विलोम - चंद्रभेदन की चर्चा की है।

अनुलोम विलोम प्राणायाम का निरंतर तीन माह तक अभ्यास करने से सामान्य मानवी की मानसिक दुर्बलता, शारीरिक रोगों से धीरे-धीरे मुक्त हो सकता है। शरीर स्वस्थ होने लगता है। साधक दिन में चार बार अस्सी कुंभक के साथ अभ्यास कर सकते हैं। इस के निरंतर अभ्यास से साधक की नाडियाँ शुद्ध हो जाती हैं।

“सिंहो, हाथीओ, व्याघ्रोए धीमे धीमे वशमां थईं शके छे, शीघ्र नहीं। ए प्रकारे अभ्यास क्रिया प्राण धीमे धीमे वशमां आवे छे। शीघ्रता करवाथी सिंह आदिनी समान साधकने पोतानी समान नष्ट करी दे छे।” (3) अर्थात् जिस प्रकार शेर, हाथी, बाघ धीरे धीरे वश में किया जा सकता है, शीघ्रता से नहीं। इस प्रकार प्राणायाम के अभ्यास क्रिया से प्राण धीरे धीरे वशमे आता है। शीघ्रता करने से शेर आदि के समान साधक स्वयं को नष्ट कर देता है। प्राणायाम के उचित अभ्यास से प्राण पर विजय प्राप्त होती है। स्नायु तंदुरुस्त, शक्तिशाली बनते हैं। शरीर को शिथिलता और स्फूर्ति प्रदान करने से रोगों का नाश होता है। जठराग्नि प्रदीप्त होती है।

प्राणायाम का स्थान

यमनियमाऽसनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥ २/२९ ॥ (4)

अष्टांग योग के तहत प्राणायाम का चौथा स्थान है, हमारे योग शास्त्रों में श्वास को नियंत्रित करके प्राण को नियंत्रित करने के लिए दिखाया गया है। यह शारीरिक सफाई के साथ-साथ मानसिक स्थिरता को प्राप्त कराता है।

प्राणायाम का महत्त्व

योग का अर्थ है प्राणोपासना, इसलिए प्राणायाम को योग का एक महत्वपूर्ण अंग माना जाता है। प्राणायाम हठयोग का मुख्य साधन है। इसके अभ्यास से मानसिक स्थिरता आती है। यद्यपि प्राणायाम का अभ्यास श्रमसाध्य है, यह मानसिक स्थिरता के लिए एक अनिवार्य उपकरण भी है। चित्त की स्थिरता प्राण की स्थिरता पर निर्भर करती है। बोधसार ग्रन्थमें कहा है:

कठिनामधिकस्त्वेकः प्राणायाम परिश्रमः । प्राणायाम मनः स्थैर्यस्तु न सम्मतः ॥ (5)

हठयोगी के लिए केवल प्राणायाम करना ही सही है। कौन इस बात से सहमत नहीं है कि प्राणायाम मन को स्थिर करता है?” इस प्रकार प्राणायाम न केवल योगी के लिए उपयोगी है, बल्कि इसका नियमित अभ्यास आम आदमी के शरीर में रक्त को भी शुद्ध करता है और प्रतिरक्षा प्रणाली को बढ़ाता है। शरीर मजबूत और स्वस्थ रहता है। बलवान, बुद्धिमान और तेजस्वी बनने के लिए प्राणायाम बहुत उपयोगी

सिद्ध होता है। वायु स्थिरता के लिए भौतिक स्थिरता आवश्यक है। आसिद्धि शारीरिक स्वतंत्रता प्राप्त करती है। इसलिए योगशास्त्रों में प्राणायाम का अभ्यास शुरू करने से पहले आसनों का अध्ययन करने का कथन है।

हठयोग प्रदीपिकामे कहा है:

पवनो बध्यते येन मनस्तेनैव बध्यते। मनश्च बध्यते येन पवनस्तेन बध्यते।। (4/21)(6)

“अर्थात् जिसके द्वारा प्राण बंधता है, उसके द्वारा मन भी बंधता है। इसी प्रकार जिसके द्वारा मन बंधता है उसके द्वारा प्राण भी बंधता है। चित्त की प्रवृत्ति में दो कारण होते हैं: वासना एवं वायु। इन दोनों में से एक का विनाश होने पर दूसरे का भी विनाश हो जाता है। जहाँ मन विलीन होता है वहीं प्राण भी विलीन होता है और जहाँ प्राण विलीन होता है वहीं मन भी विलीन होता है”।(7) प्राणायाम श्वास प्रक्रिया को नियंत्रित करके प्राण को नियंत्रित करने की क्रिया है। योगदर्शन में महर्षि पातंजलि द्वारा दी गई प्राणायाम की परिभाषा है:

तस्मिन् सति श्वास प्रश्वासयोर्गतिर्विच्छेदः प्राणायामः।।२/४९।।(8)

यह परिभाषा निरंतर सांस की गति को तोड़ने के बारे में है। सांस के रुकने पर गति टूट जाती है। सांस को रोककर रखने की क्रिया को 'स्तंभवाद' कहा जाता है। स्तम्भवाद रुकने की क्रिया है। 'रोकथाम' का अर्थ है कुंभक। महर्षि व्यासजी ने इस वाक्य की प्रत्येक स्थिति को स्पष्ट किया है। उन्होंने योगदर्शन के उपरोक्त सूत्र पर टिप्पणी की है:

सत्यासने बाह्यस्य वायोराचमनं श्वासः कौष्ठ्यस्यवायोर्निःसरणं प्रश्वासः तयोर्गतिविच्छेदः उभयाभाव प्राणायामः।(9)

एक निश्चित आसन पर बैठने और बाहर की वायु को फेफड़ों में लेने की क्रिया 'श्वास' है। फेफड़ों से वायु को बाहर निकालने की क्रिया को 'प्रश्वास' कहते हैं। इन दोनों की गति को रोकना ही प्राणायाम है।

पातंजलि ऋषिने सबसे पहले तस्मिन् शब्द का प्रयोग किया, जिसमें तस्मिन् का अर्थ आसन होता है। आसन सिद्ध होने के बाद प्राणायाम चौथा अंग है। इसलिए आसन स्थिर होने के बाद व्यासजीने प्राणायाम की विधि बताई है। श्वास और प्रश्वास दोनों की गति को रोकना है, इसलिए उन्होंने 'उभयाभाव प्राणायामः' कहा है। श्वास और प्रश्वास गति को तोड़ना है तो पूरक के अंतमें श्वास को रोकना है और रेचक के अंतमें भी प्रश्वास को रोकना है। इस तरह कुंभक दो बार होता है। पूरक के अंतमें श्वास को फेफड़ों में रोककर रखने को आंतरकुंभक और रेचक के अंतमें फेफड़ों को तुरंत भरे बिना प्रश्वास को बाहर रोककर रखने को बाह्यकुंभक कहते हैं। हम जिस हवा को अंदर लेते हैं और बाहर निकालते हैं वह स्थूल वायु है फिर भी सूक्ष्म प्राणतत्त्व पर उसकी असर होती है। मूल रूप से तो सूक्ष्मप्राण ही स्थूल श्वसनक्रिया का प्रेरक और चालक बल है। तभी स्वाभाविक रूप से स्थूल पर नियंत्रण प्राप्त करते ही सूक्ष्म प्राणतत्त्व भी नियंत्रित होता जाता है। प्राचीन ऋषि-मुनियों की यह अद्भुत खोज है। प्राणायाम ही योग साधना की चाबी है। योगोपासना प्राणोपासना है।

प्राणायाम की उपलब्धि

हठयोग प्रदीपिकामें प्राणायाम से तीन प्रकार की उपलब्धि बताई है।

कनीयसि भवेत्स्वेदः कर्म्यो भवति मध्यमे।

उत्तमे स्थानमाप्नोति तो वायु निबन्धयेत् ॥२/१२॥(10)

कनिष्ठ प्राणायाम में प्रस्वेद, मध्यम प्राणायाम में कंप और उत्तम प्राणायाम उत्कृष्ट स्थान की उपलब्धि होती है। अतः श्वासको अवरुद्ध करना चाहिए।

ततः क्षीयते प्रकाशावरणम् ॥२/५२॥(11)

प्राणायाम से ज्ञानरूप प्रकाश को रोक के रखनेवाला आवरण नष्ट हो जाता है। प्राणायाम से शरीर और मन दोनों का निग्रह साथमें होता है। इससे शारीरिक क्षमता प्राप्त करने में तथा उसे कायम रखने में समर्थ होते हैं। प्राणायाम मनोविकारों को शनै शनै दूर करके आध्यात्मिकता की ओर बढ़ाता रहता है। व्यासजीने इस पर भाष्य करते हुए कहते हैं:

तपो न परं प्राणायामात्, ततो विशुद्धिर्मलानां दीप्तिश्च ज्ञानस्य ।(12)

प्राणायाम से श्रेष्ठ कोई दूसरा तप नहीं है। इससे सारे मल धूल जाते हैं और ज्ञानरूप ज्योति प्रकाशित हो जाती है। मनुस्मृति में कहा है:

प्राणायामैर्दहेदोषान्धारणाभिश्च किल्बिपम् । ६/७२॥(13)

जिस तरह अशुद्ध सोने को अग्नि में तपाने से उसकी अशुद्धियाँ जल जाती हैं, वैसे ही प्राणायाम से इन्द्रियों के दोष जल जाते हैं। प्राणायाम के द्वारा नाड़ी, चक्र शुद्ध होते हैं, और प्राणवायु सुष्मणा नाडी के मुख को खोलकर सुखपूर्वक अंदर प्रवेश करता है।

आधुनिक स्नायुचिकित्सक (neuropsychiatrist) डा० वॉल्गेसीने (Dr. Volgyesi) जो यूरोपभरमें अपनी स्नायुचिकित्साके लिये प्रसिद्ध हैं, अपने 'A Message to the Neurotic World' (स्नायुरोगोंसे पीडित जनताके लिये एक सन्देश) नामक ग्रन्थ में जनताके हितके लिये इस बात को स्पष्टरूपसे स्वीकार किया है कि मनोविकारों का दमन करने और मानसिक तथा शारीरिक समताको प्राप्त करनेके लिये प्राणायाम एक बहुत बड़ा साधन है।(14)

सांसो को अवरुद्ध करने से चंचल मन शांत होता है। आरंभ में मनुष्य को एक बैठक में दस प्राणायाम से प्रारंभ करके धीरे-धीरे २० से २५ प्राणायाम तक पहुँचना चाहिए। साधकों को ३० से ४० प्राणायाम तक पहुँचना चाहिए। प्राचीनकाल में योग की इच्छा रखने शिष्य से गुरु दिनमें चार बार प्राणायाम का अभ्यास कराते थे। उन्हें एक बैठक में अस्सी प्राणायाम करने पड़ते थे। इस तरह एक दिनमें कुल तीन सौ बीस प्राणायाम चार बैठकों में पूरे होंगे। इस प्रकार गुरु शिष्य के पास छह महीने तक प्राणायाम का अनुष्ठान कराते थे। इससे उनका प्राणोत्थान स्वाभाविक रूप से हो जाता था। इस वृत्तांत से योग में प्राणायाम का महत्व का सहज ही अंदाजा लगाया जा सकता है।

शास्त्रों ने प्रकृति को त्रिगुणात्मक कहीं है, उसके तीन गुण सत्त्व, रजस् और तमस् है। सत्त्व गुण ही ज्ञान का जनक है और रजस्, तमस् अज्ञान जनक है। आत्मा, चेतन, पुरुष को पाने के लिए शरीर में

उसके सामर्थ्य को अवरुद्ध करनेवाली जो बाधायेँ है वे सभी बाधायेँ प्राणायाम से ही दूर होती है।

प्राणायाम ही महाधर्मो

“प्राणायामो महाधर्मो वेदानामप्यगोचरः।
सर्वपुण्यस्य सारोहि पापराशितुलानलः ॥
महापातक कोटीनां तत्कोटीनांचदुष्कृताम् ।
पूर्वजन्मार्जितं पापं नाना दुष्कर्मपातकम् ॥
नश्यत्येव महादेव धन्या सोऽम्यासयोगतः ॥

रुद्रयामल : पन्द्रहवां पटल(15)

अर्थात्, प्राणायाम महाधर्म है जो वेद या विज्ञान द्वारा भी अगोचर है। यह सभी पुण्यों का सार है और सभी पापों का विनाशक है। इसके द्वारा करोड़ों दुष्कर्म एवं पूर्वजन्म के सभी पाप नष्ट होते हैं। जो इस प्राणायाम का अभ्यास करते हैं वे धन्य हो जाते हैं”।(16)

वैज्ञानिक बाहरी खोज करते हैं और योगी स्वयं की खोज करते हैं। चित्त प्रकृति का सर्वोत्तम तत्त्व है। उसकी उत्पत्ति सत्त्व गुण में से हुई है। चित्त रजोगुण और तमोगुण के प्रवाह में प्रवाहित होने से वह स्थिर, चंचल और जड़ इस तरह तीन अवस्थावाला प्रतीत होता है। चित्त के उसपार प्राण, प्रभु अथवा आत्मा है।

प्राणायाम अंतःकरण रूपी अंधेरे कुँएँमें उतरनेका माध्यम है। प्राणायाम को रस्सी समझे तो एक छोर बाहर है, तो रस्सी का दूसरा छोर भीतर है। बाहर के छोर को पकड़कर भीतर दूसरे छोर समीप पहुँचता है वह स्वस्वरूपानुसंधान को पा सकता है।

योगवासिष्ठ में वसिष्ठजी राम को चित्त और प्राण की स्थिरता का उपाय बताते हैं,

द्वौ बीजे राम चित्तस्य प्राण स्पंदन वासने ।

एकस्मिंश्चसः त्रयोर्नष्टे क्षिप्रं द्वे अपि नश्यतेः॥ ५/९१/४८॥(17)

हे राम! चित्त के दो बीज हैं। वासना और प्राणवायु इस दोनों में से किसी एक का निरोध करने से अन्य का निरोध हो जाता है।

रस्सी के बाहर का छोर प्रकृति है और भीतर का छोर प्राण है। प्राण को पाने के बाद कुछ भी पाना शेष नहीं रहता। इस शक्ति को पाने के लिए हमें योगविज्ञान का आश्रय लेना होता है। योगविज्ञान एक अमोघ साधन है। यद्यपि प्राणायाम के अभ्यास की उचित क्षमता तो नाडीशुद्धि के बाद ही उत्पन्न होती है। फिर भी आरंभ का अभ्यास भी अतिउपयोगी है।

प्राणायाम के दो विभाग

सहित कुंभक :- वे प्राणायाम जिनमें रेचक और पूरक के अंत में कुंभक द्वारा श्वासप्रश्वास का नियमन

करने में आता है, वे तमाम सहित कुंभक प्राणायाम हैं।

केवल कुंभक :- जिस प्राणायाम से श्वासप्रश्वास की क्रिया को पूरी तरह से रोक दिया जाता है, उसे केवल कुंभक प्राणायाम कहते हैं।

योगशास्त्रों में विशेष कर सहित कुंभक प्राणायामो का विवरण मिलता है। लंबे समय तक और निरंतर अभ्यास के माध्यम से ही केवल कुंभक प्राणायाम का निर्माण होता है। साधक जब सहित कुंभक प्राणायाम के चरमोत्कर्ष पर पहुँचता है, तो केवल कुंभक प्राणायाम का प्रादुर्भाव स्वयं प्रकट होता है। यह उच्च स्तरीय प्राणायाम है।

योगिराज लाहिड़ी महाशयने कहा कि "जिस प्रकार एक और एक मिलकर दो होते हैं, यह एक वैज्ञानिक एवं गणितीय सत्य है, उसी प्रकार १२ उत्तम प्राणायाम से प्रत्याहार अर्थात् इन्द्रियजन्य प्रत्याहार, १४४ प्राणायाम से धारणा अर्थात् आत्म विषयक धारणा होती है। क्योंकि इन्द्रिय सम्बन्धी विषयों या वृत्तियों से मन के सम्यक रूप से प्रत्याहृत या निरोध होने पर ही आत्मविषयक धारणा आती है। १७२८ उत्तम प्राणायाम से ध्यान अर्थात् आत्म-विषयक स्थिर लक्ष्य और २०७३६ उत्तम प्राणायाम से समाधि होगी यह भी निश्चित एवं वैज्ञानिक सत्य है"।(18)

सहित कुंभक प्राणायाम तो ऐच्छिक है, जबकि केवल कुम्भक में ही श्वसन अपने आप नियंत्रण में रहता है। सहित कुम्भक को हठयोग के अंतर्गत रखा गया है। यह मुख्य रूप से सुप्त कुंडलिनी को जगाने और सुषुम्णा का मार्ग साफ करने के लिए इसका अध्ययन किया जाता है। राजयोग में केवल कुम्भक की ही गणना की जाती है। यह योगी को समाधि की ओर ले जाता है। सहित कुम्भक के अध्ययन के बिना राजयोग की प्रविष्ट नहीं कर पाते। इसलिए योगी को राजयोग में प्रवेश के लिए सहित कुंभक का अभ्यास करते रहना चाहिए।

प्राणायाम के प्रकार

सहित कुंभक - प्राणायाम तो अनगिनत है, परंतु प्रकृति भेद के कारण वह प्रत्येक को समान उपयोगी नहीं होता है। सर्व को समान उपयोगी होनेवाला प्राणायाम तो अनुलोम-विलोम है। उसे नाडीशुद्धि प्राणायाम भी कहते हैं। प्राणायाम निर्णित समय पर और भुखे पेट ही करना चाहिए। प्राणायाम की संख्या शास्त्रोंमें भिन्न बताई है। कहीं छ या आठ या उससे भी ज्यादा हो सकती है।

१) अनुलोम-विलोम, २) सूर्यभेदन, ३) भस्त्रिका, ५ ४) उज्जयिनी, ६ ५) शीतली,

६) सीत्कारी, ७) भ्रामरी, ८) मूर्छा, ९) प्लाविनी, १०) केवल कुंभक

अनुलोम-विलोम प्राणायाम की विधि

पद्मासन में बैठें। शरीर शिथिल होना चाहिए लेकिन कमर से सीधा। सिर, गर्दन, कंधे और धड़ को एक सीधी रेखा में रखें। आंखें बंद कर मन में इष्टदेव का स्मरण करें। दाहिने हाथ को कोहनी पर मोड़ें। दाहिने नथुने को दाहिने अंगूठे से दबाएं। बाएं हाथ से ज्ञानमुद्रा बनाएं और बाएं घुटने पर टिकाएं।

बाएं नथुने से धीरे-धीरे गहरा पूरक करें। पूरक के अंतमे बायीं नासिका के छिद्र को दाहिनी अनामिका और छोटी उंगली से बंद कर दें। इस तरह दोनों नथुनों को प्रणवमुद्रा से बंद कर आंतरकुंभक

करे।

यथाशक्ति कुंभक करने के बाद, दाहिने नथुने से दाहिने अंगूठे को उठाएं और धीरे से रेचक करें। रेचक के अंत में तुरंत दाहिने नथुनेसे धीरे-धीरे पूरक करें। पूरक के अंत में दाहिने नथुने को दाहिने अंगूठे से बंद करें और आंतरकुंभक करें।

यथाशक्ति आंतरकुंभक करने के बाद बायें नथुने से उँगलियों को उठाकर धीरे-धीरे रेचक करें। इस प्रकार अनुलोम-विलोम प्राणायाम का एक चक्र पूरा हुआ। इस तरह लगातार पांच चक्रों तक दोहराएं।

प्राणायाम अभ्यास के दौरान मानसिक मंत्र जप जारी रखना है। कुंभक के दौरान और रेचक-पूरक के दौरान वायु की गति पर मन को स्थिर करने का प्रयास करना चाहिए।

आर्युवेद के अनुसार मनुष्य शरीर वात,पित्त और कफ से बना है। इसलिए ऋतु के अनुसार प्राणायाम करना चाहिए। परन्तु अनुलोम-विलोम प्राणायाम सभी ऋतुमे कर सकते हैं।

निष्कर्ष

चिंतामुक्त होने का अमोघ औषध प्राणायाम है। कफ और वातजन्य प्रकृतिवाले सूर्यभेदन और पित्तजन्य प्रकृतिवाले चंद्रभेदन, शीतली, सीत्कारी तथा भस्त्रिका प्राणायाम करने चाहिए। प्राणायाम रक्त को पर्याप्त रूप से शुद्ध करता है। परिणाम स्वरूप शरीर की रोगप्रतिकारक शक्ति बढ़ती और शरीर मजबूत और स्वस्थ रहता है। प्राणायाम के अभ्यास से अत्यधिक नींद, आलस्य, क्रोध, बेचैनी, अशांति इत्यादि मानसिक विकार दूर होते हैं। व्यसन से मुक्ति मिलती है। शक्ति, संयम, शांति, वीरता, सुख जैसे गुणों का विकास होता है। जठराग्नि प्रदीप्त होती है। मन की दुर्बलता, अनजान भय और लधुताग्रंथि जैसी मानसिक विकारों पर प्राणायाम से अच्छा लाभ मिलता है। श्वास दीर्घ और मंद होने के कारण भावनाएँ, गलत विचारों, वासनाएँ इत्यादि का क्षय होता है। मानसिक आवेग शांत होने से जीवन व्यवहार शुद्ध और सरल बनता है। बहिर्मुखी मन अंतर्मुखी होने लगता है। विश्रान्ति, मनःशांति तथा मनःस्थैर्य का उत्तम उपाय प्राणायाम ही हैं। ॐ, भ्रामरी, राम प्राणायाम बालक से लेकर वृद्ध तक कर सकते हैं। ध्वनि के कंपन और मधुरता के कारण सभी मानसिक तंत्र रोमांचित होते हैं। जिससे मन शांत और स्थिर हो जाता है। ॐकार अंतर्गत मकार का उच्चारण भ्रामरी प्राणायाम है। जो स्थूल शरीर अंतर्गत छीपे हुए कफ जन्य रोगों का नाश करता है और सूक्ष्म रूप से मलिन विचारों की संहार प्रक्रियाका आरंभ करता है। सत्व गुण बढ़ाता है।

जों प्राणायाम के अनुष्ठान में नित्यरत रहते हैं और सिर्फ प्राणायाम ही जिनका आश्रय है, वह प्राणायाम द्वारा त्रिवेणी संगम में स्नान करते हैं। प्राणायाम द्वारा जो पवित्र होते हैं वे ही परमपद को पाते

हैं। इस संसार रूपी समुद्र को पार करने के लिए प्राणायाम ही एकमात्र गुरु निर्दिष्ट नाँव है।

मन मंत्र में जुड़ने से उसकी एकाग्रता धीरे-धीरे बढ़ती है। जैसे-जैसे मन शांत होने लगता है, वैसे ही मनमें बाहरी विषयों के प्रति रुचि कम हो जाती है और अंतर्मुखी हो जाने से भक्ति में रुचि बढ़ती है। भगवान के प्रति आस्था बढ़ने से भक्ति मार्ग खुल जाता है।। इस तरह मंत्रोच्चार सहित प्राणायाम के अभ्यास से शारीरिक, मानसिक फायदे के साथ आध्यात्मिक प्रगति होती है।

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16th PAPER

मन को नियंत्रित करने का एक उपाय : क्रिया योग

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सारांश

हम सब प्रकृति के दायरे में मन के तट पर रहते हैं। असंख्य जन्मों से बाहरी जगत में सुख, शांति और आनंद की तलाश करते हैं। फिर भी हम निरंतर दुख, अशांति और शोक में डूबे रहते हैं। अंत में जब हम असहाय हो जाते हैं और निष्क्रिय होकर विश्राम करते हैं, तब अंतरात्मा से मधुर और बहुत धीमी आंतरिक आवाज सुनाई देती है की सुख शांति और आनंद का अस्तित्व यही है। इससे हमें अपार सांत्वना और अटूट श्रद्धा प्राप्त होती है; साथ ही हमें प्रेरणा भी मिलती है कि बाहरी जगत दुख, अशांति और शोक का क्षेत्र है। उससे विपरीत आंतरिक जगत सुख, शांति और आनंद का क्षेत्र है।

चित्त शुद्धि आत्मा के राज्य में सुख, शांति और संतोष लाती है। मन का मैल दुख, अशांति और असंतोष का सबसे बड़ा कारण है। मन की अशुद्धता अज्ञान को व्यक्त करती है, और मन की शुद्धता ज्ञान को उसके पूर्ण रूप से व्यक्त करती है।

क्रियायोग के अंतर्गत तप, स्वाध्याय और ईश्वरप्रणिधान के पालन से मन, शरीर और व्यवहार की शुद्धि होती है। तप के पालन से शरीर की सफाई होती है। संयम का पालन हर तरह की शक्ति देता है। ईश्वरप्रणिधान का पालन अटूट विश्वास को प्रकाशित करता है। समर्पण के स्वीकार से निर्भयता, शांति और समाधान की दिव्य दृष्टि प्राप्त होती है।

मनुस्मृति में कहा गया है कि –

“यद् दुस्तरं यद् दुरापं यद् दुर्ग यस्य दुष्करं ।

तत् सर्वं तपसा साध्यं तपो हि दुरतीक्रमम् ॥”(11:239)

अर्थात्, “जो दुस्तर है, दुर्लभ है, दुर्गम है, दुष्कर है, वह सब तप से सिद्ध हो जाता है, क्योंकि तप की शक्ति अलङ्घ्य है। महापाप और लघुपाप सब पाप तप करने से ही छूटते हैं।”

परिचय

मनुष्य जिस समाज में जीता है वह समाज परंपरा, रिवाज, फैशन, कृत्रिम अपेक्षाओं से बना हुआ है। उसे ऐसे समाज में समायोजित होना पड़ता है, और तब वह मजबूरी वश बाहर से रोज-रोज जीता है लेकिन अंदर से रोज-रोज मरता है। आजकल मनुष्य तनाव में जी रहा है। तनाव एक ही काम करता है, जीवन की लय को बाधित करना। असहज जीवन लय को बाधित करता है।

अत्याधिक जल्दबाजी, नियमबद्धता, महत्वाकांक्षा, प्रमाद, व्रत निष्ठा, सिद्धांत जड़ता, बिखरा हुआ परिवार, द्वेष, ईर्ष्या, प्रतियोगिता, घृणा, कृत्रिम भाषण, व्यवहार और मानवीय संबंध यह सब चीजें सहज जीवन को बाधित करती हैं।

मन को नियंत्रित करने के कई उपाय हैं, उनमेंसे एक है: क्रिया योग। मनुष्य अपने जीवन में अनेक प्रकार के द्वंद से घिरा रहता है। इस दुःख को सहन करने का अभ्यास पतंजलि योग सूत्र के द्वितीय पाद में महर्षि पतंजलि ने बताया है। इसमें क्रिया योग और उसका फल, क्लेश एवं उनके उपाय, दुःख और उसको हटाने के उपाय आदि समझाया है।

“तपः स्वाध्यायेश्वरप्रणिधानानी क्रिया योगः ॥” 1

अर्थात्, क्रियायोगः तप, स्वाध्याय एवं ईश्वर प्रणिधान इन तीन साधना पद्धति का अनुष्ठान क्रियायोग के नाम से कहा गया है।

क्रिया योग के तीन अंग हैं। तप, स्वाध्याय और ईश्वर प्रणिधान। हम कहे सकते हैं की क्रियायोग का शरीर- तप, आत्मा-ईश्वर प्रणिधान और प्राण- स्वाध्याय है।

विषय प्रविष्टः

सुख-दुःख मन की कल्पना है। यदि हम वास्तव में इस बात की खोज करें कि सुख क्या है और दुःख क्या है? तो हमें उत्तर मिलेगा कि सुख- दुःख केवल मन के अलग-अलग विचार हैं। सुख उस रिश्ते का नाम है जिससे मन में प्रसन्नता बढ़ती है और दुःख उस रिश्ते का नाम है जिससे मन में शोक पैदा होता है। सुख-दुःख केवल मन के विचार हैं। दुःख काल्पनिक भय है और सुख काल्पनिक निडरता है। सुख और दुःख तब तक आते रहते हैं जब तक मन कल्पना करना बंद नहीं करता। हमारे दुःख की जड़ हम ही हैं। बाहर का कोई हमें चोट नहीं पहुंचाता, हम खुद ही खुद को चोट पहुंचाते हैं। दुःख का द्वार खोलने वाले हम ही हैं और सोये हुए गम को जगाने वाले भी हम ही हैं।

हम सुख को बाहर ढूंढते हैं क्योंकि हमें दुःख बाहर से आता दिखाई देता है। लेकिन दोनों विचार त्रुटिपूर्ण मात्र हैं। सुख-दुःख बाहर से नहीं आते वे तो मन में ही उत्पन्न होते हैं। वे मात्र काल्पनिक हैं।

“कल्पना से ही कल्पना का नाश होता है। वस्तु की उत्पत्ति का कारण ही उसके विनाश का कारण होना चाहिए यह एक अमर सिद्धांत है। इस अपरिवर्तनीय क्रम में सृष्टि की शुरुआत से लेकर आज तक कोई परिवर्तन नहीं आया अर्थात् यह नियम सृष्टि का नियम है।” 2

निराशा की सोचने सममनुष्य झने की शक्ति को कम कर देती है। जैसे अंधेरे में कुछ भी दिखाई नहीं देता, वैसे ही निराशा में सच्चा मार्ग नहीं मिलता। निराशा मन को बेहद अस्थिर कर देती है। मन ग्रहणशीलता का साधन है। अगर यह बाधित होगा तो हम भी बाधित होंगे। अजंप मन में परम सत्य का अनुभव नहीं होता। मन को चंचल और नियंत्रित करना मुश्किल कहां जाता है। प्रश्न यह उठता है कि भटकने वाला मन इच्छा के अनुसार स्थिर और आज्ञाकारी कैसे हो सकता है? गीता कहती है कि यह कठिन है लेकिन मन को निरंतर अभ्यास और तप द्वारा नियंत्रित किया जा सकता है।

“अभ्यासेन तु कौंतेय वैराग्येण च गृहयते ॥” 3

इसलिए संयमी बनकर पुरानी बातें और निराशा को दूर करके, जैसे हम बुरे सपने को भूल जाते हैं वैसे ही दुखद घटनाओं को भी भूला देना चाहिए। संयम मुक्त भोग और पूर्ण त्याग के मध्य आत्म नियंत्रण की स्थिति है। व्यवहारिक जीवन और आध्यात्मिक साधनों में सफलता के लिए इसे अनिवार्य माना गया है। आध्यात्मिक दृष्टि से संयम आत्मा का गुण है। इसे आत्मा का सहज स्वभाव माना गया है। इसी संयम को शास्त्र में तप, स्वाध्याय और ईश्वर प्रणिधान कहा गया है।

जैसे सोना गर्म किए बिना परिष्कृत नहीं होता। चिलचिलाती धूप के संपर्क में आए बिना फसल नहीं उगती। मिट्टी के बर्तन निंभादो की आग से गुजरे बिना नहीं पकते और यौवन कसौटी से गुजरे बिना ताकतवर नहीं होता, वैसे ही तप की उर्जा मनुष्य के जीवन को शुद्ध करती है। तप प्रचंड ऊर्जा शक्ति को पैदा करता है। एक बच्चा माँ के गर्भ में नौ महीना तप करता है तब वह मानव पिंड के रूप में परिवर्तित होता है। बीज भूमि के गर्भ में अंकुरित होने के लिए कई अवधि(काल) तक समय के आंचल में तप करता है तब ही अंकुरित हो पाता है और वृक्ष का जन्म होता है। नदियां बह कर तप कर रही है तभी सब की प्यास बुझाकर परोपकार कर सकती है। सारे पहाड़ खड़े खड़े तप की खुशी से लिपटते हैं, तभी हम बादल की गरजाहट सुन पाते हैं और सुनहरे सावन का दर्शन होता है। इससे सिद्ध होता है कि तप एक विशिष्ट शक्ति है जिसके फलस्वरूप हमारा जीवन व्यापन सरलता से प्रकृति मैया की गोद में पनपता है।

आजकल सामान्य जन मान्यता है कि तप का मतलब पद्मासन में बैठकर आंखें मूंदकर ध्यान धरना, उपवास करना, लंबे समय तक पानी में रहना, एक पांव पर खड़े रहना, कील वाली शैया पर लेटना, कड़ी धूप में अग्नि के पास बैठना आदि लेकिन यहां मूल समज यह है कि अच्छा जीवन जीने के लिए श्रम करो, आलस्य प्रमाद को छोड़ो, उसके लिए कष्ट को सहन करो। आलस्य- प्रमाद का दूसरा छोर है तप। अकर्मण्यता से स्व और समाज को हानि होती है। श्रम करके उत्पन्न हुई उष्मा- तप से स्व के साथ-साथ सब का कल्याण होता है। गीता में भी स्पष्ट शब्दों में कहा गया है कि यह दुनिया हमारे लिए वास्तविक है। निराश होना, संसार के कर्तव्य को त्यागना या मरने की इच्छा करने की कोई आवश्यकता नहीं है। इस संसार में संयमित जीवन व्यतीत करके व्यक्ति विरक्त रहकर तथा अपने कर्तव्यों का पालन करते हुए संतुलित जीवन जीने की कला सीख सकता है। व्यक्ति को संपूर्ण रूप से 'सत्' और 'चित्त' यानी कि सत्य और अच्छे के साथ जुड़ना होगा और यही संयम या तप है।

श्रीमद् भगवद् गीता के 17 वे अध्याय में तपो का उल्लेख किया गया है:

“देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥” 4

अर्थात्, देव, द्विज, गुरु ज्ञानीओ का पूजन, पवित्रता, सरलता, ब्रह्मचर्य और अहिंसा शारीरिक तप कहलाता है।

शारीरिक तप: श्रीहरि, संत, सद्गुरु के पूजन से शारीरिक पवित्रता में वृद्धि होती है। देवताओं से देवत्व, संतो से मनुष्यत्व और सद्गुरु से श्रेष्ठत्व प्राप्त करने के लिए पूजन किया जाता है।

“जैसे सरिता के जल में डूबा हुआ घड़ा जल से परिपूर्ण भर जाता है ठीक वैसे ही पूजन विधि में तद्रूप पूजक देवत्व, मनुष्यत्व और श्रेष्ठत्व से परिपूर्ण रूप से भर जाता है।”⁵

जैसा संग होता है वैसा ही रंग चढ़ता है। शारीरिक तप में ब्रह्मचर्य और अहिंसा का भी बहुत महत्व है। ब्रह्मचर्य के बिना धर्म में गति नहीं होती। गृहस्थ को संयम पूर्वक गृहस्थाश्रम में रहना चाहिए। ब्रह्मचर्य और संयम से आत्म बल की वृद्धि होती है और बुद्धि निश्चल होती है।

“अनुद्वेगकरं वाक्यं सत्यम् प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वांग्मयं तप उच्यते ॥” 6

अर्थात्, जीव मात्र को उद्वेग न करने वाला सत्य तथा प्रिय और हितकर वचन एवं स्वाध्याय वाणी का तप कहलाता है।

वाचिक तप: वाणी का तप आसान नहीं है। ज्यादातर हम सामने वाले को उद्वेग हो, असत्यपूर्ण, कटु और अहिकारी वचन कहते हैं। उस पर नियंत्रण रखने के लिए मौन श्रेष्ठ उपाय है। जिसके मन में मलिनता हो वह बेचारा सत्य कैसे बोल सकता है? मौन रहना पहला पाठ है। जो वचन उद्वेग करने वाला न हो, सत्य हो, प्रिय हो एवं हितकर हो यह चारों विशेषण से युक्त हो तो ही वह वाणी का तप कहलाता है। अगर वचन में इस चारों में से एक भी कम हो तो वह वाणी का तप नहीं हो सकता। प्रभु प्रार्थना, भजन, मंत्र- जप, नाम स्मरण और शास्त्र पठन से वाणी की अशुद्धियां दूर होती हैं। वाणी का संयम सबसे श्रेष्ठ तप है।

“मनःप्रसादं सौम्यत्वम् मौनमात्मविनिग्रह ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्चयते ॥” 7

अर्थात्, मन की प्रसन्नता, शांत स्वभाव, परमात्मा का मन में चिंतन, मन के भाव की पवित्रता हृदय के भावों की पवित्रता यह सब मन का तप कहलाता है।

मानसिक तप: सबसे कठिन मन का तप है।

“मनुष्य के मन को बांधना पूरी तरह संभव नहीं है। प्रकृति- विकृति- संस्कृति के तानेबाने अत्यंत जटिल होते हैं।”⁸

मनुष्य के नित्य व्यवहारों में अनगिनत विघ्न उत्पन्न होते हैं जिससे उसकी चित्त की प्रसन्नता नष्ट होती है। यहां चित्त की प्रसन्नता नष्ट हुई कि उसके साथ ही मन का तप भी समाप्त हो जाता है। जब तक मन आत्मा में विलीन नहीं होता; तब तक संकल्प- विकल्प मिटते नहीं। संकल्प- विकल्प मिटते ही मन का मौन सिद्ध होता है। मन के मौन के लिए यम, नियम, आसन, प्राणायाम आदि योग के अंगों का

अवलंबन लेने से मन कोमल होता और भाव संशुद्धि होती है।

“श्रद्धया परया तप्तं तपस्तत्त्विविधं नरै ।

अफलाकांक्षिभिर्युक्तै सात्त्विकं परीचक्षते ॥” 9

अर्थात्, फल की आशा न रखने वाला पुरुष, श्रद्धा का आश्रय लेते हुए तीन प्रकार के तप करता है उसे सात्त्विक तप कहते हैं।

“सत्कारमानपूजार्थं तपो दम्भेन चैव यत ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥” 10

अर्थात्, जो तप सत्कार, सन्मान और पूजा के लिए, सिर्फ पाखंड से किया जाता है उसे यह लोक में अनित्य और अल्प फल देने वाला राजस फल कहते हैं।

“मूढोग्राहेणात्मनो यत्पीडया क्रियते तप ।

परस्योत्सादनार्थं वाः तत्तामसमुदाहृतम् ॥” 11

अर्थात्, जो तप अज्ञानपूर्वक हठ से स्वयं को कष्ट देकर और दूसरोंको हानि पहुंचाने के लिए किया जाता है उसे तमस तप कहा जाता है।

स्वाध्याय में जप, भगवान की पूजा और ईश्वर प्रणिधान भी सामिल है। सहजयोग भी स्वाध्याय कहा जाता है। शरीर, वाणी, और मन से किए जाने वाले कर्म जो श्रीप्रभुजी को समर्पित करने के लिए करते है वह ईशवर प्रणिधान, समर्पण या प्रपत्ति है।

वाणी और विचार पर संयम रखना ही सच्चा तप है। त्याग और नम्रता उत्तम तप है। तप एक असाधारण शक्ति है जिसके कारण अलौकिक कार्य संपन्न होते हैं। शास्त्रों में श्रवण, मनन और निदिध्यासन तथा हरिनाम का जप करना स्वाध्याय कहलाता है। स्वाध्याय शब्द दो शब्दों मिलकर बना है। 'स्व' और 'अध्याय' स्व का मतलब 'स्वयं', 'आत्मा' और अध्याय का अर्थ है 'अध्ययन', आत्मा का अध्ययन करना अर्थात् आत्मज्ञान प्राप्त करना, इसका नाम स्वाध्याय है। स्वाध्याय में स्वयं कौन है, ईश्वर कौन है और यह किससे और कहाँ से इस विकसित जगत की उत्पत्ति हुई है, इस पर विचार किया जाता है। इसी सोच विचार को तत्वज्ञान कहते हैं। स्वाध्याय ज्ञान, कर्म और भक्ति तो जोड़ता है। साधक को ज्ञान प्राप्ति के लिए शास्त्रों का, कर्म सिद्धि के लिए शरीर का और प्रेम प्राप्ति के लिए मन पर निर्भर रहना पड़ता है। श्रीमद् भगवद् गीता में स्वाध्याय को वाणी के तप में शामिल किया है। वो कहती है- 'प्रिय, रुचिकर, सत्यवचन- स्वाध्याय के साथ साथ अध्ययन वाणी का तप है'। महर्षि पतंजलि ने योगदर्शन में क्रिया योग में स्वाध्याय को शामिल किया है। श्रीमद् भगवद् गीता के चौथे अध्याय के अठ्ठाईस वें श्लोक में स्वाध्याय की गणना 'यज्ञ' के रूप में की गई है। ईश्वरप्रणिधान तभी किया जा सकता है जब अंतकरण में प्रेम प्रकट हो अन्यथा नहीं किया जा सकता। हृदय में प्रेम का इजहार करने के लिए संत, सद्गुरु, सत्संग और सत्शास्त्रों का संग करना आवश्यक है। प्रज्वलित दीपक से ही अप्रज्वलित दीपक प्रज्वलित होता है।

इंद्रिय, मन, बुद्धि और हृदय की शुद्धता के लिए प्रारंभ में साधक को क्रिया योग का अभ्यास करना आवश्यक है। जब तप करने से द्वंद सहन करने की शक्ति आती है तब सत्य और असत्य का बोध ठीक प्रकार से होता है और अहंकार, राग -द्वेष और अभिनिवेश रूपी क्लेशो का बल कम हो जाता है। कायिक, मानसिक और वाचिक तप से और स्वाध्याय एवं ईश्वर प्रणिधान से साधक निर्भय होता है।

“ज्ञानी और भक्त जो कर्म करते हैं, वे कर्म स्वैच्छिक नहीं होते, किंतु वह प्रभु प्रेरित कर्म होते हैं। यही ईश्वर प्रणिधान, स्वाध्याय और तप हैं, उसी का नाम किया योग और कर्म संन्यास है।” 12

जैन दर्शन में दो प्रकार के तप दर्शाए गए हैं:

शारीरिक या बाह्य तप: यह तप छह प्रकार के हैं, उपवास परहेज़, मांगना, स्वादिष्ट भोजन का परहेज़ और संयम।

मानसिक तप: प्रायश्चित, नम्रता, स्वाध्याय, देह के स्वार्थ का त्याग और ध्यान मिलकर मानसिक तप है का निर्माण करते हैं।

बौद्ध धर्म में तप, ब्रह्मचर्य, सत्य पालन, सावन मास में गिले कपड़े पहनना और उपवास यह सब तप की आचार संहिता है।

गृहस्थ के जीवन में तप:

संसार के सभी जीवों के प्रति अनुकंपा सद्भाव।

कर्णप्रिय भाषा।

क्रूरता, अज्ञान, अभिमान, दंभ और हिंसा का त्याग।

स्वाभाव में शांति और सत्य।

उपनिषदों में तप:

“तपसा चियते ब्रह्म।” 13

तप से ब्रह्म बल प्राप्त करते हैं।

“तपसा प्राप्यते सत्वम्।” 14

तप से ब्रह्म सत्व प्राप्त करता है।

“तपसा ब्रह्म विजिज्ञासस्व।” 15

तप के माध्यम से ब्रह्म की जिज्ञासा करना।

“तपसोन्तरात्माग्निः।” 16

तप अंतरात्मा की चेतना है।

“तपसोन्तरात्मा विद्धत।” 17

तप अंतरात्मा की अग्नि है।

उपनिषदों के उपरोक्त कथनों में तप से सत्वशिल जीवन द्वारा ब्रह्म की उपासना का महिमा गाया गया है।

“तपनो अनुबंध अंतरात्मां निवास करनारी अग्निस्वरूपा अने विद्युतस्वरूपा ऊर्जा साथे पण रहेलो छे.” 18

“कहा जाता है कि अंतरात्मा में निवास करने वाली अग्नि जैसी और विद्युत स्वरूपा ऊर्जा से तप का संबंध है।”

ईश्वर प्रणिधान का दृष्टांत:

बंगाल राज्य के भुवनेश्वर और पुरी शहर के मध्यवर्ती केन्दुबिल्व गांव के ब्राह्मण जयदेवजी जगन्नाथ भगवान के भक्त थे और शासक लक्ष्मण सिंह के दरबारी कवि थे। उन्होंने गीतगोविन्द और रतिमंजरी की रचना संस्कृत भाषा में की है। गीत गोविंद जयदेवजी की उत्कृष्ट रचना है। इनकी ईश्वर के प्रति समर्पण भाव श्लोक द्वारा मिलती है। जयदेव जब यह श्लोक लिख रहे थे तब उन्हें अपने इस विचार पर शर्मिंदगी महसूस हुई।

“स्मरगरलखण्डनम् मम शिरसिमण्डनम् देहि पदपल्लवमुदारम् ।

ज्वलतिमथिदारुणोमदनकद अनानलो हरतुतदुपाहितविकारम् ।।” (अष्टपद १९/७)

अर्थात्, हे प्राणप्रिया ! कामदेवरूपी विष, अलंकार स्वरूप और नए पर्ण जैसे कोमल आपके चरण मेरे सिर पर रखें! कामग्नि (प्रेम) मेरा दिल जला रही है। अपने पैरों के स्पर्श से अग्नि को शांत करें।

इस श्लोक के अनुसार श्रीकृष्ण राधाजी के चरणों को मस्तक पर धारण करना चाहते हैं, राधाजी के चरणपल्लव की याचना कर रहे हैं।

भगवान श्रीकृष्ण राधाजी के चरण की याचना करें ! ऐसा प्रसंग लिखने की उनकी हिंमत चली नहीं। उनका मन ग्लानि से भर गया। कागज- कलम उसी स्थिति में छोड़ वे स्नान करने के लिए नदी किनारे चले गए। उनके बाहर जाने के बाद श्रीकृष्ण जयदेव का रूप धरकर यह श्लोक लिख गए।

जयदेवजी स्नान करके वापस आए तो उन्होंने देखा जो श्लोक लिखने में उन्हें संकोच हो रहा था वही श्लोक लिखा पाया। उन्होंने अपनी पत्नी पद्मावती से पूछा, "यह श्लोक किसने लिखा? पद्मावतीने जवाब दिया की "आप क तो अभी आकर लिखकर गए हो।" भक्त को अपने प्रभु की लीला समझते देर न लगी और यह कश्री कृष्ण रचित श्लोक आज भी हमारे पास है।

यह ईश्वर प्रणिधान का उत्तम द्रष्टांत हैं। प्रभु को अपना सर्वस्व समर्पित करने वाले जयदेव जी को प्रभु भी अपना सर्वस्व देने को तत्पर होते थे।

निष्कर्ष

मन की कल्पना ही मनुष्य को इधर-उधर घूमाती हैं। मन के सुख क्षणभंगुर होते हैं, हमें उसे स्थायी करना है। आनंद को स्थिर करने के लिए चित्त की स्थिरता को कायम रखना है। आज के समय में हम मन को क्रिया योग के माध्यम से नियंत्रित कर सकते हैं।

मन की भूमि पर अगर आप तप द्वारा सात्विक और सकारात्मक, सर्जनात्मक, भावनात्मक और स्नेहात्मक विचारों की खेती करते हैं तो आपका मन मानसरोवर का झरना और गंगाजी का प्रतिनिधित्व करता है।

क्रियायोग में तप से साधक के शरीर और मन की अशुद्धियां मिटने लगती हैं। स्वाध्याय से हृदय और मन की शुद्धि होने लगती है और ईश्वर प्रणिधान से हृदय स्वच्छ और उदात्त होता है। क्रिया योग पंच क्लेशो से मुक्त कर शुद्ध अंतःकरण प्रदान करता है। अंतःकरण शुद्ध होने से वह आनंददायक स्थिति में रहता है। क्रियायोगमें शरीर की और समाधियोगमें चित्त की प्रधानता होती है। क्रियायोग के सम्यक् अनुष्ठान द्वारा संप्रज्ञात समाधि सिद्ध होती है और चित्त के मल क्षीण होते हैं, यह उसका हेतु

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17th - PAPER

आसन और प्राणायाम के द्वारा मानसिक स्वास्थ्य संवर्धन

डॉ कुसुमबा सोठा रिसर्च गाईड
हिना वी. मोरी रिसर्च स्कोलर
लकुलीश योग युनिवर्सिटी,
हायर स्टडी और रिसर्च अकेडमी,
अहमदाबाद, गुजरात, भारत

सारांश

एकरीसवीं शताब्दी में योग के अभ्यासों के उद्देश्य और ज्ञान को पुनः स्थापित करने की आवश्यकता को फिर से अनुभव किया जा रहा है। पिछले कुछ सालों-में योग के पुनर्जागरण ने 'आसन और प्राणायाम' को धरेलू हिस्सा बना दिया है। योग वास्तवमें आध्यात्मिक विज्ञान है। आध्यात्मिक विद्या के रूप में योग-में ऐसी प्रक्रियाएँ होती हैं, जिनका लक्ष्य मात्र आध्यात्मिक विकास है। प्राचिनकाल में ऋषि-मुनिओने 'योगविद्या'-को ही 'ब्रह्मविद्या' कहा था। ज्ञानप्राप्ति के लिए तन, मन-की संशुद्धि अनिवार्य होती है। इसलिए ऋषि मुनि वनमें जाकर कठोर तपस्या करते थे। प्राणायाम और आसन का उद्भव आध्यात्मिक विकास के साधन के रूप में हुआ था और उसे अलौकिक माना गया था। प्रत्येक साधक के लिए कर्मयोगकी साधना अनिवार्य हो जाती है। प्रत्येक साधक के लिए कर्मयोग की साधना अनिवार्य हो जाती है। 'कर्मयोग' प्रथम सोपान एवं 'ज्ञानयोग' द्वितीय सोपान है। योग दो नहीं है, एक ही है; उसकी अवस्थाएं दो हैं। 'कर्मयोग' की सिद्धि के बाद ही 'ज्ञानयोग' की साधना का प्रारंभ होता है। "आसन और प्राणायामसे केवल रोग ठीक होता है। यह कहना योग-का धोर अपमान है। यह सच है कि सब्जियों को तलवार से काटा जा सकता है, लेकिन अगर हम तलवार का इस्तेमाल केवल सब्जियों को काटने के लिए करते हैं, तो शौर्य का उपहास माना जाता है। जी हा, ऐसा कहना उचित होगा की आसन, मुद्रा और प्राणायाम से भवरोग मीट जातै है। तो ही उसका सत्य मूल्यांकन होगा।" (स्वामी कृपालानंदजी - २०१४) शरीर, मन, आत्मा, परमात्मा, विश्व ये सभी एक दुसरे के साथ जुड़े हुए हैं। ये सभी तत्त्वों-को हम एक दुसरे से पृथक नहीं कर सकते, सूक्ष्म व्यवहार और सूक्ष्म विचारों की जटिल समस्याओं की उलजनों को निराकरण के लिए 'वैदकीय' विज्ञान के पास जाना ही पड़ेगा।

यौगिक क्रियाएँ, भौतिक दृष्टिसे शारीरिक आरोग्य रूपी फलको देनेवाली क्रियाएँ है । वही आध्यात्मिक दृष्टिसे चित एकाग्रता फलको देनेवाली क्रियाएँ है । इस दृष्टि से हम देखे-तो आसन और प्राणायाम का प्रचार अत्यंत आवश्यक है । सांप्रतकाल में आसन और प्राणायाम विषयक अनेक ग्रंथ प्रसिद्ध हुए हैं । परंतु प्रसिद्ध ग्रंथों में प्रायः रोग के आरोग्य-के दृष्टिकोण को अधिक महत्व दिया है । उस ग्रंथोंमें मानवके पूर्ण विकास के बारे में ज्यादा सोचा नहीं है । लेकिन सिद्ध ऋषियोंने अपने ज्ञानको वेद, उपनिषद और पुराण के आधार रूप लोककल्याण अर्थे एक औषधि की तरह है ।

आसन और प्राणायाम अष्टांगयोग का तृतीय एवं चतुर्थ अंग है । आसन और प्राणायाम के अभ्यासको योगाभ्यासी 'हठयोग' कहते हैं । वीर्य-की विशुद्धि और उसकी स्थिरता के लिए आसन की अनिवार्य आवश्यकता है । आसन के अभ्याससे प्राणायाम उत्तम रूप से होते हैं । और प्राणायाम करने से आसन का अभ्यास सरल बन जाता है । ऊर्ध्वरता बनने के लिए आसन और प्राणायाम के बिना अन्य और कोई मार्ग नहीं है । दीर्घकाल पर्यन्त अल्पाहार याने की मितहारि व्यक्ति आसन और प्राणायाम से इन्द्रिय निग्रह सुगमतासे कर सकते हैं । 'हठयोग' की सिद्धि रहित 'राजयोग' विफल है । श्री गुरूनाथ को प्रणाल करते योगीराज स्वात्मारामजी कहते हैं की

“हठं बिना राजयोगी राजयोगं बिना हठः ।

तस्मात्तद प्रवर्तते योगी हठे सद्गुरुमार्गतः ।” (२१७ शिवसंहिता)

'हठयोग' बिना 'राजयोग' और 'राजयोग' बिना 'हठयोग' विफल है ।

इस हेतु को ध्यान में रखकर साधक योगी योगवेत्ता श्री सद्गुरु की सहाय हठयोग में प्रवृत्त होता है ।

आसन एवं प्राणायाम के द्वारा मानसिक स्वास्थ्य संवर्धन

योग के क्षेत्र में साहित्यिक अनुसंधान के विषय विविध हो सकते हैं । जैसे की आसन, प्राणायाम, मुद्रा, बंध, धारण ध्यान, समाधि आदि इनके विविध प्रभाव हैं । उनके प्रभाव का अनुसंधान कम से कम चार विविध रूपों में किया जा सकता है ।

- शारीरिक
- मानसिक
- सामाजिक
- आध्यात्मिक

योग एवं प्राणायाम किसी औषधि की तरह अन रिसेप्ट्स पर काम करता है । योग प्राणायाम सामान्य बीमारियों के साथ-साथ जीर्ण धातक एवं प्राणलेवा बीमारियों को समूल नश्ट करने में सक्षम है। आसन और प्राणायाम से 'सूर्यनाडी' और 'चंद्रनाडी' को प्रभावित करते है । जिससे शरीर पर इसका उचित एवं अच्छा प्रभाव बना रहेता है । 'कर्मेन्द्रिय' और 'ज्ञानेन्द्रिय' से संदेश मस्तिष्क के कार्टेक्स अनुचित अथवा शरीर स्वास्थ्य, समाज के लिए उचित नहीं है । उनके अलग कर मानव को आनंदमय जीवन व्यतीत करने का अवसर प्रदान करता है । आसन और प्राणायाम से मनुष्य की श्वास नाडियों में बहेतरी होती है । आसन प्राणायाम के अभ्यास से Pulmonary Function (पल्मोनरी) ट्रस्टमें निश्चित सुधार होता है ।

(१) आसन के द्वारा मानसिक स्वास्थ्य संवर्धन

यम नियम के बाद योग का तीसरा चरण आसन है । शरीर की कुछ विशेष स्थित व आकृति आसन नहीं है । पतंजलि ऋषि आसन को परिभाषित करते हुए कहते है "स्थिरसुखमासनम्" अर्थात् जो स्थिर एवं सुखकारी है वह आसन है । आसन का अभ्यास एक वैज्ञानिक पद्धति है । प्रयोगो से आज एक बात सिद्ध हो चुकी है की आसन का शरीर पर सकारात्मक प्रभाव पडता है । कई वैज्ञानिको ने प्रयोग किया है, जो भिन्न-भिन्न प्रकार के पाए जाते है ।

(१) बैठनेवाले आसन – Sitting Postures

(२) लेटनेवाले आसन – Supine Postures

(३) खडेवाले आसन – Standing Postures

आसन की कई स्थितिओंमें चित्तमें परिवर्तन होता है । चित्त की चंचलता कई स्थितिओं में अधिक और कई स्थितिओं में कम होती है । वैज्ञानिको ने पाया की ग्रविटेशन का हमारे शरीर पर प्रभाव पडता है । पिरामीड अपनी विशेष प्रकार की आकृति के कारण एक विशेष उर्जा से युक्त है । जैसे एक मंदिर की आकृति नीचेसे चौडी व ऊपर से संकरी, इसी प्रकार योग में ध्यान के आसन का प्रयोग कीया जाता है । सुखासन, पद्मासन, सिद्धासन, आदि भी पिरामिड व मंदिर की तरह नीचेसे चौडे और उपर से संकरे है । वैज्ञानिको ने पाया शरीर की इन स्थितियों में 'मन' शान्त हो जाता है । और गुरुत्वाकर्षण प्रभाव शरीर पर ज्यादा नहीं होता । आसनों का शरीर और मन पर दूरगामी प्रभाव होता है । उदाहरण के लिये 'शशांकासन' की अवस्था से विश्राम प्राप्त होता है । 'पद्ममासन' कमल आकार का बना मनको शांति देनेवाला आसन है । और भूजंगासन से आक्रमक वृत्ति और भावुकता को दूर करना सिरके बल किये जाने वाला 'शीर्षासन' सर्वोत्तम आसन माने जाते है । आसन नाडियों, मांसपेशियों, जोडों, हृदय, तंत्र, प्रणाली, लसिका संबंधी प्रणाली के साथ-साथ मन, मस्तिष्क और चक्रो (ऊर्जा-केन्द्रो) के लिए लाभदायक है । श्वास की आसनो में महत्वपूर्ण भूमिका है । श्वासोच्छ्वास और गति में समन्वय के साथ योगाभ्यास सुव्यवस्थित हो जाता है । मनः कार्मिक व्यायाम है । जो सम्पूर्ण नाडी प्रणाली को सशक्त करने और संतुलित करने के साथ आसन मन

श्वास के प्रयोग से तथा शरीर के तनाव पूर्व भागों पर अधिक ध्यान देने से पेशियोंमें स्वस्थता प्रदान योगसूत्र के बाह्य अर्थ को ध्यानमें रखकर अनेक व्यक्ति दुराग्रह पूर्वक दीर्घकाल पर्यन्त एक ही आसन पर बैठ जाते हैं । कई व्यक्ति यम-नियम का अनादर करके प्राणायाम के अभ्यास बिना धारण, ध्यान, समाधि के पीछे पड़ जाते हैं । आरंभमें नाडीशुद्धि की आवश्यकता है । नाडीशुद्धि बिना ध्यानयोग अधूरा है । आसन और प्राणायाम के अभ्यास को योगाभ्यासी 'हठयोग' कहते हैं । वीर्य की विशुद्धि और उसकी स्थिरता के लिए आसन की अनिवार्य आवश्यकता है । आसन के अभ्यास से प्राणायाम उत्तम रूप से होते हैं ।

(२) प्राणायाम द्वारा मानसिक स्वास्थ्य संवर्धन

पृथ्वी, जल, अग्नि, वायु और आकाश यह पंचमहाभूत प्रकृति के प्रधान तत्त्व हैं । इसलिये प्राण की संशुद्धि द्वारा समस्त तत्त्वों की शुद्धि होती है । इसलिये 'योगी' प्राणायाम करते हैं । प्राण + आयाम = प्राणायाम

"सर्वा ऋचः, सर्वे वेदः, सर्वे धोषा एकैच च्याइतिः प्राण एव प्राण ऋच इत्येव विद्यात् ।"

(ऐतरेय २/२/१०)

जितनी ऋचाएँ हैं, जितने वेद हैं, जितने धोष हैं, वे सब प्राणरूप हैं । प्राण को ही इन रूपों में समझना चाहिये तथा उसकी उपासना करनी चाहिए ।

श्वास और प्रश्वासोंका रोक लेना प्राणायाम कहलाता है । 'प्राणायामस्तु विज्ञेयो रेचपूरककुल्लेकेः' प्राणायाम के तीन भेद हैं । १ पूरक २ कुम्भक ३ रेचक । आरम्भ में इन तीनों का एक साथ ही क्रमशः अनुष्ठान करना चाहिये ।

महर्षि पतंजलि का कहना है कि जो प्राणायाम की साधना करना चाहते हैं । उनके लिए जरूरी है कि पहले वे अपने शरीर को स्थिर करने के लिए आसन सिद्ध कर ले क्योंकि आसन के माध्यम से देह में संचारित होने वाला स्थूल "प्राण अथवा देह की भौतिक उर्जा का प्रवाह नियमित व सुसंचालित होता है ।"

प्राचीन काल में गुरुओ योगेच्छु शिश्य के पास पूरे दिन में चार बार प्राणायाम का अभ्यास करवाते थे । एक बैठक में ८० प्राणायाम करना होता है । वैसे कुल चार बैठक में ३२० प्राणायाम पूर्ण होते हैं । इसी क्रमसे गुरु शिश्य के पास छ मास प्राणायाम का अनुष्ठान करवाता परिणाम साधक का शरीर शुद्ध एवं स्वस्थ हो जाता और प्राणोत्थान स्वाभाविक तरीके से हो जाता था । शारीरिक, मानसिक, सामाजिक और आध्यात्मिक रूप से प्राणायाम का कीतना महत्व है । वह हम जान सकते हैं । प्राणायाम में कुंभक का महत्व है । परंतु प्रकृतिभेद के कारण प्रत्येकको समान कुंभक उपयोगी नहीं है । एक केवल नाडी-शोधन प्राणायाम अनुलोम-विलोम प्राणायाम ही सबको समान रूपसे उपयोगी प्राणायाम है । प्राणायाम यदि सम्यक् रीते से किया आएँ तो अनेको सूक्ष्म परिवर्तन धटित होते हैं । यहाँ तक कि यदि अभ्यास दीर्घ अवधि तक रहे तो समूचा जीवन ही रूपान्तरित होने लगता है । उसकी ईश्वरीय झलक उसके

निष्कर्ष

उपरोक्त विषय का निष्कर्ष नीचे कुछ इस तरह से है ।

- डॉ प्रणव पण्ड्याजी ने अन्तर्जगत की यात्रा में कहा है की प्राणायाम यदि सम्यक् रीति से किया जाता है, तो अनेको सूक्ष्म परिवर्तन धटित होते है ।
- स्वामी कृपालानंदजीने 'आसन और मुद्रा' नाम के ग्रंथ में लीखा है, आसन और प्राणायाम से केवल रोग ही दूर होता है । ऐसा कहना 'योग' का भयंकर अपमान है । आसन और प्राणायाम से तो भवरोग मीट सकता है, ऐसा कहना 'योग' का भयंकर अपमान है । आसन और प्राणायाम से तो भवरोग मीट सकता है, ऐसा कहना ही सत्य मूल्यांकन होगा ।
- आसन एवं प्राणायाम से स्थूल शरीर, सूक्ष्म शरीर और कारण शरीर पर ऊर्जा का प्रभाव होता है ।
- आसन और प्राणायाम का प्रभाव समग्र नाडितंत्र तीन शरीर और चक्रों पर पडता है । शरीरगत समस्त विकार, विजातीय तत्त्व, आदि टाकिसंस नश्ट हो जाते है ।
- आसन और प्राणायाम से नकारात्मक विचार समाप्त होते है तथा आसन और प्राणायाम का अभ्यास करनेवाला व्यक्ति सदा, अच्छे विचार, चिन्तन व उत्साह से भरा हुआ होता है ।

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18th - PAPER

ROLE OF DIET IN MENTAL HEALTH CARE

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ABSTRACT

The diet is a key influencer of mental health. What we eat influences our mind. Pure and wholesome sattvic diet brings purity in mind peace and love and happiness . Rajasic and Tamasic diet causes various mental problems like stress, anxiety, depression, aggression ,hate. Atman is surrounded by five sheaths, or koshas, annamayakosha, pranamayakosha, manomayakosha, vijnanmayakosha and anandmayakosha. These are interconnected and enclosed with each other. Any disturbance in one create disturbances in other. the outermost sheath is made up of anna, the food we eat influences prana vital energy sheath and influences the mental state.pure and wholesome diet nourishes mind. The diet that we intake consists macronutrients- carbohydrates, fats, protein and micro nutrients – vitamins and minerals , these nutrients are precursors of neurotransmitters in brain that influences mental state . deficiency in these nutrients somehow related to altered mental state causing mental disorders like depression, bipolar disorder, schizophrenia etc.This paper helps in making a clear understanding between the relationship of diet with mental health. It also shed out light on implication of the diet as a complementary therapy in the treatment of mental disorders in healthcare .

Keywords Diet, mind, mental health, panchakosha, mental disorders.

INTRODUCTION

Meaning of diet : Every thing that is intake from food canal that nourishes the body and helps in body development and regulate the process of life is diet .

According to the Charaka Samhita 1:- Diet is considered important for maintenance of health if it become improper it may cause of disease.

According to the Chandogyopanishad 2

Purification of diet leads to purification of sattva by eating sattvik, rajasic and tamasic food. Purification of food leads to purification of sattva. With the purification of sattva, the intellect becomes pure and firm. Liberation is also easily attained by a pure and determined intellect. Rasa and blood originate from the food eaten. Those qualities come in them which were the qualities of our food. Food is helpful in building our mind, intellect and consciousness.

According to Shri Ram Sharma Acharya: Diet is closely related to the activities of life, the behavior of a person . the person's behavior is according to the food that one eats. Diet is very important for the balance of physical, mental, emotional and social abilities of a person³.

IMPORTANCE OF DIET

Diet is an essential Factor For the nurturing and maintenance of life. We also find a lot of references in Vedas , emphasizing on importance of diet . Rigveda Says "Purusa" is the governor of Amrita (immortality) which is manifested by Anna(diet) ⁴. The anna has been recognized as a great life entity in Taittiriyaopnishad. It is anna that brings about and sustains life, to the point that it is referred to be a Brahman ⁵According to Ayurveda The Diet is the first One and most important out of three Upstambhasor (supportive pillars of life) i.e, Ahara (Diet), Svapna (sleep) and Brahmacharya (observance of Celibacy). ⁶Chandogyaopnishad says There is special relationship in between the diet and Antahkarnas., It has been said that if one takes pure and wholesome diet , his antahkaran (mind,intellect, and ego) will also get pure and delighted. With pure mind finding the path of liberation becomes easy ⁷Bhagwatgita also explain the importance of Diet as a source of creation of life ⁸ The Bhagwad Gita also explains how to eat: "while eating, one should concentrate only on eating as the food is served to one's consciousness" ⁹

Ayurvedic concept of ahara (diet)

Ayurveda specially emphasis on "ahara" (diet) as a means to good health. Healthy and wholesome diet in a proper quantity and according to ones own need , body constitution and digestive fire nourishes the body, mind and soul and promote health while unwholesome diet manifest disease. ¹⁰

According to ayurveda there is a subtle link between disease manifestation and the six psychological expressions, such as lust, anger, greed, desire, attachment and ego. These psychological states are closely linked to food. ¹¹

This connection is further discussed in terms of three states of being including sattva, rajas and tamas.. the diet we eat influences state of mind on the basis of constituent guna or quality it contain -

Sattvic Diet(balance)-

Sattvic diet keeps the mind happy and peaceful.It helps in the treatment of mental disorders as it helps in bringing love, harmony and balance, nurturing in mind.

It includes vegetarian diet like whole grains, seeds,nuts,and dairy products , raw foods like salads that increase prana (life force).

Rajasic Diet-

It is extremely spicy,salty,sour too hot, pungent, producing pain grief . it may be eaten in hurried, disturbed and agitated condition. It cause emotional fluctuation .

Tamasic Diet-

This is stale, old, recooked,overly fried, heavy, includes meat, canned artificial food, food that is too cold, impure . It cause lethargy, apathy, excess sleep, heaviness . ¹²

In Ayurvedic point of View For good mental health and to avoid psychological

problems its necessary to have sattvic diet that brings harmony, balance and purify the mind. Rajsic and Tamsic diet may cause mental illness.

DIET AND MIND

The basic Foundation of mental Health is the Mind .A good mental state is a key of ultimate happiness. The diet (food) that we eat affects not only our body but our entire state of mind. It is said in Chandogyopnishad that pure and wholesome food purify the mind.with pure mind one can attain moksha. 13

The mind of the eater will become according to the feelings with which the food will be prepared, that is why we have a famous proverb - "As food, like mind, like mind, like thoughts, like thoughts, like thoughts, like nature, like attitudes, and like attitudes, like sanskaras. The food eaten gets divided into three parts. The gross part becomes feces, the medium part makes up the components of the body. The mind is confirmed by the subtle part. Just as a small portion of curd rises up to become butter by churning, which, if heated further, becomes ghee. In the same way the mind is formed by the expression of Anna he stomach can be filled with food, but the mind is filled only by the emotions .The food that is prepared with good positive happy emotions induces positive and happy state in mind 14

CONCEPT OF PANCHAKOSHAS

Human or self is a multilayered being, In taittriya upnishad human being is described as having five sheaths called "Koshas". 15

The Five Koshas or layers that constitute being are-

Annamaya kosha – The food sheath

Pranamaya Kosha- The vital energy sheath

Manomaya Kosha- The mind Sheath

Vijnanamaya kosha- The intellect Sheath

Ananadmayakosha- The bliss sheath

These layers range from gross ,Annamaya Kosha, to the most subtle, Anandamaya Kosha, . these Layers determine our thoughts, emotions, words and deeds. are inter dependent and enclosed within on each other . If one of the layer is disturbed it affects the other layers. 16

Annamaya kosha is made up of anna i.e food. It is enclosed with pranmaya kosha that is the energy sheath its main source is prana vayu. . any disturbances in anamayakosha reflects the pranmaya kosha and vice versa.Manomaya kosha is made up of mind that includes emotions, thinking, attitudes, beliefs which is closely tied to annamaya and pranmaya kosha. The food that we eat gives us prana that by penetrating pranamaya kosha nurtures mind. That is a relationship between anna and mind. That means satvic and healthy diet brings healthy state of mind. Vijnanamaya kosha is a body responsible for decision making , discrimination between right and wrong or made of intellect , buddhi. It is nurture by mind. The innermost and the most subtle sheath of atma is anandamayakosha it's a reflection of atman absolute bliss(anand). Which is attained only by the harmony of between other four sheath.Its important to strengthen all five to achieve good physical, mental, social and spiritual wellbeing.

According to World Health Organisation (WHO) (2019), mental disorders “are generally characterized by some combination of abnormal thoughts, emotions, behaviour and relationships with others.” These affect the quality of life of people

The most common mental disorders that are currently prevalent in numerous countries are depression, bipolar disorder, schizophrenia, and obsessive-compulsive disorder (OCD), attention deficit disorder/attention deficit hyperactivity disorder (ADD/ADHD).¹⁷ Researches find out that The diets of people with mental illnesses are generally low in numerous elements, particularly important vitamins, minerals, amino acids, and omega-3 fatty acids. It shows that there is a significant relationship between food and mental wellbeing .

In terms of modern science, A balanced diet consists of six main nutrient groups; proteins, carbohydrates, lipids, vitamins, minerals and water.¹⁸

RELATION OF COMPONENTS OF DIET WITH MENTAL HEALTH

Macronutrients-

Carbohydrates

Carbohydrates are polysaccharides found in fruits, starch, brown rice, vegetables, whole grains, beans, bread affects mood and behavior. It activate the production of insulin in the body, a hormone that allows glucose to be converted to energy at the cellular level and aids in the absorption of tryptophan into the brain .Tryptophan in the brain alters the neurotransmitter levels that influence mood .it is found that Consumption of diets low in carbohydrate tends to precipitate depression. ¹⁹The glycaemic index is a ranking of carbohydrate in foods based on how quickly they are digested, absorbed, and metabolised. In healthy volunteers, diets with a high glycaemic index (e.g., diets high in refined carbs and sweets) exacerbate depression symptoms.²⁰

Fat

Inadequate dietary n-3 polyunsaturated fatty acids (PUFA) like Omega-3 fatty acids present in walnut, chia seed, flax seed, soyabean oil ,tofu in the diet can help prevent depression. High-calorie, saturated-fat foods appear to activate the immune system. Indeed, the inflammatory consequences of a high-calorie, high-saturated-fat diet have been linked with harm brain health, including cognitive decline, hippocampal dysfunction, and blood-brain barrier damage. The heightened inflammation may raise the risk of depression and other psychiatric illnesses. ²¹

Protein

Amino acids are the building components of proteins, which are essential for life. All required amino acids are found in a high-quality protein diet including . Meats, milk and other dairy products, eggs , beans, peas, and grains. Protein consumption, and hence specific amino acids, can have an impact on brain function and mental wellness. Amino acids are used to make many neurotransmitters in the brain. The amino acid tyrosine is used to make the neurotransmitter dopamine, while tryptophan is used to make the neurotransmitter serotonin. These neurotransmitters regulates mood, inducing happiness. if any of these two amino acids is deficient, there will not be enough synthesis of the respective neurotransmitters, which is linked to low mood and aggression. Excessive amino acid accumulation can potentially cause brain damage and mental impairment.²²

MICRONUTRIENTS

Vitamins

Vitamin B12 has been shown in clinical trials to postpone the onset of dementia and improves cerebral and cognitive abilities and preserves the integrity of myelin sheath of the nervous fibers.²³ Vitamin B2 and B6 associated with mood improvement.²⁴ The most prevalent symptom of vitamin B9 folate insufficiency is depressive symptoms. It is found that Depression patients had 25% lower blood folate (B9) levels than healthy people.

Minerals

Iodine-

Iodine is essential for mental health. The thyroid hormone provides iodine, which ensures the energy metabolism of the cerebral cells prevent from brain damage and mental retardation.²⁵

Iron

Iron is necessary for oxygenation and to produce energy in the cerebral parenchyma and for the synthesis of neurotransmitters and myelin. It is found that Iron deficiency in children cause attention-deficit/hyperactivity disorder. Iron deficiency is also linked with disturbance in the development of cognitive functions, depression apathy, and rapid fatigue when exercising.²⁶

Zinc

Zinc protects the brain cells against the potential damage caused by free radicals. Lower zinc levels are associated with depression.²⁷

Table 1 | Connection between essential nutrients (vitamins and minerals) and affective disorders (Adapted from Holford, 2007).

Nutrient	Effect of deficiency	Food sources
Vitamin B1	Poor concentration and attention	Wholegrains Vegetables
Vitamin B3	Depression	Wholegrains Vegetables
Vitamin B5	Poor memory Stress	Wholegrains Vegetables
Vitamin B6	Irritability Poor memory Stress	Wholegrains Bananas
Vitamin B12	Depression Confusion Poor memory Psychosis	Meat Fish Dairy products Eggs
Vitamin C	Depression	Vegetables Fresh fruit
Folic acid	Anxiety Depression Psychosis	Green leafy vegetables
Magnesium	Irritability Insomnia Depression	Green vegetables Nuts Seeds
Selenium	Irritability Depression	Wheat germs Brewer's yeast Liver Fish Garlic Sunflower seeds Brazil nuts Wholegrains
Zinc	Confusion Blank mind Depression Loss of appetite Lack of motivation	Oysters Nuts Seeds Fish

CONCLUSION

With a pure and wholesome diet one can achieve a good mental and physical wellbeing. The satvic food made with pure emotions enrich the mind with love purity and happiness. Diet can be used as a therapy in medical healthcare system in various mental disorders as the different components present in diet are closely associated with different neurotransmitters that help elevating mood . its necessary to understand that the food we eat is not just to fulfill hunger of physical body but also helps nurturing the thoughts, behavior, emotions so be aware what to eat as it can be a medicine and can be a cause of disease.

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19th - PAPER

UNLOCKING THE POTENTIAL OF ATTENTION AND MENTAL HEALTH THROUGH YOGA AND MINDFULNESS: A NARRATIVE REVIEW

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ABSTRACT

Extensive data is present in the surroundings for the human brain to process. Through attention the brain filters out all interference from the environment and distracting thoughts in the mind, so that the most relevant information can be processed efficiently. Often times, we, humans, focus on those things which arise from the negative state of our mind, which leads to attentional disruption, and studies have found that weak state of our mind affects the attentional performance, memory retrieval and behaviour. Several scientific studies have been conducted on various population such as healthy volunteer, geriatric, school and college students, cerebral palsy, Attention-Deficit/Hyperactivity Disorder (ADHD), Anxiety disorder, mood disorders, depression, Obsessive Compulsive Disorder (OCD) and elite and collegiate athletes, to check whether yoga could be beneficial or not on cognitive process. Yoga based-intervention showed significant enhancement in attention, working memory, executive function. It has been also noted that capacity of working memory improved considerably by altering the rhythms of brain and decrement in distracting thoughts through yoga practice. Numerous studies indicated less mood disturbance, improved emotional regulation, strengthen cognitive abilities, improvement in memory and concentration among students by employing yoga in daily life.

Keywords: attention, yoga, working memory, executive function, cognition, stress, poor mood, emotional regulation.

INTRODUCTION

Attention is a heterogenous and complex cognitive domain that has been extensively inspected by practicing cognitive paradigm attempting to isolate functional components as well as employing neural studies to investigate their association brain systems [1,2]. The capacity to select information available in the external surrounding or stored memory and vigilance in order to regulate behaviour and cognition is a fundamental function of attention [3-5] and it is critical for the most of cognitive functioning [4]. It includes three subsystem which helps in proper and smooth functioning of tasks to execute. Three subsystems are: orienting system, alerting system and executive function [6]. Orienting system is the process of selection of information which are behaviourally relevant and filtering out

irrelevant information [3,7]. Alerting system is maintaining a state of optimal sensitivity or alert or vigilance state to external stimuli [3,8]. Executive function is operated by introducing or removing conflicting irrelevant information and it prioritizes amongst competing work and responses [2,9]. These elements of attention network have been appeared to differ in their functional anatomy, neural circuits and neurochemical pathways [3].

VULNERABILITIES OF ATTENTION

Stress, poor mood, and threat are three chief forces deteriorate cognitive ability [9]. It has been studied the interrelation between stress induced hypothalamic-pituitary-adrenal (HPA) axis activation and mechanisms of selective attention. Memory function and retrieval of episodic memory affects by a cascade of physiological events triggered by stress which cause increased secretion of glucocorticoid by adrenal cortex. Exogenous corticosteroids and adrenocorticotropin disrupt the functioning of working memory as well as declarative memory, filtration ability of extraneous information and sensory acuity. Cortisol induced by stress is linked with reduced inhibition of irrelevant information on a negative priming task. Stressful encounters have a detrimental effect on certain aspect of brain unveiled by neuroscientists. Under chronic stress (exposure to glucocorticoids for long period of time), there is modification of normal patterns of prefrontal cortex operation during cognitive task, improved autonomic arousal as a consequence and diminish long term memory. Stress influence neural activity throughout the brain, most significantly in the hippocampus, striatum, amygdala, and prefrontal cortex (PFC) [10-12,18].

Moods are feeling that tend to be not profound than emotion and that often lack a contextual stimulus. Emotions can turn into moods when you lose focus on the event or object that started the feeling. One make more emotional response if she/he has good or bad mood. Emotions is turned into mood if the emotion is strong or powerful and remain for longer duration. Mood is categorized into positive and negative mood and it has positive and negative effect on mind and body respectively. Negative affect is a mood dimension consisting of nervousness, stress and anxiety at the high end and, relaxation, tranquility, and poise at the low end. Negative impact of stress and anxiety lead to lack of attention, memory, and concentration. Altering states of mood highlight everything we think and do. Salovey and Rodin¹⁴ suggested that attention shift inward in the state of mood. Cunningham¹⁵ proposed that both sad and happy mood generate distinct results on behavioural and cognitive measure. Sad mood comprehend an avoidant and egocentric orientation, and it also evokes problem-focused, self-reflective mode and ruminative. Negative self-evaluation generated by sad mood which in turn prompt incertitude about one's self-worth. Inward focused people respond or react slowly to external stimuli as a result there's declination in attention task performance [13,16,17].

Modification of attention happens in two ways under threat condition: a) rise of threat vigilance or alertness, and b) attention turn into stimulus-driven, means attention moves. Patients with post-traumatic stress disorder (PTSD) have increased attentional bias to environmental indications related with threat [82]. Threatening stimulus would capture and hold ones focus, ensuring that attention remain steadfastly and fixated.

Mental health disorders like cognitive disorder such as dementia, Alzheimer's disease, affect cognitive abilities including learning, memory, perception, and problem solving. While psychotic disoreder, mood disoreder and anxiety disorder also affect memory and cognitive functions. Alzheimer's disease is characterized by poor memory and learning, depression by dejection, schizophrenia by delusion; these and a range of

symptoms including alterations in mood, motor behaviour, appetite, sleep, diurnal rhythms and, most pertinently, cognitive function [84]. Anxiety is thought to result in intrusive thoughts that compete for working-memory resources according to the processing efficiency theory [83].

EFFECT OF YOGA AND MINDFULNESS TECHNIQUES

Yoga, with its origin in ancient Indian philosophy, traditionally aims to cultivate higher states of consciousness mind-body awareness, and also is used for physical, mental and spiritual well being. Yoga as therapy uses asana (physical postures), pranayama (breathing exercises) and dharana and dhyana (meditation techniques). All these yoga practices independently or comprehensively have been signified to enhance numerous cognitive functions (attention, intelligence, memory, concentration and executive function) [65]. Scientific studies have inspected the positive influence of yoga practices on different domains of psychology and physiology in healthy and therapeutic settings [80]. Yoga practitioners move slowly and steadily into the adapted postures concentrating initially on breathing fully, relaxing their body, and developing awareness of the sensations in their body and thoughts in the mind. Focused effort to complete the yoga posture, breathing at the steady rate and controlling the body, requires while doing yoga. Meditation and pranayama are practiced to focus and calm the mind, and develop self-awareness [70]. Yoga practices seem to enhance neuroplasticity and prevent neurodegeneration by influencing particular brain areas involved with domains of cognition such as amygdala, hippocampus, prefrontal cortex, default mode network and insula [81].

Contrary to psychological intervention such as goal setting, self-talk and imagery, which directly aim to alter cognitive distortion or negatively biased emotions and thoughts, mindfulness based intervention aim to modify the relationship between psychological and physiological states [56]. Mindfulness based intervention comprise of body scan and mindful breathing, with indispensable constituent including awareness, open-minded attention, nonjudgement and acceptance. Stress, burnout, anxiety and aggression reduction as a consequences of mindfulness based intervention, which typically continued for 8 to 12 weeks, and a short term session continued for 5 to 20 minutes impact positively by reducing negative mood and different kind of anxiety [57-58].

Kabat-Zinn⁴⁰ defined mindfulness as “paying attention in a particular way, on purpose, in the present moment, and non-judgementally. Kabat-Zinn⁴¹ also described mindfulness as :open-hearted, moment to moment, non-judgemental awareness”. Langer⁴² elucidated mindfulness as “a flexible state of mind in which we are actively engaged in the present, noticing new things and sensitive to context”. Two parts of definition have established by Bishop et al⁴³ included (a) “the self-regulation of attention so that it is maintained on an immediate experience, thereby allowing for increased recognition of mental events in the present moment” and (b) “a particular orientation toward one’s experience in the present moment, an orientation that is characterized by curiosity, openness, and acceptance”. Hence, to accept the thoughts or emotions for what they are, is the objective according the definitions. Also, mindfulness meditation technique found to be related with hippocampal volume increment by interference reduction [48]. Mrazek et al⁴⁸ inspected mind wandering reduced throughout Graduate Record Examination, and working memory capacity and reading comprehension score improved during two weeks of mindfulness meditation.

HEALTHY PERSON

Sharma et al¹⁸ report significant declination in received stress and enhancement in the cognitive domains such as attention, memory retention capacity, and visuo-motor speed in both fast and slow pranayama. Prefrontal cortex operates physiological function by integrating information from ongoing cognitive and emotional processes, and current stress level. While doing slow and fast pranayama, participants consciously focus on breathing at different frequencies of respiration and desire to relax, attention is moved away from irrelevant information. The ability to concentrate is boosted and the modification in mental processing (reduced stress and focused attention) are quickly manifested in the body through the autonomic and neuro-endocrine system of participants' doing both slow and fast pranayama practice. This restructured neural representation within the central nervous system (CNS) and enhanced bidirectional communication, autonomic, neuro-endocrine, emotional, and behavioural activation [19].

ATTENTION DEFICIT HYPERACTIVITY DISORDER (ADHD)

Long-term pharmaceutical intervention has insufficient benefit, treatment failures, and negative side-effect like reduced appetite, sleep disturbances, and mood disorders. Even when combined with cognitive behaviour therapy, behaviour modification, and/or parent training, behaviour is rarely completely normalized. Hence, alternative and complementary treatment are required to enhanced therapeutic effects. Yoga is such complementary intervention [20,21]. Yoga can be efficacious in improving the symptoms that pervasively occur in children with ADHD, like inattention and bad adaptive skills in class. Yogic intervention helps in emotional, social, cognitive and behavioural ailments [22]. Many researchers investigated beneficial effects of yoga on ADHD such as inattention, reduced hyperactivity, anxiety, and enhanced peer relationship quality and sleep patterns [23,24].

A broad range of benefits of yoga such as favourable profile on heart rate (HR) variability, perceived stress, depression, superior aerobic fitness, declination of cortisol, improved slow-frequency brain wave activity, inclination in brain-derived neurotrophic factor (BDNF), dopamine and serotonin [25-27]. Emotional self-regulation increases, and feeling of stability into the mind and body due to activation of parasympathetic nervous system and reduction in activation of sympathetic nervous system [28].

Chou and Huang²⁹ investigated yogic intervention improved sustained and selective attention in children with ADHD and yoga group illustrated a faster reaction time (RT) and higher response accuracy on the Visual Pursuit Test and Discrimination Test than control group. By using meta-analysis, Cerrillo.Urbina et al³⁰ have been depicted substantial improvements such as reducing anxiety, impulsivity and social problems and minimal enhancement in attention and hyperactivity for individuals with ADHD.

Yoga program accelerate ADHD individuals' sustained attention performance of the Visual Pursuit Test by activating the prefrontal cortex and performing better in Discrimination Test than control group which stipulated that participants speedily respond to various kinds of optical and acoustic stimuli. Better discrimination ability shows that participants manifest greater inhibition toward the interference of the earlier stimulus, as well as quickly and precise selection toward more than one stimulus and the corresponding reaction [31]. Cohen et al³² found increased blood flow to the dorsolateral prefrontal cortex in practitioners of yoga showed through neuroimaging. Therefore, there is interrelation

between enhanced discrimination by yoga practice with specific changes in particular brain areas. Pal et al²⁶ observed reduction in cortisol level and increment BDNF, dopamine and serotonin through yogic practices. These biological mechanisms contribute to attention processing and inhibition in terms of regulating arousal levels in fronto-striatocerebellar circuits and enhancing the control of executive function [33]. Quantitative Electroencephalography (QEEG) and Positron Emission Tomography (PET) have illustrated the effect of pranayama (yogic breathing) on oxygen consumption, cerebral lateralization, cognition and brain activity among people have ADHD [38]. Numerous studies suggested dysfunction of neurotransmitter in ADHD could be positively affected though practicing yoga [39].

Mindfulness meditation is a yogic technique where people observe their occurring thoughts and feelings without making an effort to change these inner experiences. Beneficial effects have been noticed of yoga and meditation on mood, anxiety, physical fitness, and cognitive functioning if practiced regularly [34]. It also has positive effect on cognitive activities like shifting set and in improving working memory. Sahaj Yoga Meditation has beneficial effects on enhancing stability of attention and concentration, problem of inhibition, motor activity, poor self-esteem and difficulties at school children with ADHD and many scientific studies examined distinct improvement in symptoms of ADHD [35]. Many scientific studies examined distinct improvement in symptoms of ADHD, attention test scores and memory in children through meditation [35-37]. By practicing meditation, physical structure of brain changes and the region of brain that is associated with attention and sensory processing were thicker in meditation participants than control group [34]. Myraid mindfulness technique benefits have been demonstrated by researches such as reduction in stress, enhancement in physical health and psychological status, improvement of athletes' attention, increased attention coherence, athletic performance, and negative emotions [44-45].

ATHLETIC PERFORMANCE

Fitzgerald⁵² proposed that to reinstate mind-body connection athletes use yoga, by means of mindfulness practice, become more aware of body sensations during performance. Mindfulness meditation practitioners can better overcome distracting emotional stimuli and concentrate on the work that are given. Earlier research studies observed improvement in attention as well as in working memory [44,46], and instant betterment in performance of recognition memory through three minutes mindful meditation [47]. Azunny et al⁴⁴ scrutinized athletes' attention of experimental group increased by 49% as compared to control group after mindfulness meditation technique of four weeks. The athletes of experimental group displayed substantial improvement in working memory by reduction of the percentage of error by 35% in post-test compared to pre-test and exhibited enhancement of 37% when compared to control group which was tested using N-back test. The scores of depression, anxiety and stress were reduced by 52%, 45% and (7.4±0.65) when compared to control group, respectively.

Nyklíček et al⁴⁹ conducted eight weeks of randomized controlled trial study of Mindfulness Based Stress Reduction technique decrease vital exhaustion and perceived stress whereas upgrading quality of life, positive effect and mindfulness. Basketball player who meditated asserted that they experienced less worry, stress, feeling of fear, social insecurity and anger [50]. Mindfulness practices enhances all important aspects of sport performance by boosting elements of cognitive function, immune response, emotional

regulation, impulse control and attention abilities [54]. Mindfulness techniques encourage athletes to learn how to learn how to tolerate and change their relationship to anxiety. By increasing moment-to-moment awareness and acceptance of internal states (emotions, thoughts), athletes can adopt a nonjudgmental attitude towards their performance. Through mindfulness techniques athletes learn to manage anxiety, adopt a non-judgemental attitude, develop acceptance of emotions and thoughts (internal state), improvement in moment to moment awareness towards their athletic performance [51]. As a result, it helps athletes to concentrate and focus in the game and training session.

In a study, mindful meditation practices to perform as a group and also practice individually has been given to rowers from two weeks to seven months. The meditation practices were closely associated targeting stroke cycle, athletes' task of rowing and to stay focused while racing. After mindfulness intervention, the athletes asserted that their capability to relax and concentrate were improved, and reduction in fatigue and negative thought patterns. The athletes also accepted that the mindfulness intervention had contributed to a higher level of performance [55].

Kozasa et al⁵⁹ observed brain activation through fMRI in the inhibition-related task by Stroop task between practitioners doing mindfulness practices and practitioners of control group. There were increased coherence of networks recruited during the attention and impulse control demands of the task in practitioner of mindfulness based intervention. Mrazek et al⁶⁰ found mindfulness techniques intensify the capacity of working memory through reducing mind wandering. Van and Jha⁶¹ discovered that mindfulness techniques effect information processing in the working memory task through enhanced quality of information and reduction response conservativeness but there was no change in in decisional factors.

Four mechanism have been proposed by Hölzel et al⁶² by which mindfulness mediates its effects: body awareness, attentional regulation, changes in perspective on the self and emotional regulation. Attention regulation was hypothesized to promote selective and sustain attention and executive control of cognitive resources. Alteration in deoxygenated hemoglobin (HHb) and oxygenated hemoglobin (O₂Hb) levels in the prefrontal cortex mechanism explain cognitive performance changes. A functional magnetic resonance (fMRI) research speculated that mindfulness based intervention regulate prefrontal cortex activity and this area is closely related with cerebral oxygenation [62]. Deepeshwar et al⁶³ analysed significantly increased oxygenated hemoglobin (O₂Hb) concentrations in the right prefrontal cortex accompanied by shorter reaction times during the Stroop task after overseeing a 20 minutes mindfulness technique. Zhu et al⁵⁶ observed mindfulness techniques have beneficial effect on working memory of athletes' with regards to action time and accuracy, mitigating the adverse psychological statuses like mental fatigue which could diminish soccer-specific decision-making accuracy and response time, and reduction in the concentration of salivary cortisol when incorporating during the half-time break. Lower cortisol concentration related with shorter reaction time in the Stroop congruent and incongruent tasks at the post-test. Lee et al⁶⁴ also stated that cognition become worse when cortisol concentration is higher. In sport, cortisol considered as an indicator of psychological stressors that might affect performance of athletes. Therefore, negative impact of stress on sport performance reduced by mindfulness techniques through decreasing concentration of cortisol in athletes.

GERIATRIC POPULATION

Mind-body practices like yoga typically executed at low intensity and slow pace, and hence, particularly appropriate for older adults. These have a higher cognitive demand and emphasize cognitive well being. Higher cognitive demand interventions are particularly slow down age-related cognitive decline [66,67]. Meditation may provide positive effect to cognitive functions in older adults and those with neurodegenerative diseases, through improvement of brain regions associated to interoception and attention [68]. Increasing scientific evidence exhibit the effectiveness of mind-body practices enhance the cognitive functions of the geriatric population. Meta-analysis study has also revealed that integration physical and cognitive activities is supreme for preventing or managing cognitive decline in older adults [69,70]. Longitudinal and cross-sectional data suggested that there is a correlation between cognitive outcome and intensity of physical exercise [75], lack of cognitive decline in older population, with moderate and high intensity of physical exercise related with less cognitive decline [76].

Recently, systematic reviews and meta-analysis concluded that yogic interventions boost cognitive functions such as attention, processing speed, memory, and higher-order executive functions in diverse population, including geriatric [70-72]. Chen et al [73] examined meditation and yoga are beneficial for elderly people with Mild Cognitive Impairment through meta-analysis method. Attention, working memory, global cognition, processing speed and executive function can be improved through yoga and meditation. Also, both meditation and yoga have influence on brain structure and function [74], and declined age-related neurodegeneration [73].

Gothe et al [77] compared the effects of eight-weeks Hath yoga practices and stretching-strengthening control on cognition in 118 community-dwelling older adults, and found significant enhancement in performance on the executive function, working memory capacity and efficiency of mental set shifting and flexibility in yoga group. Under condition that demand more cognitive resources and manipulation and continual updating of information, participant of yoga group have sustained focus and able to accurately retrieve information from working memory. As mentioned earlier, stress and anxiety affect cognitive performance negatively, it has been shown that eight-week yogic intervention enhanced cognitive performance on the executive function tasks. Talwadkar et al [78] explored significant improvement in the performances of the trail making test, and the six-digit letter cancellation test, and digit span test in the elderly people compared to control group. Earlier researches on yoga and cognition have revealed improvements in the domains of cognitive flexibility, selective attention, and response inhibition through the Stroop task [79].

CONCLUSION

Stress-related mind wandering pulls the attentional flashlight away from present moment experience and increases the confusion in working memory. Through yoga and mindfulness techniques attention can be strengthened and protected. Scientific evidence revealed that these trainings increase attention and decentering, and reduce mind wandering, mental stimulations that can capture attention are less recurrent.

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20th - PAPER

APARIGRAHA AS A LIFESTYLE – SYSTEMATIC REVIEW AND ANALYSIS

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Introduction

Humans can never be devoid of needs, but they can always have a control on them through awareness. In today's era, there are unlimited options for everything, new needs created through social media and advertising agencies is making people more vulnerable to hoard things which are not even necessary in their day to day life. Online shopping has provided access to things from all over the world, there are no limits of how much an individual can acquire.

We live in a society where marketers and advertising strive to inflate our aspirations to look good, wear the latest clothes, own a wonderful house and car, amass vast fortune, and be healthy, have a successful career, and have a happy family life. FOMO (fear of missing out) is continually driving us outside in the notion that we need all of this in order to be happy, and that if we don't, we'll be seen as failures. By sharing photo-shopped photographs and phoney personalities on social media, this external attention is amplified even further. There is little connection with the 'center' in such a lifestyle; everything is outward-focused rather than inward-focused. It's no surprise that individuals strive for more and more in the hopes of finding the happiness that will last forever.

Therefore, we need to be aware and find out ways of gaining true happiness and contentment. Indian culture and lifestyles have focused on minimalism. The virtue of *aparigraha* shall be understood in a deeper sense on how it can be a lifestyle. The Sanskrit word *aparigraha* consists of three parts: a, a prefix that means "not," *pari*, which means "on all sides," and *graha*, which means "to take, grab, or capture." It is the polar opposite of *parigraha*, which means "to concentrate on gaining and acquiring," and usually alludes to monetary gain. At whatever stage of life, *aparigraha* involves rising above a "taking" attitude and accepting what is genuinely required.

This entails practising self-control, avoiding overindulgence and covetousness, and eliminating the greed and possessiveness that lead to disaster. Giving more than you receive is another definition of this philosophy. It is to live in a state of abundance rather than lack.

Before understanding how *aparigraha* can be a lifestyle, let's understand the concept of lifestyle and various types of lifestyle. The word is commonly used in the media and in health and environmental studies. It appears as if the term is taken for granted, simply denoting a way of life or a style of life. The Latin phrase *modus vivendi* refers to a person's manner or way of life, but it should be interpreted in terms of values and attitudes. Since the ancient Greeks, the younger generation has inherited the previous generation's values and attitudes. Today's situation is more complicated. Child culture milieus, young culture milieus, and multicultural milieus all impact one's values and views, as do the media and globalisation. All of these factors put pressure on us to buy and utilise artworks.

In sociology, like in other sciences, the term is frequently used to refer to one of many different lifestyles. An individual can express himself or herself in a variety of ways through various disciplines. For example, how to eat and what to eat (and drink); how to get around (by car, bus, bicycle, foot, aeroplane, boat, and so on) and where to go; what to wear and when and where to wear it; where to live (urban, rural, or in a suburb) and how to furnish; what to watch and read; what to work with; who to associate with; how (where and with whom) to spend leisure time; whether to engage politically or religiously; whether to engage politically (Katz-Gerro 2004; Bell & Hollows 2005).

The problem with the term "lifestyle" is that it can be defined in a variety of ways or not at all. Some (social) academics use the term "lifestyle" to refer to how you live or want to live your life (Pulkkinen & Kokko 2000), which is quite similar to the term "way of life." Others believe that lifestyle encompasses all health-related issues (tobacco, alcohol, drugs, fat, sugar, and exercise, for example) (Cockerham 2002; Bolt 2002).

Others argue that your lifestyle is mostly determined by what you consume (Stoll-Kleemann et al. 2001; Connolly & Prothero 2003; Michaelis 2003; San Juan 2003; Poster 2004). Mikael Jensen is a Danish writer.

The Indianway of life

It is based on the principles of "*karmā*" (activity) and "*dharmā*" (discipline) (the righteous way to do the work). Both "*karmā*" and "*dharmā*" have been given top priority in all Indian undertakings and deeds in the past and present. The *dharmas* founded on four major factors, according to ancient scripture writers (*Shastrakar*) I "*Desā*" (place, area); (ii) "*Kal*" (time); (iii) "*Karmā*" (activity, attempts, activities); and (iv) "*Guṇā*" (action, efforts, activities) (natural traits).

In ayurvedic concept, Shushruta advocates for "*swasthya vrittā*" (well health), advising "*dincharya*" (daily routine), "*ritucharya*" (seasonal routine), nutrition, exercise, and virtuous behaviour. "*Upnishad*" advocate spiritual elements of personality. 'Buddhism' encourages people to have a well-ordered existence by choosing a middle ground between indulgence and extreme minimalism. Non-violence (*ahimsā*), truth (*satya*), renunciation (*aparigraha*), non-stealing (*asteya*) and celibacy (*brahmacharya*) are emphasised in "Jainism."

Lifestyle issues impacting general health and wellbeing

Researchers have become more interested in lifestyle as a significant determinant in health in recent decades. According to the World Health Organization, lifestyle is linked to 60% of factors affecting individual health and quality of life. Hundreds of millions of individuals live unhealthy lifestyles. As a result, individuals face illness, incapacity, and even death. An unhealthy lifestyle can lead to issues such as metabolic disorders, joint and bone problems, cardio-vascular diseases, hypertension, obesity, violence, and so on. The link between lifestyle and health should be carefully considered.

A research study conducted on impact of lifestyle on health by Dariush D. Farhud (2015), who have proposed a model on nine key elements of lifestyle that influence on health including: Diet and body mass index, exercise, sleep, sexual behaviour, application of modern technologies, substance abuse, medication abuse, recreation and study.

The Covid 19 epidemic had a significant impact on everyone's mental health around the world, and it has changed people's daily lives in new ways.

A study had documented major disruptions to physical activity, sleep, time usage, and mental health using a longitudinal dataset integrating biometric and survey data from multiple

cohorts of young adults before and during the COVID19 pandemic (N = 682). Average daily steps drop from 10,000 to 4,600 steps, sleep increases by 25 to 30 minutes per night, time spent socialising drops by more than half to less than 30 minutes, and screen time more than doubles to over 5 hours per day during the start of the epidemic (Osea Giuntellaa, Kelly Hydea, Silvia Saccardob and Sally Sadoffc, 2020).

What is an alternative way of life?

Alternative lifestyles differ from mainstream lifestyles in that they are believed to be beyond the cultural norm. The term "lifestyle" is taken from the phrase "style" in art. It usually, but not always, conveys a sense of belonging or affiliation with a related subculture. Some people who live alternative lifestyles combine characteristics from several subcultures. Not all minority lifestyles are considered "alternative"; the phrase tends to imply newer forms of lifestyle, sometimes based on expanded freedoms or a willingness to take a different approach or not follow the path that most communities expect. The "flapper" trend, in which women cut their hair and skirts short, gave birth to alternative lifestyles and subcultures in the 1920s. Women in the flapper era were the first sizable group in contemporary America to engage in premarital sex, dancing, cussing, and driving without causing scandal. This was due to the fact that the flapper lifestyle had become so popular that the flapper's loud behaviour had become more usual than previously considered.

Ocean cruising as an alternative lifestyle to learn about human contentment and well-being. Cruisers have taken the purposeful decision to abandon their land-based existence in order to live a more self-determined and, ultimately, more rewarding life. Cruisers own their boats, live on them, and are always on the go. This study was guided by an interpretive research methodology that used symbolic interactionism as a theoretical approach. Several themes and sub-themes emerged from the data from in-depth semi-structured interviews with 25 cruisers in marinas in Florida and Georgetown (Bahamas): health (healthier lifestyle, psychological wellbeing), time together, and maturity. Cruising is a self-determined and intrinsically gratifying lifestyle, according to the constant comparative approach of grounded theory (Glaser & Strauss, 1967; Charmaz, 2006) demonstrated that cruising is a self-determined and intrinsically fulfilling activity that contributes significantly to cruisers' physical and mental well-being. The findings were analysed using the self-determination theory (Ryan & Deci, 2000) and the broaden-and-build theory (Fredrickson, 2001).

Sedentary lifestyle is also very prevalent since a decade due to increase in desktop jobs and hype in the software industry. Sedentary lifestyle leads to various health risks and issues because there is lack of movement and physical workout.

Conventional lifestyles

Yoga is an Eastern technique that has been shown to improve quality of life and wellbeing in patients with a variety of acute and chronic conditions. Two college campuses in Central Illinois have established yoga courses for students, professors, and staff as a result of campaigning for the inclusion of yoga in traditional academic settings. The courses are evaluated, and students' positive experiences are shared. The information and proof of yoga's advantages gathered in this study might prompt college campuses to explore implementing this practise to improve primary, secondary, and tertiary prevention among their students.

The goal of the study was to see how a comprehensive but brief lifestyle intervention based on yoga affected anxiety levels in healthy and ill people in the short term. The study was the product of operational research conducted at the All India Institute of Medical Sciences' Department of Physiology's Integral Health Clinic (IHC). Hypertension, coronary artery disease, diabetes mellitus, obesity, psychiatric disorders (depression, anxiety, 'stress'), gastrointestinal problems (non ulcer dyspepsia, duodenal ulcers, irritable bowel disease, Crohn's disease, chronic constipation), and thyroid disorders were all present in the study participants (hyperthyroidism and hypothyroidism). Asanas, pranayama, relaxation methods, group support, individualised guidance, and lectures and films on yoga philosophy, the place of yoga in daily life, meditation, stress management, nutrition, and knowledge of the illness were all part of the intervention. Anxiety scores were assessed on the first and last days of the training as outcome measures. Anxiety levels, both state and trait anxiety, were lowered dramatically. Patients with hypertension, coronary artery disease, obesity, cervical spondylitis, and psychiatric problems showed considerable improvement in anxiety levels among the afflicted subjects. The findings imply that a 10-day educational programme focusing on lifestyle adjustment and stress management results in significant reductions in anxiety ratings.

Ayurveda promotes a healthy lifestyle that is suitable for everyone. It is feasible to battle lifestyle disorders on multiple fronts by adopting the lifestyle guidelines taught in Ayurveda. Under the titles of *Dinacharya*, *Rutucharya* and *Sadvritta* various facets of life are

discussed. Every notion in today's scientific world, including the concept of lifestyle in Ayurveda, requires evidence before it can be broadly accepted. The article makes an attempt to investigate the principles of lifestyle in Ayurveda using any available evidence. (T.M. Vinaya, T.B. Tripathy, and B.S. Arvind, 2012).

Aparigraha as a lifestyle in current scenario

Aparigraha is a virtue in hinduism, yoga and jainism. To comprehend its meaning, it is necessary to first comprehend the meaning of the exact opposite of it, namely *Parigraha*. "*Parigraha* is defined in Panini's *Ashatadhyayas Parigrahanam*, *parigraha* i.e. that which entangles, binds, entraps, or enslaves one from all sides," according to Jain (2005). The term "*aparigraha*" is derived from the term "*parigraha*," which means "to amass, grasp, accumulate, compile, seize, hold, fence in, and receive or accept possessions or property." It is derived from two terms: "*pari*" and "*graha*"; "*graha*" is derived from "*grahana*" which means "to grasp, embrace, receive, or own something; "*pari*" means "round, roundabout, abundant, rich, or fullness." The earliest mention of the concept of *aparigraha* as a virtue may be found in the *Chandogya Upanishad*. The virtue of *dana* (charity) can be found in this Upanishad as a predecessor to the concept of *aparigraha*, however *dana* and *aparigraha* are vastly different. According to Jain (2005), in his book *Man in the Universe*, famous Indologist Prof. W. Norman Brown claimed that the *Chandogya Upanishad* 3.17.4 lists five virtues: *tapas* (austerity), *dana* (alms giving), *arjava* (rectitude), *ahimsa* (non-violence), and *satya vachana* (truthfulness).

Dana is "a feudalistic virtue, whereas *aparigraha* is a socialistic virtue," according to Kamla Jain (1998). Detachment from the world of objects is clear in *aparigraha*, while concern for the well-being of others is implicit. *Dana* draws attention to human welfare, while *aparigraha* draws attention to an individual's moral or spiritual upliftment. *Dana* emphasises generosity; *aparigraha* is concerned with separation and early self-control.

According to Mishra (2012), *aparigraha* is the ethical ideal of non-possession; of renunciation of ownership; of emancipation from the subtle as well as coarse connections that possession creates. It is a venerable ideal that is revered by all religions. While the source of calm and happiness lies inside the human self and not in external things, a man without enlightened vision equates happiness with possessiveness, according to Jain (2005). The limiting of cravings and non-attachment to worldly possessions were Mahavira's prescriptions

for serenity and happiness. He claims that desires are "endless like the sky" and that no one can entirely satisfy them. The more you acquire, the more you desire. With each gain, desires become stronger." He goes on to say that *parigraha* is attachment to or a fascination with material possessions. It is an outward manifestation of the acquisitive instinct, which must be tamed lest it feed on what it obtains.

Aparigraha is one of Jainism's five cardinal moral virtues, the others being ahimsa (nonviolence), truthfulness (satya), non-stealing (achaurya), and chastity (brahmacharya) (Jain, 2005). According to Jain (2005), although it is not included in Buddhism's five-fold scheme of morality (pancha-shilas), it plays a crucial role in the ten sikkhapadas or ten shilas code of conduct for Buddhist monks and nuns.

Relevance of *aparigraha* in the contemporary world

According to Jain (2005), the pursuit of unconstrained fulfilment of needs leads to natural resource overexploitation. The *aparigraha* vow teaches one to recognise that there is enough in nature to meet one's needs. Gandhi, according to Mishra (2002), stated that it is a fundamental rule of nature. Nature creates enough for our needs on a daily basis, and if everyone took enough for himself and nothing more, there would be no poverty in the world. Environmental pollution and emissions would be reduced if natural resources were used wisely, which would help to mitigate climate change.

Bridging economic gaps: Global estimates of people's personal incomes show widespread inequalities. Large swaths of the population are denied access to natural resources as a result of such inequities. It would be necessary to reinterpret the concept of scarcity. Poverty is a threat to prosperity in every country. Furthermore, as the notion of *aparigraha* is spread and ingrained, many individuals would voluntarily come out of greed to earn more and more at the expense of their personal, familial, and social costs. If the concept of *aparigraha* is instilled in the general public, many people will refuse government incentives and even help the administration discover the true beneficiaries of government programmes.

Consumption with awareness: The concept of *aparigraha* aids in understanding the true demands of consumption, particularly food intake. Apart from cutting prices and decreasing market demand, this also promotes a healthy and happy lifestyle.

Aparigraha makes one live a modest existence by reducing showy lifestyles. Encouragement of such lifestyles in society will reduce flamboyant behaviour that causes unavoidable mental disorders in many people. Corruption must be eliminated: Greed is one of the most common causes of corruption. Instilling the culture of *aparigraha* in the nation makes it less corrupt and thus more morally robust.

Aparigraha is deeply embedded in the moral basis. One of the highest moral factors in human life is the restriction of acquisitiveness.

According to Jain (2005), the exploitation of fellow human beings, as well as enormous anxiety for himself, as well as social strife, are all sources of well-being. They have negative societal effects in addition to disrupting our peace of mind, affecting our health, and depriving man of happiness. More things in life can lead to increased worry and despair, as well as a decrease in overall well-being.

Conflict Resolution: Disputes between individuals, communities, and even nations can be resolved if the opposing parties are forced to reinterpret the issues at hand. According to Weber (1991), Gandhi believed that the same moral principles that should govern individual lives should also govern international relations. For him, the laws controlling means and objectives, truth and nonviolence were equally valid on a global scale.

Real life examples

Acharyashri (known to his pupils as Gurudev) faithfully carried out the instructions of his spiritual Guru, a famous Himalayan Yogi. With Mahatma Gandhi's blessings, he attempted 24 Mahapurushcharans of Gayatri Maha-mantra when he was only fifteen years old; participated in the nonviolent struggle for India's independence as a volunteer; went to jail several times as part of the freedom struggle; and embarked on the task of social and moral upliftment through spiritual means. Acharyashri, a sage, a visionary, and a social reformer, proposed the 100-point Yug Nirman Yojna for social, intellectual, and spiritual advancement. He led a humble, disciplined life of devoted austerity, made multiple trips to the Himalayas, and gained spiritual greatness and foresight.

Kalam, who served in the government for more than five decades, including as 'The President,' owned very little. He lacked real estate, a television, a refrigerator, a car, or air conditioning, but he did have 2,500 books, six shirts, a pair of shoes, a wristwatch, four slacks,

and three suits. He never accepted gifts from anyone, with the exception of books. He never paid a fee for any of the speeches he gave inside or outside the country. His fascination with technology was well-known, and he stayed up to date on all of the latest developments, mostly through radio. He was a vegetarian who was never disappointed by the cuisine he was served. He was a devoted man who made it a point to pray every day in the morning. He never flaunted his beliefs, nor did he embellish his humble background. Sudha Murthy and Narayan Murthy are also an inspiration for simple living.

Greatest example of following *aparigraha* as a lifestyle are jain monks (sadhu and sadhvi). They do not carry or earn money, they don't use electricity, they use other natural resources like water very minimum, and they have only few pair of clothes and wear same clothes which are white in colour. Other monks or *sanyasi* of different cultures like Hinduism, Sikhism, Christianity, etc. also attempt to use things which are required for survival.

Aparigraha in various texts/ cultural settings

Bhagwat geeta

Chapter 6 Verse 10

योगी युञ्जीत सततमात्मानं रहस्य स्थितः |
एकाकी यतचित्तात्मा सन्यशीरपरग्रहः || 10 ||

*yogī yuñjīta satatam ātmānirahasi sthitah |
ekākī yata-chittātmā nirāśhīr aparigrahah*

A yogi; *yuñjīta*—should remain engaged in meditation; *satatam*—constantly; *ātmānam*—self; *rahasi*—in seclusion; *sthitah*—remaining; *ekākī*—alone; *yata-chitta-ātmā*—with a controlled mind and body; *nirāśhīh*—free from desires; *aparigrahah*—free from desires for possessions

Translation: Those seeking the *yog* condition should live in isolation, always engaged in meditation with a regulated mind and body, free of desires and goods for satisfaction.

Verse 8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः |
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 8॥
*jñāna-vijñāna-triptātmā kūṭa-stho vijitendriyaḥ
yukta ityuchyate yogī samaloṣṭāśhma-kāñchanah*

Translation: Yogis who have conquered their senses and are gratified by knowledge and discrimination stay unaffected in all circumstances. Everything is the same to them, including dirt, stones, and gold.

Verse 12

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः |
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ 12॥
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः |
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ 13॥
*tatraikāgraṁ manaḥ kṛtvā yata-chittendriyakriyaḥ
upaviśhyāsane yuñjyād yogamātma-viśuddhaye
samaṁ kāya-śhiro-grīvaṁ dhārayann achalaṁ sthiraḥ
samprekṣhya nāsikāgraṁ svaṁ diśhaśh chānavalokayan*

Translation: While seated firmly on it, the yogi should attempt to purify the mind by focusing it in meditation with one single focus, restraining all thoughts and activities. He must keep his torso, neck, and head in a straight line and keep his stare fixed on the tip of his nose, not allowing his eyes to wander.

Ramcharitmanas

Bala kand

*Do.: jāni sabhaya surabhūmi suni bacana sameta saneha, gaganagirā ga≈bhāra
bhai harani soka sa≈deha.(186)*

Translation : For the benefit of Brhmaas, cows, gods, and saints, the Lord, who transcends My and is beyond the three modes of Prakaeti (Sattva, Rajas, and Tamas), as well as beyond the reach of the senses, took birth as a man, assuming a shape that is a creation of His own will.

Do.: yaha pratâpa rabi jâke ura jaba karai prakâsa, ° pachile bâRhahiÚ prathama je kahe te pâvahiÚ nâsa.31.

Translation: When the sun of r Rma's splendour shines on a person's heart, the traits listed at the end get stronger, while those listed at the beginning go away.

Islam

The Qur'an makes clear that the result of belief is faith and the result of the code of law is good behaviour, as is shown in many texts: "Lo! Those who believe and do good works, there are the gardens of the paradise for welcome, wherein they will abide with no desire to be removed from thence" (surah XVIII,108-9) Lo! Those who says : our allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve" (Surah XLVI,13)

Patanjali yog Pradeep

Chapter 2, sutra 30

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥

ahimsâsatyaasteyabrahmacaryâaparigrahâḥ yamâḥ ||30||

Translation: Non-harming, truthfulness, non-stealing, conservation and non-grasping are the restraints.

Chapter 2, sutra 39

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥

aparigrahâsthairye janmakathantâ-sambodhâḥ ||39||

Translation: When steadfastness in non-grasping, understanding of the wherefore of birth.

Jain darshan

Dashvaikalik sutra, acaranga sutra and aparigraha darshan

The Dashvaikalik sutra is a holy scripture (*aagam*) in Jainism that discusses aparigraha in great detail. In Jain Darshan, it is the 42nd *aagam* *Aparigraha* is one of the five vows (*mahavratā*) taken by the monk (*sadhu/sadhvi*). The householder (*shravak/shravika*) are also expected to follow *aparigraha*. *Aparigraha* applies to both the material and the psychic. Material is possession of property and other materialistic things and psychic refers to emotions, likes/dislikes or any form of attachment. *Aparigraha* is not limited to non-collection but it is also non-attachment towards things.

Ayurveda

Charak vimana sthana 3/24

प्रागपि चाधर्मादिते नाशुभोत्पत्तिरन्यतोऽभूत् । आदिकाले
ह्यादितिसुतसमौजसोऽतिविमलविपुलप्रभावाः प्रत्यक्षदेवदेवर्षिधर्मयज्ञविधिविधानाः
शैलसारसंहतरिथरशरीराः प्रसन्नवर्णोन्द्रियाः पवनसमबल
जवपराक्रमाश्चारुस्फिचोऽभिरूपप्रमाणाकृतिप्रसादोपचयवन्तः
सत्यार्जवानृशंस्यदानदमनियमतपोपवासब्रह्मचर्यव्रतपरा
व्यपगतभयरागद्वेषमोहलोभक्रोधशोकमानरोगनिद्रातन्द्राश्रमवलमालस्यपरिग्रहाश्च पुरुषा
बभूवुरमितायुषः । तेषामुदारसत्त्वगुणकर्मणामचिन्त्यरसवीर्यविपाकप्रभावगुणसमुदितानि
प्रादुर्बभूवुः शस्यानि सर्वगुणसमुदितत्वात् पृथिव्यादीनां कृतयुगस्यादौ । भ्रूयति तु कृतयुगे
केषाञ्चिदत्यादानात् साम्पन्निकानां सत्त्वानां शरीरगौरवमासीत्, शरीरगौरवाच्छ्रमः,
श्रमादालस्यम्,
आलस्यात् सञ्चयः, सञ्चयात् परिग्रहः, परिग्रहाल्लोभः प्रादुरासीत् कृते । तत्रोत्तयायां
लोभादभिद्रोहः, अभिद्रोहानृतवचनम्, अनृतवचनात्
कामक्रोधमानद्वेषपारुष्याभिघातभयतापशोकचिन्तोद्वेगादयः प्रवृत्ताः । तत्रोत्तयायां
धर्मपादोऽन्तर्धानमगमत् । तस्यान्तर्धानात् युगवर्षप्रमाणस्य पादहासः, पृथिव्यादेश्च
गुणपादप्रणाशोऽभूत् । तत्प्रणाशकृतश्च शस्यानां स्नेहवैमल्यरसवीर्यविपाकप्रभावगुणपादभ्रांशः ।
ततस्तानि प्रजाशरीराणि
हीयमानगुणपादै रहरविहरैरस्यथापूर्वमुपष्टभ्यमानान्यान्यग्निमारुतपरीतानि
प्राण्व्याधिभिर्ज्वरादिभिराक्रान्तानि । अतः प्राणिनो हासमवापुशयुषः क्रमश इति॥२४॥

Translation: during *tretayuga* greed gave rise to malice which further gave rise to false statements, aorse passion, anger, vanity, hatred, cruelty, infliction of injury, fear, sorrow, grief, etc. therefore, *dharama* disappeared.

Conclusion

The purpose of the current research was to understand the concept of *aparigraha* from various religious texts and cultures and how it can be a lifestyle in current scenario. To achieve the same, a systematic review and analysis of different texts and scientific papers was done. Through the study it was analysed that *parigraha* leads to physical as well as mental issues like stress, non-contentment, lifestyle diseases, etc. *parigraha* also leads to imbalances in the society. An attempt to lead towards *aparigraha* as a lifestyle could result in physical, emotional, social and spiritual benefits.

Limitations

The concept of *aparigraha* is wide spread which needs more studies and systematic understanding of the concept.

The ancient texts are written in ancient languages like Sanskrit, Prakrit, Devnagari, Urdu, etc. which loses its essence when translated to different languages. It also requires great hold on both the languages.

Scope for further studies

Correlation of personality and *aparigraha* lifestyle could be measured.

An empirical study could be done to test *aparigraha* and well-being, happiness, contentment and life satisfaction.

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21st PAPER

COMBINING REIKI WITH AYURVEDA FOR PHYSIOLOGICAL AND PSYCHOLOGICAL HARMONY

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Ayurveda defines health as

Samadosa samagnica, sama dhatur malakriyah
Prasanna atma indriya manah svastha iti abhidhiyate
Sushruta samhita 15/48

A disharmony in health can be called disease. If one were to trace the source, one of the pathways would be energy. Thought as it were is neutral and latent. When we add emotions to it becomes

‘e-motion’ or energy in motion. This is now kinetic and begins to affect the causal body. When internalized it causes tissue damage and when externalized it causes behavioural aberrations. These physiological and behavioural aberrations can be dealt either with invasive mechanisms that is using medications and surgical procedures, or using non-invasive techniques like mind and energy healing. Invasive therapy often sees collateral or secondary disorders, adverse effects etc. what is missing is the core resolution at the energy level. From the onset, to resolution and maintenance energy balancing is often not considered. To bring about total resolution, along with invasive treatments, non-invasive methods are essential too. Particularly in long chronic disorders or lifestyle disease. Reprogramming the thoughts, the emotions attached to it, will reprogram the energy flow and bring about healing in the casual and physical body. Reiki canalizes the universal energy and brings a harmony between the external and internal energy fields. Chakra’s play a key role in the channelizing of these energies. This allows for healing any condition from emotional stress to chronic pain. A study in my clinic with just medications, a combination of medication and physical release (yoga) and finally a combination of medication, yoga and energy healing allowed the patient to not only overcome the existing disease, but also equipped them to face further life challenges

Category: Spiritual/alternate (whichever convenient to you)

Key words: Holistic health, reiki, spiritual healing, chakras, Universal Energy, Therapeutic touch

When the tissues do not function in optimal efficiency, then we call it disease. This has to be addressed. Diseases can be treated either through an invasive modality that involves medication and surgery. Or a non-invasive procedure which involves altering the body dynamics through Yoga and meditation.

Aim and objective of this paper:

20yrs ago when I started clinical practise. I observed that there was 60-70% recovery with medication then there was stagnation and lingering symptoms.

On addition of systematic counselling the recovery rate went to 85% but still stagnated.

**Samadosa samagnica, sama dhatur malakriyah
Prasanna atma indriya manah svastha iti abhidhiyate
Sushruta samhita 15/48**

Ayurveda Defines Health as Balance of all the elements(Dosh,Dhatu,Mala) as well as function of karmendriya and Dnyanendriya with balance of mind and soulfulness.

Challenge was to find an energy cleansing and maintaining modality that was lifestyle friendly and not ritualistically rigid. This is where Reiki steps in

Reiki – I shall share the science and working in the discussion. For now, addition of Reiki helped to clean the auric and energetic spaces and also helped in maintaining health. In cases where there were health challenges Reiki helped to resolve it.

In my clinical practise the evidence of efficacy of medication, medication and yoga, medication, yoga and reiki is what I used to bring about body, mind and soul harmony. The table below shares the actual patient records.

clinical evidence and observation															
Sr.No	Name	G/Age	diagnosis	other symptoms	Alopathic T/t	B>P	ECG	Puls Nadi	Mala	Mutra	Jivha	Stress	T/t Ayur	Yoga	Reiki
1	Naresh Mangeshkar	M/43	Hypertension	gastric,uric acid	yes	130/82	Normal	68 kafaj	samyak	samyak	saam	no	yes	Pranayam	yes
2	Sneha Kurtikar	F/34	Hypertension	NO other Complaints	yes	140/88	Normal	63 vataj	samyak	samyak	saam	yes	yes	Pranayam	yes
3	Allyita F'des	M/50	Hypertension	NO other Complaints	yes	130/82	NA	76 kafaj	samyak	samyak	saam	yes	yes	Pranayam	yes
4	Arcanja Vaz	F/42	Hypertension	NO other Complaints	yes	128/78	NA	78 kafaj	samyak	samyak	saam	yes	yes	Pranayam	yes
5	Mariana F'des	F/54	Hypertension	NO other Complaints	yes	124/76	NA	76 vataj	samyak	samyak	saam	yes	yes	Pranayam	yes
6	Vishakha Kaskar	F/42	Hypertension	Indigestion	No	128/76	NA	78 vataj	samyak	samyak	saam	yes	yes	Pranayam	yes
7	Tolentina F'des	F/46	Hypertension	Indigestion,	No	120/78	NA	70 Kafaj	Baddha	samyak	saam	yes	yes	Pranayam	yes
8	sebetian F'des	F/48	Hypertension	Indigestion	No	120/74	NA	78 vataj	samyak	samyak	Niram	yes	yes	Pranayam	yes
9	Baban Kadu	M/58	Hypertension	NO other Complaints	No	120/78	NA	70 Vataj	samyak	samyak	saam	no	yes	Pranayam	yes
11	Pedru F'des	M/49	Hypertension	NO other Complaints	yes	120/78	NA	73 pittaj	samyak	samyak	saam	no	yes	Pranayam	yes
12	Wajid Ali	M/48	Hypertension	constipation	yes	120/82	NA	70 vataj	Baddha	samyak	saam	yes	yes	pranayam	No
13	Maverick Luies	M/56	Hypertension	Indigestion	yes	130/83	NA	76 kafaj	samyak	samyak	saam	no	yes	Pranayam	no
14	shanti Naik	F/52	Hypertension	Indigestion	yes	120/70	Normal	70 pittaj	samyak	samyak	saam	yes	yes	Pranayam	No
15	Filomena F'des	F/65	Hypertension	NO other Complaints	yes	132/86	NA	75 kafaj	Baddha	samyak	Niram	no	yes	Pranayam	No
16	Inacia F'des	F/58	Hypertension	acidity	yes	128/80	NA	70 pittaj	Baddha	samyak	saam	yes	yes	Pranayam	No
17	Anselna F'des	F/70	Hypertension	NO other Complaints	yes	130/78	NA	73 kafaj	samyak	samyak	Niram	no	yes	Pranayam	No
18	Canita F'des	F/47	Hypertension	NO other Complaints	yes	132/90	NA	76 vataj	samyak	samyak	saam	yes	yes	Pranayam	No
19	Semuel Karde	M/55	Hypertension	constipation	yes	128/80	NA	80 pittaj	Baddha	samyak	Niram	no	yes	Pranayam	No
20	Paulina Cardozo	F/63	Hypertension	General Complaint	yes	126/78	NA	76 kafaj	samyak	samyak	saam	yes	yes	Pranayam	No

Sr.No	Name	G/Age	diagnosis	other symptoms	Alopathic T/t	B>P	ECG	Puls Nadi	Mala	Mutra	Jivha	Stress	T/t Ayun Yoga	Reiki	
Pain															
1	Satyawati Badigar	F/50	Aamvaat	Gastric	No	130/80	NA	67 Kafa	Samyak	samyak	saam	Yes	Yes	Pranayam	Yes
2	Bindiya Dessai	F/41	Aamvaat	Gastric	No	132/78	NA	78 Kafa	Baddha	samyak	saam	Yes	Yes	no	Yes
3	Changula Nalavde	F/65	Aamvaat	insomnia	No	116/67	NA	72 vata	Samyak	samyak	saam	Yes	Yes	no	Yes
4	Francisca D'souza	F/56	Aamvaat	headach	No	127/76	NA	68 Kafa	Samyak	samyak	saam	Yes	Yes	no	Yes
5	Vinanti Naik	F/57	Aamvaat	insomnia,Gastric	No	130/68	NA	76 Kafa	Samyak	samyak	saam	Yes	Yes	no	Yes
6	Anita chari	F/54	Manya shool	insomnia	No	117/72	NA	80 vata	Samyak	samyak	saam	Yes	Yes	no	Yes
7	Vijaya Gawde	F/63	Manya shool	headach	No	120/74	NA	78 Kafa	Baddha	samyak	saam	Yes	Yes	no	Yes
8	Gabriel D'souza	M/63	Manya shool	headach	No	130/78	NA	70 vata	Baddha	samyak	saam	Yes	Yes	no	Yes
9	Idalin F'des	F/57	Manya shool	Gastric	No	126/72	NA	68 vata-f	Samyak	samyak	saam	Yes	Yes	no	Yes
10	Rajani Kerkatto	F/25	Manya shool	Gastric	No	120/78	NA	72 Pitta'	Samyak	samyak	saam	Yes	Yes	Pranayam	Yes

Sr.No	Name	G/Age	diagnosis	other symptoms	Alopathic T/t	B>P	ECG	Puls Nadi	Mala	Mutra	Jivha	Stress	T/t Ayun Yoga	Reiki	
Manas Rog															
1	Shanti Naik	F/52	Manas-Rog	Gastric, insomnia	No	110/70	NA	76 Vata	Badda	samyak	saam	Yes	Yes	Pranayam	Yes
2	Vinanti Kerkar	F/45	Manas-Rog	Gastric, insomnia	No	120/70	NA	78 Vata	Badda	samyak	Niram	yes	Yes	Pranayam	Yes
3	Anand Bhandodkar	M/39	Manas-Rog	insomnia	No	120/70	NA	79 Vata	Samyak	samyak	saam	Yes	Yes	No	yes
4	Maria Gonsalvis	F/49	Manas-Rog	insomnia	No	130/70	NA	65 Kafa	samyak	samyak	saam	Yes	Yes	No	Yes
5	Deepak Naik	M/40	Manas-Rog	insomnia,Gastric	No	120/72	NA	74 Vata	Samyak	samyak	saam	Yes	Yes	No	Yes
6	Mangaldas Gawde	M/57	Manas-Rog	insomnia,Gastric	No	134/87	Normal	76 Vata	Samyak	samyak	saam	Yes	Yes	No	Yes
7	Inwell f'des	F/22	Manas-Rog	insomnia,Gastric	No	116/70	NA	72 Kafa	Samyak	samyak	saam	Yes	Yes	Yes	Yes
8	Meny Rodrigues	F/53	Manas-Rog	insomnia,Gastric	No	132/84	NA	76 Kafa	Samyak	samyak	saam	Yes	Yes	No	Yes
9	Rion Lobo	M/16	Manas-Rog	HTN,insomnia	Yes	138/88	Normal	80 Vata-	Samyak	samyak	saam	Yes	Yes	Yes	Yes
10	Shaya Chari	F/39	Manas-Rog	NO other Compliants	No	118/72	NA	76 Vataj	Samyak	samyak	Niram	Yes	Yes	Yes	Yes

Studies divided in Three categories

	Diagnosis	Treatment	support	support	Healing in percentage	Advice
Category 1. a	Hypertension	Ayurvedic	Yoga	-----	60%	Continue treatment
b	Hypertension	Ayurvedic	Yoga	Reiki	90%	Continue Treatment with lower dosage along with Yoga
Category 2	Pain	Ayurvedic	With or without Yoga	Reiki	95%	Continue Yoga
Category 3	Manas-Rog	Ayurvedic	With or without yoga	Reiki	95%	Continue sessions of reiki few more time

NOTE: Diagnosis are according to Ayurveda

METHODS USED:

1.Hand – On healing or touch therapy

Where Reiki is being channelize to person by gentle touch or just distance away from energy channelizing centres.

2. Distance Healing – Channelizing Reiki to a Person living far/ different place

DISCUSSION

Attunement: is the session with the reiki master, where the recipient's energy channels are opened to facilitate flow of energy.¹

Attunements are a sort of initiation into the world of Reiki. It involves sitting in a quiet place with one's eyes closed and the reiki master spending some time in front of them and behind possibly blowing on them or tracing symbols on the palms of their hands. This is described as resetting the personal grid, or expanding one's ability. Reiki is the Japanese word for universal life force. It is also meaning higher knowledge or spiritual conscious. Reiki is an ancient energy-based healing therapy that provides a means of energy. This energy is known as chi or prana this is used to rebalance the human energy field creating optimal conditions for the body to heal itself.² the underlying philosophy of reiki is that the body retains the wisdom to improve significantly its own physical, mental, emotional and spiritual condition.³ the basic understanding of reiki is that both the healer and the person of healed both get healed when the universal energy flows. Reiki practitioner channelizes the universal energy to another individual or to oneself. A hands-on protocol with 12-15 specific hand positions maybe used in a session. Sometimes the session may involve placing the hand on a specific body part through the session. The understanding is that the reiki will go where it is needed.⁴

Reiki cannot be used for diagnosis directly but it can give a clear picture of Imbalance of Energy centres or Chakra. It facilitates healing through the practitioner by channelizing the energy to the effected part. The individual experience of reiki varies as the flow of energy is based on trust, understanding and channelising the universal energy.

The therapy is rendered with the individual being fully clothed either sitting on a recliner or reclining on a therapy bed.

The sessions are usually 45mnts. To an hour, this is done in increments over a span of 3-5 days,⁵

Reiki is a simple gentle healing method that only requires a trained practitioner to lay on his or her hands it can be practised with the constrain of place and time rigidity.

The journey of the healer begins with level 1 through level 2 and finally becomes a reiki master at level 3. The journey from adept to practitioner is by attunement to the flow of reiki. This allows the student to facilitate the healing in themselves and others. Each practitioner level an attunement is provided to the adept to widen the scope and tools of healing.⁶

With every level the adept evolves and allows for the flow of higher healing frequencies.⁷

With level 1 teaches attunement in a very generalized form without giving a protocol. The hand placements for attunement are taught, the reiki symbols are handed in the 2nd and 3rd level.

A study by Engebretson and Wardell in 2001 sought to test the frame work of relaxation stress reduction as a mechanism of touch therapy. Their study examined the physiological and biochemical effects of a 30-minute reiki session. A single group repeatedly measure design involving 23 health subjects were used. The biological markers of stress reduction and relaxation were measured, this included state anxiety, salivary IgA, cortisol, blood pressure, galvanic skin response, muscle tension and skin temperature. The samples were collected before and after the session. During session a drop in systolic

pressure, skin temperature and EMG was seen. This is attributed to the deep relaxation that occurs in the recipient.

Subsequent study of reiki sessions with quantitative and qualitative data was done. With interviews being conducted to inquire about the participants experience of reiki.

Quantitative study included Spielberger's state- trait of anxiety inventory, biofeedback measures, intermittent blood pressure monitoring and salivary samples of IgA and cortisol. With this data the individual's physiological relaxation response to reiki was explored and examined.

A 1997 study by Olson in using reiki for pain management in cancer patients. 20 patients 18 women and 2 men were studied with pain in various areas. 18 patients used other pain management techniques in addition to reiki. Pain was measured using a visual analogue scale, and a Likert scale after being treated by level1 and level2 practitioners. The scales showed reduction in pain following the reiki treatment.

2006- a study by Vitale and O'Connor in on the effect of reiki on the anxiety and pain level in women who had hysterectomy. The state-trait Anxiety inventory was used to measure the pain and stress after surgery and before discharge. There was reduction in pain in 24hrs post-surgical period when reiki was administered. The anxiety levels in the experimental group were much less than the one in the control group.

1988- study done by Witte and Dunes on relaxation showed 64% of students who received reiki were more physically relaxed as compared to the 24% in the placebo group.

Healing during a reiki session is synchronic both the practitioner and the recipient are mutually healed as the life force is channelled through the practitioner. Healing occurs on a physical, emotional, mental and spiritual level evolving towards balance and homony.⁸

Practitioners in the 2003 Whelan and Wishnia study reported calmness, greater sense of relaxation and being at peace with themselves. Though spirituality was presented as a theme in most researches it forms an integral part of the concept of health.

CONCLUSION

Reiki is deeply rooted in Japanese Medicine. Like all traditional Eastern Medicine Japanese Medicine has a different way of of looking at health and healing. It not just a healing paradigm but a way of life that includes mental physical, emotional and spiritual health. Reiki is a tool that allows to reduce anxiety, stress and increases awareness of one's own body and others. Practising reiki provides a way of looking at the world that is more peaceful, trusting and faith based. It is also a personal journey.

Infusion of reiki allows both the practitioner and the recipient to and have control over their own personal journey, making them comfortable with their own self and the world as well.

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22nd PAPER

बिब्लियोथेरेपी: एक पुरातन परन्तु धूमिल थेरेपी और पुस्तकालय

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सारांश

बिब्लियोथेरेपी का तात्पर्य पुस्तकों का प्रयोग करके चिकित्सा करने से है। व्यापक अर्थों में शारीरिक या भावनात्मक समस्याओं के इलाज के लिए किसी भी लिखित सामग्री का उपयोग, बिब्लियोथेरेपी से ही है। वैसे तो बिब्लियोथेरेपी का प्रयोग सदियों से होता रहा है। हालाँकि अधिकारिक रूप में इस थेरेपी को मान्यता 1939 में मिली जब अमेरिकन लाइब्रेरी एसोसिएशन अस्पताल डिवीजन ने अपनी पुस्तकालय समिति की बैठक में इसकी पुष्टि की। परन्तु आज यह थेरेपी भुला सी दी गई है। प्रस्तुत लेख में बिब्लियोथेरेपी के विचार, इसके प्रकार और इस थेरेपी में पुस्तकालयाध्यक्ष की भूमिका का वर्णन किया गया है। बिब्लियोथेरेपी व स्वाध्याय में भी अंतर स्पष्ट करने का प्रयास किया गया है।

परिचय

‘बिब्लियोथेरेपी’ शब्द ग्रीक शब्द ‘बिलयन’ से लिया गया है जिसका अर्थ है पुस्तक और ‘ओपेटिड’ जिसका अर्थ हीलिंग है। अर्थात् पुस्तकों द्वारा हीलिंग या चिकित्सा ही ‘बिब्लियोथेरेपी’ है। साहित्य चिकित्सा, ग्रंथ सूची-परामर्श, और पुस्तक चिकित्सा, बिब्लियोथेरेपी के ही वैकल्पिक नाम (Rubin, 1978) हैं। बिब्लियोथेरेपी केवल व्यक्तिगत समस्याओं को हल करने में सहायता के लिए या मनोरोग चिकित्सा के लिए पठन सामग्री के उपयोग को संदर्भित करता है। बिब्लियोथेरेपी के पीछे मूल अवधारणा यह है कि पढ़ना एक उपचारात्मक अनुभव है। अतः बिब्लियोथेरेपी में साहित्य स्रोत जटिल समस्याओं (Sullivan and Strang, 2002) के समाधान में सहायता कर सकते हैं। बिब्लियोथेरेपी को प्रभावित आत्माओं को सांत्वना देने वाली सेवा भी माना जाता है।

व्यापक अर्थों में बिब्लियोथेरेपी शारीरिक या भावनात्मक समस्याओं के इलाज के लिए किसी भी लिखित सामग्री का उपयोग है। इसे चिकित्सीय पठन भी कहा जाता है। बिब्लियोथेरेपी का उपयोग शुरू में मानसिक स्वास्थ्य संकायों और दिग्गज ऐसोसिएशन के अस्पतालों में किया जाना आरम्भ किया गया था परन्तु बाद में इसे सामुदायिक शिक्षा और व्यवहार विज्ञान कार्यक्रमों में पेश किया जाने लगा।

बिब्लियोथेरेपी की एक मुख्य भ्रान्ति यह है कि इसे एक नई अवधारणा माना जाता है, जबकि इसकी अवधारणा और प्रथाओं का एक लम्बा इतिहास रहा है (Tivnan and Curzan, 2008)। प्राचीन यूनानियों द्वारा इसका उपयोग दर्शकों में सचेत रूप से रेचन उत्पन्न करने के लिए किया जाता था जबकि रोमन लोगों का मानना था कि रोगियों द्वारा उनके मानसिक स्वास्थ्य को बेहतर बनाने के लिए भाषणों को पढ़ा जाना चाहिए (Rubin, 1978)। रुबिन के अनुसार हालाँकि ‘बिब्लियोथेरेपी’ का उपयोग केवल मानसिक अस्पतालों के रोगियों और गंभीर रूप से बीमार लोगों के लिए किया जाता था, परन्तु आज इसका व्यापक उपयोग है। कई शिक्षकों और वयस्कों ने व्यक्ति और व्यक्तियों के समूहों को उनके सामने आने वाली सामान्य और भावनात्मक समस्याओं से निपटने में सहायता करने के लिए बिब्लियोथेरेपी का सहयोग लिया है।

बिब्लियोथेरेपी की परिभाषायें

‘बिब्लियोथेरेपी’ को निम्न प्रकार से परिभाषित किया जा सकता है -

“द अटलांटिक मंथली”, अमेरिकन जर्नल में प्रकाशित 1916 के एक लेख में, सैमुअल क्राथर” ने बिब्लियोथेरेपी को चिकित्सा देखभाल करने वालों को उनकी स्थितियों के बारे में सिखाने के लिए पुस्तकों के उपयोग की प्रक्रिया के रूप में परिभाषित किया है।

डोरलेंड्स इलस्ट्रेटेड मेडिकल डिक्शनरी (1941) में बिब्लियोथेरेपी शब्द को “तांत्रिक रोग के उपचार में पुस्तकों के रोजगार और उन्हें पढ़ने” के रूप में परिभाषित किया गया है।

वेबस्टर डिक्शनरी में बिब्लियोथेरेपी शब्द को “व्यक्तिगत समस्याओं को हल करने में सहायता के लिए या मनश्चिकित्स्य चिकित्सा के लिए पठन सामग्री के उपयोग के रूप में परिभाषित किया गया है”।

इसके निर्देशित पठन के माध्यम से व्यक्तिगत समस्याओं के समाधान में मार्गदर्शन भी किया जाता है।

संक्षेप में कह सकते हैं "एक चिकित्सीय दृष्टिकोण जो अच्छे मानसिक स्वास्थ्य का समर्थन करने के लिए साहित्य का उपयोग करता है, वह है बिब्लियोथेरेपी जिसे बहुमुखी और लागत प्रभावी उपचार के विकल्प के रूप में अक्सर, अनुकूलित या अन्य प्रकार के पूरक के लिए उपयोग किया जाता है चिकित्सा दृष्टिकोण से कई समर्थकों का आशय इसके क्षेत्र में हल्के से मध्यम लक्षणों को ठीक करने के लिए पढ़ने की गतिविधियों का सहारा लेने से है"।

बिब्लियोथेरेपी के प्रकार

Abilash and Jothimani (2019) के अनुसार बिब्लियोथेरेपी निम्न प्रकार की हो सकती है -

1. क्लिनिकल बिब्लियोथेरेपी

क्लिनिकल बिब्लियोथेरेपी को प्रिस्क्रिप्टिव बिब्लियोथेरेपी भी कहते हैं। प्रिस्क्रिप्टिव बिब्लियोथेरेपी को स्वयं सहायता के रूप में जाना जाता है जिसे डॉक्टरों और मानसिक स्वास्थ्य चिकित्सकों द्वारा उपयोग में लाया जाता है। इस तकनीक का उद्देश्य रोगी की विशेष भावनात्मक और व्यवहारिक समस्या को हल करना है। इसमें विशिष्ट पठन सामग्री का प्रयोग किया जाता है। विभिन्न मानसिक स्वास्थ्य चिंताओं को दूर करने के लिए सामग्री और कार्यपुस्तिकाएं स्वयं चिकित्सा में सहायक हो सकती हैं। इसे चिकित्सक के मार्गदर्शन के साथ या उसके बिना आयोजित किया जा सकता है। घर पर उपयोग करने के लिए अभ्यास कार्यपुस्तिका के साथ इसका प्रयोग किया जा सकता है।

2. विकासात्मक बिब्लियोथेरेपी

विकासात्मक बिब्लियोथेरेपी व्यक्तिगत विकास और आत्मज्ञान पर केंद्रित है। यह ऐसी तकनीक है जिसे शिक्षक और मार्गदर्शक परामर्शदाता अपने छात्रों के साथ उनकी कक्षाओं और स्कूल में नियोजित कर सकते हैं। बच्चों के मार्गदर्शन हेतु परामर्शदाताओं और देखभाल करने वालों के पास परामर्श और बच्चों के विकास के चरणों की समझ के लिये शैक्षणिक और व्यावसायिक तैयारी होती है। इसका मतलब यह नहीं है कि विकासात्मक बिब्लियोथेरेपी उनके लिए विशिष्ट है फिर भी वो परामर्श तकनीकों से लैस होते हैं। शिक्षक विकासात्मक बिब्लियोथेरेपी चिकित्सक के रूप में अच्छा प्रदर्शन कर सकते हैं क्योंकि उनमें एक पाठक को साहित्य की समझ और प्रतिबिंब के लिए तैयार प्रश्नों और पूछताछ आधारित चर्चा रणनीतियों का एक निर्धारित कौशल होता है।

Dali (2014) लिखती हैं कि पुस्तकालयों, स्कूलों, कॉलेजों और किताबों की दुकानों जैसी सामुदायिक सेटिंग्स में पुस्तकालय या बुकसेलर्स या अन्य सहायता करने वाले पेशेवरों द्वारा विकासात्मक बिब्लियोथेरेपी सूची का अभ्यास किया जाता है और स्वस्थ आबादी के लिए इसका उपयोग किया जाता है।

3. क्रिएटिव बिब्लियोथेरेपी

क्रिएटिव बिब्लियोथेरेपी उपन्यास, लघु कथाएँ, कविता, नाटक जैसे कल्पनाशील साहित्य का उपयोग करती है। आत्मकथाएँ भी मनोवैज्ञानिक सुधार करने के लिए सहायक होती हैं। साहित्य को चयन करने का कार्य करके, चिकित्सक अक्सर स्वयं उपचार में लोगों का मार्गदर्शन कर सकते हैं। अन्य विधियाँ

सबसे अधिक लाभकारी तब होती है जब लोग किसी पात्र से अपनी पहचान बनाने में सक्षम होते हैं। इस पहचान के परिणामस्वरूप एक भावनात्मक रेचन का अनुभव किया जाता है, और फिर इसके बारे में अपने जीवन के अनुभव के आधार पर जानकारी प्राप्त की जा सकती है।

बिब्लियोथेरेपी की आवश्यकता

Alston (1962) का कहना है कि व्यक्ति को पर्याप्त भोजन, आश्रय, कपड़े, नींद, व्यायाम और प्रतिकूल तत्वों से सुरक्षा की आवश्यकता होती है, जैसे कि इष्टतम शारीरिक विकास के लिए रोग से सुरक्षा। इसी तरह, मनोवैज्ञानिक विकास के लिए कुछ बुनियादी आवश्यकताओं की जरूरत होती है, जैसे कि लोगों के साथ पर्याप्त संपर्क, दूसरों की सहायता गतिविधि आदि। यद्यपि केवल वृद्धि और विकास के लिये जरूरी आवश्यकताओं और गतिविधियों को सूचीबद्ध करना ही पर्याप्त नहीं है।

गुणवत्ता, तीव्रता, समय, प्रमुखता का क्रम, अनुक्रम, और उसके विकास से संबंधित चरण सभी अनुभवी व्यक्ति के व्यक्तित्व संरचना के गठन को निर्धारित करने में महत्वपूर्ण कारक होते हैं। यहां इस बात पर जोर दिया जाता है कि व्यवस्थित वृद्धि और विकास किसी भी तरह से सुनिश्चित नहीं है बल्कि बड़ी संख्या में चरण पर निर्भर है। विकास के प्रत्येक चरण में व्यक्ति को जो सफलताएं और असफलताएं, संतुष्टि और निराशाएं मिलती है वे यह निर्धारित करती है कि वह बाद की चरणों को संभालने के लिए कितनी अच्छी तरह तैयार है। व्यक्ति विफलता के कारण या अत्यधिक संतुष्टि के कारण कहीं अटक भी सकता है या फिर स्थिर भी हो सकता है। इसी कारण बिब्लियोथेरेपी की आवश्यकता पड़ती है।

बिब्लियोथेरेपी के लाभ

Adebayo (2017) के अनुसार बिब्लियोथेरेपी के निम्न लाभ हो सकते हैं।

- जैसे ही व्यक्ति पुस्तक पढ़ना शुरू करता है, इसका अभ्यास करने से तात्कालिक लाभ होते हैं।
- यह पहचानना आश्वस्त करने वाला हो सकता है कि किसी विशेष समस्या से निपटने में आप अकेले नहीं है। यानि आप किसी भी प्रकार का अलगाव जिसे आप महसूस कर रहे हैं, यह तोड़ने में सहायता कर सकता है।
- यह किसी ऐसे मुद्दे के बारे में सीखने में सहायता करता है जो किसी को अतिरिक्त सहायता करने के लिए सही शब्द और आत्मविश्वास दे सकती है, जैसे कि दोस्तों, परिवार के सदस्यों, शिक्षकों, मालिकों के साथ बात करना। यह साक्षात्कार में भी सहायक हो सकती है।
- बिब्लियोथेरेपी पाठकों को उनके सामने आने वाली चुनौतीपूर्ण स्थिति और इसे कैसे प्रबंधित किया जा सकता है, पर नई अंत दृष्टि प्राप्त करने में सहायता करती है।
- बिब्लियोथेरेपी छात्रों को उनके एकेडमिक प्रदर्शन और क्षमता में सुधार करने में सहायता करती है।
- यह लोगों को किसी विशेषज्ञ के हस्तक्षेप के बिना ही अपनी भावनात्मक समस्याओं को व्यक्तिगत रूप से प्रबंधित करने में भी सहायता करती है। इस पद्धति के माध्यम से एक व्यक्ति पुस्तकालय से समस्याओं को हल करने वाली पुस्तकों का चयन करके अपना स्वयं का डॉक्टर बन सकता है।

- पाठ्य पुस्तकों को इंटरनेट पर भी देख सकते हैं। साथ ही यह पाठकों की गोपनीयता का ध्यान रखते हुए और दूसरों द्वारा देख जाने की चिंता किए बिना यह पता कर लेता है कि ऐसी समस्या मौजूद है।
- समान समस्याओं से गुजरने वाले ने लोगों के व्यवहारिक अनुभव इन पुस्तकों में शामिल होते हैं इसलिए उनकी कहानियां या सामग्री को पढ़ने से आती समस्या को कम करना या अधिक जटिल समस्या में बदलने से रोकने में सहायता मिलती है।
- साथ ही यह नए मूल्यों को संप्रेषित करने और समस्या के कारण व्यवहार में बदलाव लाने में भी सहायक होती है।

बिब्लियोथेरेपी की हानियां

- बिब्लियोथेरेपी के लाभ के साथ कुछ हानियां भी हैं। Adebayo (2017) ने इन्हें भी निम्न प्रकार से समझाया है।
- यदि पाठक बिब्लियोथेरेपी की स्वयं प्रक्रिया में शामिल होता है तो वह गलत सामग्री का चयन कर सकता है जो उसकी स्थिति को और खराब कर सकती है।
- पुस्तकों से लिए गए विचार और अनुभव विशेष रूप से किसी विदेशी संस्कृति या देश से ;लिये गए हो तो वह अपने देश की नैतिक मानकों के विपरित हो सकती हैं जिससे लाभ की अपेक्षा हानि अधिक हो सकती है।
- विभिन्न प्रकार के व्यक्ति अपनी-अपनी समस्याओं को हल करने के लिए जिस पद्धति का उपयोग करते हैं वह अलग-अलग कारकों जैसे उम्र, धर्म, आर्थिक स्थिति, और तकनीकी प्रगति, आदि को ध्यान में रखते हुए की गई हो सकती है उसे अन्यत्र समान समस्या पर सीधे-सीधे प्रयुक्त करने से हानि हो सकती है।
- दूसरों की सफलता की कहानी उसे साथ विचारों को सीधे लागू करने में पाठक की अक्षमता, समस्या को और बढ़ा सकती है। ऐसा इसलिए है क्योंकि ऐसा करने से निराशा हो सकती है।
- व्यक्ति द्वारा प्राप्त की गई समस्याओं के प्रस्तावित समाधान उसे समस्या से बाहर आने के लिए उसकी बेचैनी बढ़ा सकते हैं। अतः वह व्यक्ति अति महताकांक्षी, अति प्रतिक्रियावादी या बेचैन बन सकता है।
- साथ ही किसी समस्या के समाधान की तलाश में पुस्तकालयाध्यक्षों या पुस्तक चिकित्सक को दिए गए व्यक्तिगत रहस्यों का रहस्योद्घाटन हो सकता है जिससे अविश्वास पैदा हो सकता है जो एक और भावनात्मक समस्या को पैदा कर सकता है।

स्वाध्याय और बिब्लियोथेरेपी

- यद्यपि स्वाध्याय और बिब्लियोथेरेपी दोनों में पुस्तकों के अध्ययन का कार्य किया जाता है। परन्तु

स्वाध्याय का अर्थ 'स्वयं अध्ययन करना' तथा वेद एवं अन्य सद्ग्रन्थों का पाठ करना है। जीवन-निर्माण और सुधार संबंधी पुस्तकों व परमात्मा और मुक्ति की ओर ले जाने वाले ग्रंथों का अध्ययन, श्रवण, मनन, चिंतन आदि करना स्वाध्याय कहलाता है। आत्मचिंतन का नाम भी स्वाध्याय है। यदि बिब्लियोथेरेपी की बात की जाये तो इसमें पुस्तकों का चयन दूसरों के द्वारा किया जाता है और किस तरह के रोग में कौन सी पुस्तक पढ़नी लाभप्रद होगी? यह भी दूसरे लोग (चिकित्सक, पुस्तकालयाध्यक्ष या अन्य इस तरह की परिस्थिति से गुजरे लोग) बता सकते हैं।

- अतः स्वाध्याय में कोई भी मनुष्य अपने मूड के हिसाब से पुस्तक का चयन स्वयं करके आत्मचिंतन के लिये पढ़ता है। जबकि बिब्लियोथेरेपी में दूसरे लोगों के हिसाब से ही पुस्तकों का चयन कर पढ़ा जाता है।

क्या पढ़े- स्वाध्याय या पुस्तकालयाध्यक्ष/ पुस्तक चिकित्सक द्वारा संदर्भित पुस्तकें?

बिब्लियोथेरेपी का गठन क्या होता है। इस पर कोई सहमति नहीं होने के कारण, साहित्यिक कथा, कविता, और निबंध उसे आत्मकथाओं, संदर्भ पुस्तिका और स्वयं सहायता पुस्तकों तक पढ़ने की सामग्री की एक विस्तृत श्रृंखला का उपयोग किया जा सकता है। हालांकि जो भी शैली प्रयुक्त की जाती है उसका सामान्य उद्देश्य किसी को पढ़ने, प्रतिबिंब और कार्रवाई करने के माध्यम से समझ अंत दृष्टि और आत्म विकास हासिल करने में सहायता करना है। मोटे तौर पर पाठक की प्रतिक्रिया और इसमें कथा कविता दंत कथाएं और नाटक और उपदेशात्मक साहित्य शामिल हैं जो गैरकल्पनाशील और शिक्षाप्रद होती है।

बिब्लियोथेरेपी की पुस्तकें, जो अब आधुनिक संस्कृति की एक प्रतिष्ठित विशेषता के रूप में उभरी हैं, का उपयोग जैसे द्वारा शारीरिक उपचार में किया जा सकता है। यह उपदेशात्मक साहित्य का एक उदाहरण है। चिकित्सा और व्यवसायिक संदर्भों में बिब्लियोथेरेपी की पुस्तकों का उपयोग 1970 के दशक में उभरा है और चिकित्सक और मनोवैज्ञानिकों ने तब से स्वास्थ्य देखभाल व अपने अभ्यास में उनके उपयोग को मान्य कर दिया है।

बिब्लियोथेरेपी की पुस्तकें नॉन फिक्शन का रूप भी ले सकती है। जी 0 विलियम द्वारा लिखित 'बिग बुक' पुस्तक इसका उदाहरण जिसे "अल्कोहलिक एनोनिमस" नाम से जाना जाता है। यह पिछले सौ वर्षों की शराब की लत से उभरने की कहानी का मूल पाठ है, इसमें बताया गया है कि शराब से कैसे उबरना है? यह सबसे अधिक बिकने वाली पुस्तक व्यक्तिगत कहानियों, सलाह और प्रतिबिंबों का एक बहु-लेखक संग्रह है, जिसे अद्यतन किया गया है, हालांकि इसमें बहुत अधिक मूल सामग्री है और यकीनन शराब के लिए सबसे सफल उपचार है (लॉडर 2009)।

कुछ मामलों में प्रेक्षण

विभिन्न विद्वानों द्वारा बिब्लियोथेरेपी पर समय-समय पर विभिन्न अध्ययन किये गए, जिनका विवरण तालिका -1 में दिया जा रहा है-

तलिका -1: बिब्लियोथेरेपी के विभिन्न अध्ययन

लेखक	सैंपल	उपचार	प्रेक्षण	टिप्पणी
व्यवहार संबंधी अध्ययन				
Shechtman (1999)	पांच आक्रामक लड़कों के साथ समूह चिकित्सा को लागू किया। इसमें बिब्लियोथेरेपी का प्राथमिक तरीके के रूप में उपयोग किया गया।	मुख्य उपचार के रूप में बिब्लियोथेरेपी को एक प्रभावशाली समूह के संदर्भ में प्रयुक्त किया। उपचार की प्रभावशीलता का अध्ययन एकल विषय डिजाइन में किया गया जिसमें इलाज वाले बच्चों की उनकी मिलान समकक्ष के साथ तुलना की गई।	सभी प्रतिभागियों के लिए समूह में रचनात्मक व्यवहार में वृद्धि देखी गई।	हालांकि इन परिणामों को सामान्यीकृत नहीं किया जाना चाहिए लेकिन वह भविष्य की जांच के लिए अनुसंधान की एक दिलचस्प आधार का सुझाव देते हैं।
Chaukwok (2002)	अस्पताल में भर्ती बच्चों की चिंता और भय को कम करने पर बिब्लियोथेरेपी की प्रभावशीलता का पता लगाने के लिए एक अध्ययन किया गया।	अलंकारिक कहानियों का उपयोग बच्चों को बीमारी चिकित्सा प्रक्रियाओं से उपजी चिंताओं और भय से निपटने में सहायता करने के लिए किया गया।	परामर्श या बच्चों के भावनात्मक समर्थन में विशेष प्रशिक्षण के बिना भी व्यक्ति इन कहानियों का प्रभावी ढंग से उपयोग करना सीख सकते हैं। यह परिणाम इस विचार के अनुरूप है कि अस्पताल में भर्ती बच्चों के चिंता को कम करने के लिए बिब्लियोथेरेपी एक प्रभावशाली सुलभ तरीका हो सकता है।	नैदानिक पोस्टिंग के बीच यह अनुभव किया कि अधिकतर बच्चों को अस्पताल में भर्ती होने के कारण चिंता हो रही थी। उस समय अन्वेषकों ने अपने बच्चों के भय और चिंता की सीमा की पहचान की जिसमें माता पिता और परिवार से अलगाव अपरिचित वातावरण जांच और उपचार शामिल था।
Gregory and Vessey (2004)	बचपन में चिढ़ाने और धमकाने को प्रबंधित करने के लिए बिब्लियोथेरेपी का प्रयोग किया।	बच्चों की पुस्तकों को माता पिता शिक्षकों और बच्चों के बीच आदान-प्रदान का अनोखा माध्यम पाया गया। लोगों की समस्याओं को सहायता के लिए पुस्तकों के प्रयोग करते हुए बिब्लियोथेरेपी में तीन चरण शामिल किये गए-पहचान, रचन और अंत दृष्टि।	चिढ़ाने और धमकाने के बारे में काल्पनिक कहानियों के संपर्क में आने के बाद बच्चों ने इस विनाशकारी अनुभव को अपने गैर काल्पनिक स्मृति के साथ सांझा किया। वे देश भर के स्कूलों में होने वाली छेड़खानी और बदमाशी से निपटने के लिए सफल मुकाबला रणनीति विकसित करते देखे गए।	-
Christensen (2002)	संज्ञानात्मक व्यवहार थेरेपी अवसाद के लिए एक प्रभावी उपचार और रोकथाम है विशेष कर जब आमने-सामने उसका प्रयोग बिब्लियोथेरेपी के माध्यम से और कंप्यूटर के शासन के माध्यम से दिया जाता है।	अध्ययन के पहले लगभग 6-महीने की अवधि में, सर्वर ने 817284 हिट और 17646 अलग-अलग सत्रों को रिकॉर्ड किया। लगभग 20% सत्र 16 मिनट से अधिक समय तक चले।	परिणाम से पता चला कि वेबसाइट आम जनता को अवसाद और चिंता को रोकने के लिए संज्ञानात्मक व्यवहार हस्तक्षेप प्रधान करने का एक व्यावहारिक और आशाजनक साधन है।	इन हस्तक्षेपों की प्रभावशीलता को स्थापित करने के लिए यादृच्छिक नियंत्रण परीक्षण की आवश्यकता महसूस की गई।
Blechingner and Klosinski (2011)	जर्मनी आस्ट्रिया और स्विटजरलैंड में 122 बच्चों और किशोरावस्था के मनोरोग क्लिनिक का सर्वेक्षण किया।	इस अध्ययन में बिब्लियोथेरेपी और अभिव्यंजक लेखन रचनात्मक और चंचल उपचारों के अनुप्रयोग के लिए समान रूप में माना गया।	आधे से अधिक बच्चे और किशोर मनोरोग उपचारों में से कम से कम एक का उपयोग कर पाए गए। उनका उपयोग अनियमित और गैर व्यवस्थित आधार पर किया जाता है बल्कि लक्षण और उन्मुख निदान के बजाय किया जाता है।	बिब्लियोथेरेपी और अभिव्यंजक लेखन गतिशील उपचार है जिनका उपयोग कई तरह से किया जा सकता है।

तनाव संबंधी अध्ययन				
Kaplan (1995)	चिंता के माध्यम से जीवन के तनावपूर्ण और सफल अनुभवों के एक गहन चक्र का समर्थन करता है। समस्या की चुनौती के माध्यम से संघर्ष और दृढ़ता गलतियों और निराशाओं को स्वीकार करता है।	-	आत्म सम्मान बढ़ता है।	बच्चों को समस्याओं को प्रभावी ढंग से हल करने का तरीका दिखाती है।
Anderson (1985)	बाल संकट और विकासात्मक मार्गदर्शन पर एक अध्ययन किया।	छात्रों और शिक्षकों को बिब्लियोथेरेपी से सकारात्मक लाभ हुआ पाया गया।	बच्चों ने सीखा कि: (अ) वे अपनी भावनाओं में अकेले नहीं हैं; (ब) वे शुरू में खुद को दोष देते थे (स) वे एक संकट से गुजरे और उनकी दर्दनाक भावना बदल गई और (द) इससे किसी से बात करने में सहायता मिली कि वे क्या कर रहे थे। इसके माध्यम से शिक्षकों ने भी देखा कि (अ) उन्होंने अपने छात्रों के सामने आने वाले कुछ भावनात्मक मुद्दों के बारे में शीघ्रता से बहुत कुछ सीखा; (ब) छात्र एक दूसरे के प्रति जागरूक थे और उनकी कक्षा के वातावरण में सुधार हुआ और (स), छात्रों को खुद को बेहतर समझ और कैसे करना है, और संकट की स्थितियों को संभालना आया।	-
Krickeberg (1991)	व्यवहार के स्तर पर बच्चे विभिन्न पात्रों से संबंधित हो सकते हैं।	वे कठिन परिस्थितियों को कैसे संभालते हैं यह दृष्टि कोण स्वयं और दूसरों से संबंधित होने के उचित तरीकों से संबंधित है।	इसका उपयोग उन बच्चों के साथ किया जा सकता है जिन्हें भावनात्मक समस्याएं हैं।	-

पुस्तकालयाध्यक्षों की भूमिका

बिब्लियोथेरेपी और पुस्तकालयों के बीच का संबंध भी उतना ही पुराना है जितना कि प्राचीन सभ्यता। इसके प्रमाण भी मिलते हैं। उदाहरण के लिए, अलेक्जेंड्रिया के एक पुस्तकालय में, लिखा मिलता है "आत्मा का पोषण" (Afolayan, 1992)। Shera (1976) भी लिखता है कि सिसिली के डियोडोरस, थेब्स में स्मारक को अंकित करने में एक पुस्तकालय का उल्लेख है जिसकी पोर्टल पर "मेडिसन फॉर द सोल" लिखा हुआ था। इसके अतिरिक्त पुस्तकों की उपचार शक्ति और जीवन की गुणवत्ता में सुधार की स्रोत से रूप में पुस्तकों के मूल में विश्वास भी Pardeck and Pardeck (1993) द्वारा अंकित किया गया है। Brewster (2008) ने मानवतावादियों के बारे में उल्लेख किया है जिसमें विशेष रूप से इंग्लैंड में सैमुअल ट्यूक, फ्रांस में फिलिप पिनेल और इटली में विन्सेन्जो चियारूगी ने 17 और 18 वीं शताब्दी के अंत में मानसिक रूप से बीमार लोगों के इलाज में सुधार करने की मांग की थी। उस समय रोगियों के मानवीय उपचार के लिए उन्हें पढ़ने के लिए किताबें उपलब्ध कराई जाती थी।

Weimerskirch et al (1965) के अनुसार 1800 के दशक की शुरुआत में डॉक्टर बेंजामिन रश ने बाइबिल को चिकित्सीय रूप में पढ़ने के रूप में अनुशासित किया। बेंजामिन रश और जॉन मिन्सन गाल्ट-॥ को अमेरिका में बिब्लियोथेरेपी का अग्रणी माना जाता था। पढ़ना मानसिक रोगियों के उपचार में प्रमुख चिकित्सीय उपायों में से एक माना जाता था। 19वीं शताब्दी के मध्य तक, प्रत्येक प्रमुख मानसिक अस्पताल में रोगी पुस्तकालय होता था। लेकिन अधिकारिक रूप में 1939 में इस थेरेपी को मान्यता मिली जब अमेरिकन लाइब्रेरी

एसोसिएशन अस्पताल डिवीजन में अपनी पहली पुस्तकालय समिति की नियुक्ति ने इसकी पुष्टि की।

हालांकि प्रथम विश्व युद्ध के दौरान बिब्लियोथेरेपी को और महत्वपूर्ण बढ़ावा मिला, जब पुस्तकालयाध्यक्ष और आम लोग, विशेष रूप से रेड क्रॉस और उसके स्वयंसेवकों ने सेना के अस्पतालों में पुस्तकालय स्थापित करना शुरू कर दिया। 1916 में युद्ध के दौरान पहली बार बिब्लियोथेरेपी पर लिखा एक लेख भी "द यूनिटेरियन मिनिस्टर सैमुअल क्राथर" "अमेरिकन जर्नल: द अटलांटिक मंथली" में प्रकाशित हुआ (laquinta and Hipsky, 2006)। विभिन्न बिब्लियोथेरेपी का खुलकर अभ्यास 1930 के दशक के बाद से आरंभ होना शुरू होता है।

पुस्तकालयाध्यक्ष की यदि बात की जाये तो पुस्तकालयाध्यक्ष, उम्र और विषय के अनुसार वर्गीकृत सारांश के साथ बिब्लियोथेरेपी से संबंधित पुस्तकों की एक सूची तैयार करके मार्गदर्शक, सलाहकारों और शिक्षकों की सहायता कर सकता है (Gagatiga, 2017)। इस तरह की सूची बिब्लियोथेरेपी उद्देश्यों के लिए होगी क्योंकि यह परामर्श तकनीक की ट्रिक्स उपयोग की गई पुस्तकों पर निर्भर करती है। यदि पुस्तकालयाध्यक्ष को पढ़ने का शौक है और वह दूसरों के साथ अच्छी तरह से संवाद करने में सक्षम है तो वह पुस्तक चिकित्सक की भूमिका निभाने में भी सक्षम हो सकता है। Pelias (2010) द्वारा एक प्रशिक्षित मार्गदर्शन, परामर्शदाता और पुस्तक चिकित्सक के इच्छुक पुस्तकालयाध्यक्षों और परामर्शदाता के लिए निम्न सुझाव दिए हैं:

(1) आप पढ़ें ताकि विभिन्न प्रकार की सामग्रियों को जान सकें जिनका उपयोग किया जा सकता है। व्यक्तिगत ज्ञान विशेष रूप से कहने के लिए व्यक्तिगत संबंधों के अतिरिक्त कुछ भी नहीं है।

(2) आप कहानी की उन महत्वपूर्ण बिंदुओं की पहचान करें जो विषय को छूते हैं। सुनिश्चित करें कि इन पर आधारित प्रश्न को पूछने से ना चुकें।

McIntyre (2009) ने भी कहा है:

- युवाओं की आवश्यकताओं की पहचान करें। यह कार्य अवलोकन अभिभावक सम्मेलनों, छात्र लेखन कार्य और स्कूल सुविधा रिकॉर्ड की समीक्षा के माध्यम से किया जा सकता है।
- लोगों को उपर्युक्त सामग्री से जोड़ें जो उनकी मनोवैज्ञानिक और भावनात्मक चुनौतियों का सामना कर सके। उदाहरण के लिए, तलाक परिवार में मृत्यु या जो भी जरूरतें हैं उन पर ध्यान केंद्रित करने वाली पुस्तकों की पहचान की जाये।
- पठन के लिए अनुवर्ती गतिविधियों जैसे चर्चा, पेपर लेखन, ड्रॉइंग और नाटकों को डिजाइन करें।
- बच्चों को पढ़ने, देखने, सुनने के चरणों में सम्मिलित करें। पठन अभ्यास के दौरान प्रश्न पूछ कर और संक्षिप्त चर्चा करके और फिर पुस्तक में जो चर्चा की गई थी उसका सारांश देते हुए भी।
- चर्चा और संभावित समाधानों की सूची या किसी अन्य गतिविधि के माध्यम से समाधान प्राप्त करने में छात्रों की सहायता करें।
- यदि इस तरह के कार्य के जाते हैं तो अवश्य ही पुस्तकालयाध्यक्ष अपनी सर्वश्रेष्ठ भूमिका निभा सकते हैं।

निष्कर्ष

इस लेख में बिब्लियोथेरेपी यानी बिब्लियोथेरेपी के बारे में व इसकी विकास प्रक्रिया का वर्णन किया गया है। यह देखा गया है कि सदियों से लोगो के इलाज के लिए पुस्तकों का प्रयोग किया जाता रहा है। अब समकालीन दुनिया में इसे नैदानिक और विकासात्मक या समुदाय सेटिंग्स में अधिक विचारशील तरीकों से प्रयुक्त किया जाता है। यह सर्वविदित है कि विभिन्न प्रकार के मानसिक स्वास्थ्य और जीवन शैली के मुद्दों के इलाज के लिए पढ़ने के सिद्ध लाभ है, हालांकि इस क्षेत्र में बहुत अधिक काम करने की आवश्यकता है।

बहु-एजेंसी ज्ञान नेटवर्क, नैदानिक चिकित्सकों व सामुदायिक प्रदाताओं जैसे पुस्तकालयों और पुस्तकों की दुकानों को एक साथ लाते है। यह आम जनता को सलाह मार्गदर्शन या सामग्री प्राप्त करने के लिए पुस्तकें उपलब्ध कराने के लिए मिलकर काम करते हैं। इन साझेदारियों के उत्साहजनक परिणाम सामने आ रहे हैं। हालांकि बिब्लियोथेरेपी पर अब तक का बहुत काम प्रिंट या डिजिटल प्रारूप में पुस्तकों पर केंद्रित है और पढ़ने के लिए मूल्य का गुणात्मक और सांख्यिकीय मूल्यांकन अपने शुरुआती दौर में है। लेकिन यह मान लेना उचित है कि डिजिटल पुस्तकों के स्वागत और उनकी मूल्यांकन में रुचि बढ़ती रहेगी। भविष्य में मानसिक स्वास्थ्य समस्याओं की उपचार में भी ये और अधिक प्रभावशीलता के साथ ही आम आदमियों के लिए भी लाभदायक सिद्ध होगी।

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23rd - PAPER

SILENT MEDITATION AS A FACTOR IN ENHANCING PSYCHOLOGICAL WELLBEING OF PEOPLE: WITH SPECIAL REFERENCE TO THERAPEUTIC, EDUCATIONAL AND ORGANIZATIONAL CONTEXTS

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ABSTRACT

An organized and serene environment provides calm that enables one to concentrate, be mindful, and be creative. At present, various meditative, as well as spiritual practices such as yoga, meditation, chanting, prayer, and mindfulness are in prevalence, all of which require a certain degree of silence. Silence has a prominent role in various progressive prospects of life such as caregiving, health, educational, organizational, and therapeutic settings. Most religious texts have emphasized the virtues of silent meditation. Silent meditation is assistive in keeping the internal and external environment of the practitioner healthy and intact. Research indicates that silence has positive effects on the body in terms of reducing blood pressure and blood cortisol, boosting the immune system, promoting hormone regulation, and preventing arterial plaque formation. The psychological benefits of silent meditation may be enhanced creativity, concentration, mindfulness, self-control, self-awareness, cognition, and spirituality. The present paper attempts to extrapolate how silent meditation (*maun sadhana*) is related to mental health. Despite the observed benefits of silent meditation, there is little evidence regarding the extent to which it may be practiced in everyday life and the possible barriers to the practice. Therefore, the mental health benefits of silent meditation remain a promising area of research.

- **Keywords:** *Silent Meditation; Mental Health; Caregiving; Therapeutic Setting*

INTRODUCTION

In the present milieu, with increasing physical illness, various mental disorders have begun to plague human beings. According to Dattani et al. (2021), an estimated number of 792 million people live with mental health disorders such as depression, anxiety, obsessive-compulsive disorder, personality disorder, trauma and stressor-related disorder, and substance use disorders worldwide. This equates to little more than one in ten people globally (10.7%). Currently, mental and behavioral disorders account for about 12 percent of the global burden of diseases. According to a study conducted at the National Institute of Mental Health and Neurosciences (NIMHANS) Bangalore, the burden of mental and behavioral disorders ranged from 9.5 to 102 per 1000 population (Math & Srinivasaraju, 2010). A review of epidemiological studies estimated that the prevalence of psychological problems in India was 70 per 1000 in the rural population and 73 per 1000 in the urban population (Ganguli, 2000). The mental health scenario has been further worsened by the COVID-19 pandemic which has adversely affected the mental health of about 59 percent of the United States population (Walsh, 2022). Similarly, in India, the psychological impacts of the pandemic are extensive. From the loss of families and livelihood to the rise in violence, the psychological well-being of different sections of the Indian population has been put to test (Mukherjee & Awasthi, 2022). Thus, in the present context, the necessity of maintaining mental health has become as important as physical health.

Although health has become the most sought-after and precious asset these days, the value of health has been recognized for centuries. According to Sanskrit etymology, health has been discussed as “*Swasmintisthatiitiswasthaah*” which stands for being rooted in own self. Accordingly, good health is signified by the complete positioning of oneself or “swa” into one’s being thereby recognizing their form, fulfilling their duties, and assimilating human values. With the development of the field of health psychology, health has been conceptualized as “a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.” (W.H.O., 1982). However, with greater recognition of the role of psychosocial, cultural, and spiritual factors in health, a more comprehensive conceptualization of health was proposed by Marks et al. (2005) where they defined health as “a state of wellbeing with physical, cultural, psychosocial, economic and spiritual attributes, not simply the absence of illness”. The inclusion of spirituality in the definition of health has opened up a new research area that explores the role of spirituality and spiritual practices in the maintenance of health and promotion of psychological wellbeing.

“Prevention is better than cure” is a timeless proverb that has guided the ancient Indian sages and also modern medical sciences. Indian sages believed that before succumbing to any disease, we should strengthen our vitality to such an extent that the disease does not affect us at all. For this purpose, they devised numerous techniques like yoga, yagyopathy, meditation, mantra, prayer, pranic healing, etc. for ameliorating and enhancing mental health and vitality. This perspective forms the base of Indian Psychology. The western world also emphasizes the utility of mental health. Western psychology uses the term psycho-immunity to explain the ‘resistive power of the mind’ and a mental protection layer that gives an individual the ability to free itself from stress, anxiety, and negative thoughts and maintain mental balance and peace. It is one of the most flourishing concepts in the field of mental health.

The importance of psycho-immunity had been recognized by Pandit Shri Ram

Sharma Acharya (Pandya, 2010) who opined that we may enhance our psycho-immunity through various restraints and practices. He emphasized four disciplines of special meditation or practices (sadhanas), namely worship, abstinence, conservation and accumulation of prana, and silence. Through the practice of silence, we can not only master the other three practices but also improve our self-study, daily worship, and meditation. He mentions about four types of sanyams (controls) namely indriya sanyam (sensory control), artha sanyam (wealth control), vichar sanyam (thought control), and samay sanyam (time control).

The present paper focuses on sensory control through silent meditation. It aims to get a better understanding of the nature, meaning, utility, and significance of silence. We have attempted to extrapolate how silent meditation is related to psychological well-being and how it may be applied in specific contexts such as therapeutic, educational, and organizational settings.

MEANING AND SIGNIFICANCE OF SILENCE

A person evinces his contemplations and ideas through his speech which is the basis of most human expressions. Although speech is a major medium for the expression of our existence it is also the main cause of the erosion of our mental energy to a larger extent, which directly relates to the mind and brain (Pandya, 2019). By controlling our speech, we extend greater control over our mind and in turn, our psychological wellbeing. Therefore, among all the restraints over senses, restraint of speech is the most important. This is also called speech-celibacy or silence. Silence has been considered an important practice for restraining, protecting, and utilization of mental energy. This is one of the most potent means for attaining control over the senses.

Silence is often confused with the discontinuation of talking. If the thoughts are creating mayhem in the mind, or when tides of attachment or jealousy towards another person are waxing and waning inside the mind, it cannot be called to be the state of silence. Control of speech is only external silence whereas, the silence of the mind is the inner and the accurate silence (Pandya, 2016). Inner silence means keeping the speech under control, speaking less, sometimes even not speaking, or speaking only per the necessity. Rather than stabilizing the mind, non-indulgence of the mind with negative thoughts, keeping thoughts in the control of the soul is called the silence of the mind. True and complete silence is when both mind and voice are silent.

The importance of silent meditation practices has also been recognized in the West. Valle (2019) posits that silence is a common and potentially powerful human experience. It is important in the psychological realm of developing mental and emotional stability, opening to unconscious processes, increase intuitive sensibilities, be aware of the distinction between cognitive understanding and pre-reflective knowledge, have a quieter and less reactive mind, and resolve inner and outer conflicts, promoting physical and emotional healing, increasing spiritual awareness, and exploring one's inner self.

UNDERSTANDING SILENCE FROM DIFFERENT RELIGIOUS PERSPECTIVES

The significance of silence has been recognized in all religions. It forms an essential part of most spiritual practices. It is hard to separate silence from meditation and other mindfulness or yogic practices. In Hinduism, Silence (*Mauna*) is an essential part of spiritual discipline. Sri Adi Shankaracharya described *Mauna* as one of the three essential attributes

of a *Sanyasi*. Several Hindus keep complete silence on *Mauni Amavas*, or *Mauna Amavasya* during the month of *Magha* (mid-January) on *Amavasya* (Singh, 2007). Four types of silence have been described in *Vasiṣṭha Samhita* namely the Silence of speech (*Vakmauna*), Silence of the senses (*Indriyamauna*), Violence negation, and The Silence of deep sleep (*Nidra/ Susuptimauna*). Om, the sacred spiritual symbol in Indic religions, has four elements. The first three elements are vocal sounds - A (Waking), U (Dreaming), M (Deep Sleep), and the fourth, the unheard element, is silence (*Turiya*).

There is a remarkable unity among the various sects of Buddhism about the importance of silence in meditation. Buddhist meditation techniques use Vipassana and Shamatha. Arya Mauna or Noble Silence is practiced in Vipassana meditation. The life and teachings of Buddha show that silence leads to truth. Buddha's silence was the result of his deep harmony with the inner and outer worlds. One of the Eightfold Paths of Buddhism is to practice *sammavaka*, or "correct speech", which the scriptures define as abstaining from falsehood, blasphemous, harsh, and useless speech; Buddha could liberate himself from the worldly things only through silent meditation.

In Sufism, the sound of the Unknown is represented by silence, a non-audible sound, referred to as "*Hu*". "*Hu*" is both a Sound and a sacred Name of God. In Islam, Prophet Muhammad advised Muslims, "One can substantially beautify oneself with two habits: decent manners and lengthy silence." In Christianity, silence is associated with having close contact with the deity, developing knowledge about oneself, and living more peacefully. Silence is emphasized for spiritual enlightenment. They believe in the God who speaks, therefore, devotees require to remain silent for listening to him. In Jainism, *Preksha Dhyana* is one of the most well-known Meditation techniques, in which the significance of silence can be seen. *Mauna-vrat*, or active silence, is a method used by monks to detach from the world and gain control over their senses. In Sikhism, Guru Nanak emphasized contemplation in silence. *Japji Sahib*, a morning prayer that appears at the beginning of the *Guru Granth Sahib*, mentions the importance and value of silence in many of its verses.

Thus, it is evident that the utility of silence as a practice has been recognized since ancient times and in all religions. It fosters a connection with the 'Supreme' or God. In simpler terms, it helps in the accumulation of mental energy, better connection with the self, and ultimately psychological wellbeing.

COMPREHENDING THE RESEARCH ON SILENT MEDITATION

Silence is now recognized as an important construct of healthy human development and well-being linked to neurobiology, psychology, physiology, and spirituality. It has been recognized as a human attribute or value that plays a vital role in several important aspects of psychological development (Denham-Vaughan & Edmond, 2010; Kemerer, 2016; Vaughan & Klimo, 2016). Both ancient and modern traditions have emphasized the value of silence. In Eastern traditions, silence has long been associated with inner calmness of the mind, a sense of equanimity, tranquility, and unification (Feuerstein, 1996; Lin et al., 2008). Simultaneously, Western scholars such as Kierkegaard (1993) endorsed silence as a remedy for the world's deplorable condition. Most of the Eastern and Western contemplative techniques include a variety of sitting meditation (mindfulness meditation, Vipassana, breathing attention) and moving meditations (Dynamic Yoga, Tai-Chi, and Quadrato Motor Training) that incorporate silence, all of which aim to achieve a state of mental silence, which has positive impacts on emotional regulation and health (Venditti et al., 2020).

The effects of silent meditation on cognition have been a major area of research. It has been found that individuals who practice mental training over a long time; produce long-term effects such as better attention and emotional regulation (Johnstone & Davidson, 2008). Nguyen et al. (2017) stated that 15 minutes of solitude, sitting on a comfortable chair in silence and alone in a room, effectively reduces arousal, fosters self-regulation, and to regulates affective states. Short periods of silence may be useful when taken regularly to relieve the stress of modern life caused by noise, tension, time constraints, and other causes (Berger & Lahad, 2013; Kagge, 2018).

In a study conducted by Engstrom et al. (2010), subjects with less than two years of meditation practice based on Kundalini yoga or Acem tradition were examined using functional magnetic resonance imaging during silent meditation, and whole-brain, as well as region-of-interest analysis, were performed. The most significant activation was found in the bilateral hippocampal or para-hippocampal structures. Other regions with significant activation were the bilateral middle cingulate cortex and the bilateral precentral cortex. No activation was detected in the anterior cingulate cortex, and only small activation clusters were observed in the prefrontal cortex. As observed in previous research with experienced meditators, it was found that moderate meditation practice also stimulates hippocampal activity. Meditation has also been associated with visuospatial memory which is another function of the hippocampus (Maguire et al., 1998). Visuospatial memory was found to be enhanced following a session of Buddhist deity meditation (Kozhevnikov et al., 2009). The benefits of mindfulness cognitive therapy extend to an increase in the retrieval of autobiographical memory and a decrease in generalized memory in depressed patients (Williams et al., 2000). Whether these findings may be associated with memory formation and consolidation is a possible area of neuropsychological research.

The physiological benefits of silent meditation have been found in several studies where the practice of silent meditation reduced diastolic blood pressure, heart rate, breathing rate, and cortisol levels (Bernardi et al., 2006; Trappe & Voit, 2016). Kumar (2017) researched a sample of 50 practitioners between the ages of 25-60 years with the assumption that the practice of silent meditation enhances awareness, memory, imaginative power, positive feelings, and spirituality, in turn, fostering peace, stability, steadfastness, and immunity. The participants practiced silent meditation for 3 hours daily for 50 days. The result indicated that the practitioners had significant positive effects on their brains and hearts as silent meditation was related to Gamma rays instead of alpha rays. Similarly, Pfeifer and Wittmann (2020) found silence to induce relaxation and awareness, improve mood states and alter time and space perception, and orientation toward the present moment.

Research on silence in the context of therapeutic interventions, individual psychotherapy, psychoanalysis, and group therapy, have mostly found an absence of verbal communication (Elson, 2001; Ladany et al., 2004). Silent meditation is an important aspect of mindfulness and meditative practices (Black et al., 2009), and it leads to positive changes in the senses of time, space, and self (Berkovich-Ohana et al., 2013; Thones & Wittmann, 2016). Silent meditation can create a rejuvenating and spiritual environment (Nair, 2018). Lehmann (2016) categorizes silence-related phenomena into three categories viz., (a) silence, a solitary and mystical experience often described as the temporal dissolution of the perception of time and space; (b) silences, social aspects of integration, connection, and communication; and (c) silencing, as a means of restricting someone else's

expression by exhorting power.

Alahmadi et al. (2017) suggest that a silent period of thinking may help in finding meaning which is consistent with the idea that by engaging in silent endeavors such as art and music, one may find meaning in life. Such art-based conceptualization in healthcare facilitates social function by realizing creative, attitudinal, and experiential values (Frankl, 1992, 2004). As a result, silence may enhance meaning in all three of Frankl's value categories: silence as part of a relaxation or mindfulness exercise (experiential values), silence as part of a creative process (creative values; e.g., a musical work), and silence as part of a therapeutic process leading to an attitude change toward unavoidable suffering (attitudinal value) (Pfeifer, 2019).

According to the study of Markandonatou (1998), silence is associated with personal transformation, union, transcendence, and mystical states. Practicing silence and solitude in the wilderness may provide not just vital insight and knowledge about ourselves, but also subtler connections between us and the wider environment (Naor & Mayseless, 2020). Swaton and Potter (1998) conducted a qualitative study that examined the link between wilderness solitude and individual development. Four expert North American canoeists, aged 45 to 68, who had completed four or more solo canoe expeditions of two weeks or longer, were interviewed to understand their experiences in the solitary wilderness. Their findings highlighted the importance of a single experience involving key components: being alone in silence, which allowed the calmness, stillness, and time needed for self-reflection. The researchers concluded that the solo experience of the wilderness is a powerful environment for individuals to become aware of their potential, abilities, and talents and that it encourages solitary individuals to explore, discover, and actualize their potential. This study emphasized how the natural environment provided a unique form of social, mental, and environmental silence, conducive to the self-reflection and mental clarity associated with personal growth. Similarly, Soussan et al. (2020), found that silent meditation practitioners develop greater control over their mental processes, which results in regulatory abilities that lead to well-being and emotional balance. The study showed that controlling attention and promoting a state of relaxation are the main mechanisms of interaction between emotion regulation and attention.

The practice of silence and stillness can develop a more compassionate relational capacity, a sense of interconnectedness, and increase the attention level (Dube, 2019). Menezes and Dell'Aglio's (2010) study has examined the relationship between the practice of silent and sitting meditation and psychological well-being. 161 practitioners participated in this study and meditation practice was assessed on a daily, weekly, and monthly basis. Findings suggest that the more one practices meditation, the greater the psychological well-being manifested. Furthermore, the results also show that for people who meditate six to seven days a week, the effects on well-being are similar to those who have been meditating for a year or more.

Vipassana is a practice method based on silence. A study conducted at a 7-day Scientific Meditation Retreat found that Vipassana practitioners felt calm, at ease, self-expanding, rejuvenated, and deeply reciprocated and neutral (Johnson, 2009). Research-based on observational and in-depth interviews of 60 participants (40 in Israel and 20 in the US) in a 10-day course of Vipassana meditation retreats revealed that participants had benefits in stress reduction and a sense of inner harmony, peace, and equanimity (Pagis, 2014). The findings from these studies indicate that silent practice has a significant

relationship with a person's physical and psychological well-being.

There are physical and psychological reasons for the increasing incidence of silence in palliative care. Some situations are beyond words, such as when the patient is physically unable to speak or is in severe pain. Silent and non-verbal communication then becomes the primary means of bonding between health caregivers and their care seekers (Perry, 1996). Thus, physical examples of patients' silence include the inability to communicate verbally due to disease progression or medical intervention.

A 'spiritual caregiving silence' is formed as a therapeutic activity for patients and their families. It is defined as a way of being with another person. It provides a means of communication beyond the capacity of the spoken word. As an outcome, a sense of closeness and connection increases (Bassett, 2018). Caregiving silence is activated when caregivers deliberately use or practice silence for the spiritual well-being of others. Staying quiet is a prudent caregiving decision. Research has found that being in silence, in a caregiving relationship, enables the other person to be with himself or herself in a way that might not be possible when alone (Capreto, 2015). Therefore, the importance of speech, nonverbal communication, and silence are increasing in spiritual care conversations.

Based on unstructured interviews with a group of 12 (seven men and five women aged between 41–69 years) palliative care chaplains, Bassett (2016) derived some critical findings highlighting the utility of silence as a part of communication. The longest-serving pastors interviewed were in office for 13 years, while most others were between one and five years. The findings of this research indicate that silence motivates to remain calm for caregiving, supports emotional and spiritual well-being, and creates a feeling of compassion for the patient. In their subsequent work in palliative care settings, Bassett et al. (2018) examined the importance of silence in spiritual care. In a two-stage phenomenological approach, data were collected through self-examination and unstructured interviews with 15 (nine men and six women) palliative care chaplains. Participants described beneficial changes in the people with whom they used silent encounters. Some responses from the participants were “Patients physically could not speak; then silence became the primary mode of communication.”, “I’ve heard that from families; My silence helped them to be calm.”, “The opportunity to share thoughts and feelings led patients and family members to acceptance.”, “Afterwards they appeared to be more at peace.”, and “To find a stillness allows for restoration.”.

Silence not only shows understanding but also expresses sympathy. For the spiritual and transcendental process of loss, silence serves as a transitory medium. The importance of silence in caregiving is such that it gives the opportunity to speak to other people and the quality and value of listening in a caregiver setting. (Movat et al., 2012; Manzano, 2015). Thus, the job of caregivers is very complex natured and hence it needs to be done with patience, and tolerance. While fulfilling their caregiving responsibilities, they also have to bear every kind of behavior of the patient and their family members. Therefore, it is very important to control their speech and emotions, otherwise, the situation could become more complex and problematic. Because of all these factors silent meditation has proven its utility in this field of profession.

Therapeutic silence is seen as an essential component of effective communication. Silence has been investigated as a technique of communication in the context of psychotherapy (Levitt, 2001). According to Ladany et al. (2004), therapists employed

silence not only to show comprehension, but also to express empathy, respect, or support. Silence is an effective empathetic language tool (Bingley & Brearley, 2018). It fosters a type of communication between therapist and patient that encourages rehabilitation. According to Black et al. (2009), silence may be a beneficial "tool" to supplement treatment for depression, anxiety, and obsessive-compulsive disorders. When silence is therapeutic, it allows care-seekers to think and comprehend the information provided, as well as express their emotional experiences. It further allows the integration of cognitive knowledge and emotional needs and also makes questioning easier (Storey & Knight, 1998).

The application of silence is not limited to therapeutic or healthcare settings but rather extends to educational and organizational settings as well. The Silent Way is a language-learning approach. This method, created by Caleb Getagno (1972) describes the use of silence as a teaching method. Silence is classified into two types based on its use in the classroom, namely positive silence, and negative silence. While the first refers to the fact that learners are considering and taking interest in learning after the teacher's inquiry, the second refers to the emotional aspects that learners show no interest, no caring, in the learning subjects (Teng, 2009). Silence is also included in Flanders' (1970) fundamental classification of classroom interaction. Furthermore, teacher silence has been used as a tool to exert control over students (Hilsden, 1996).

Vassilopoulos (2012) conducted a study to assess the use of silence in classroom conditions. Ninety-six elementary school teachers aged 21 to 57 years participated in this study. Findings suggested that teachers use silence as a tool of classroom control and as a way to facilitate students' self-exploration. Silence is mainly used by teachers to bring the students to reason and calm down and encourage the students to reflect and get into their feelings. Similarly, a study was done by Pfeifer & Wittmann (2020) on the students who use silence as a form of relaxation and found that silence is effective in increasing relaxation. Implementing silence as a relaxation-inducing practice in educational settings, whether implemented indoors, in nature, or before Depth Relaxation Music Therapy (DRMT)/Hypnomusictherapy (HMT)., may enhance the well-being of students and teachers. Experiencing silence from time to time can help prevent stress-related reactions like illnesses and burnout.

The consequences of actions and silences are examined concerning three overlapping levels of collaborative interaction in the organization viz., securing group performance, dealing with relationships within the group, and management of conflicts of interest. Silence facilitates conversation and helps team members manage the achievement of a common objective (Castain & Brotto, 2011). The internal relations of the group may also provide an incentive for members to remain silent about certain problems or issues. When group members have to interact, interpersonal interactions can lead to problematic or even dangerous situations. In these situations, it is often preferred to remain silent than to talk about them (Verouden, 2016). Argyris (1980) has shown that highly skilled professionals tend to use silence to protect themselves when they perceive the potential for danger associated with their role in the organization. Thus, silence may be used to protect professional identities and maintain relationships and also to manage conflicts in organizations.

DIRECTIONS FOR FUTURE RESEARCH

Despite the increasing recognition of silence as a viable contributor to psychological

wellbeing, research concerning its use is scattered. As discussed in the previous sections, silence is beneficial in different contexts but due to the lack of substantial evidence, its utility may not be generalized. A potential research question may be whether silence as a meditative practice is more beneficial in meditation retreats or they are equally beneficial when practiced at home where environmental noise may be present?

Furthermore, the extent to which the practice of silence may be applied in everyday life is open to controversies. Emerging fields in psychology such as gender psychology, feminist psychology, and the psychology of the marginalized sections attach a negative connotation to the meaning of silence. Despite its spiritual and psychological benefits, the extent to which silence applies to the victims of abuse, or different psychological conditions remains questionable. This opens a potential area of research for the future.

CONCLUSION

The present paper was formulated building on the emphasis different religions place on the concept of silence. The benefits of silent meditation range from reducing the physiological parameters of stress to improving higher-order mental functioning such as self-control, self-awareness, self-reflection, self-analysis, concentration, mindfulness, emotional regulation, stability, improved mood state, relaxation, and so on. The use of silence is not limited to an individual but it extends to vocational, therapeutic, educational, and organizational areas. There is substantial philosophical evidence about the utility of silence in life but due to a lack of empirical studies, silent meditation is a fertile field for future investigations.

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24th PAPER

BLENDING HYPNOSIS, COMPASSIONATE WISDOM AND LIGHT TO BRING ABOUT TOTAL RESOLUTION OF PHYSICAL AND EMOTIONAL BEING

Dr. Sharmila Rao

ABSTRACT

Over the past 2yrs, there has been a steady increase in patients coming with Panic and Anxiety attack. In the quest to study they impact of the lockdown on the behaviour of individuals and their interpersonal behaviour the emotional/spiritual core issue that the individual was dealing with and the healing. The protocol followed was mapping their presenting issue, personality type, going to the core issue that they were dealing with.

With 5 of the patients the protocol followed was case receiving, identifying the core issue, regression and rescripting. With 21-day relapse. Here the patients were taught self-hypnosis.

With 3 patients, the case receiving was done, the modality of core issue diagnosis was through organ genesis, the therapeutic anchor through the process was compassionate wisdom meditation.

With 2 patients the case receiving was done, and the core issue was identified through the resolution sought, then the protocol followed was through eight sessions. The therapeutic space was contained using the LIGHT technique which is the understudy program of the University of San Diego which uses the visualisation capacity of the mind.

- The observation was the first 5 patients who I refer to as standard took 5-8 sessions for a resolution. But returned with different issues. Emerging at later stage.
- Individuals with compassionate wisdom meditation and LIGHT found their resolution in 5-8 sessions too. But they also developed the ability to cope up with emerging challenges.
- The role of past life regression – wisdom from the past life and integrating it to the present. Creating new neural pathways actually had reversal of body symptoms.

The ability to acknowledge that there has been pain, forgiving oneself and releasing the impact of that act, we can choose to call it Karma, surrendering to a higher intelligence that guides, inspires again we can choose to call it God goes a long way in healing the body and the mind.

Category: spiritual/alternate therapies.

Key words: Hypnotherapy, anxiety attacks, Panic attacks, age regression, past life regression, visualization, meditation.

INTRODUCTION

25yrs of dental practise and 10yrs of hypnotherapy brought forth the tremendous connect between the Mind and Body. As a hypnotherapist one works with the subconscious to provide a non-invasive resolution to physical and behavioural aberrations. There is a thought which is neutral. To this we associate emotions. This energizes the thought, so a neutral inert entity becomes kinectic and generates energy. This energy can manifest within as disease, and without as behaviroiol issues. This happens in the mind.

Let's begin with understanding this component we call mind...

THEORY OF MIND:1

For the sake of understanding the human mind is made of conscious and subconscious mind.

The conscious mind is about 10 – 12% of our mind in totality. It is the space of information gathering, processing, filtering. In essence this is the thinking, logic, analysis space.

The subconscious is the store house of all our experiences and association of the experience. Within the subconscious is the primitive mind.

The primitive mind has a single agenda... to keep us alive. So, when it senses threat, it reacts kicking in the parasympathetic system to either fight or fly. The alert of threat happens through fear, and the only two fears that the primitive mind has is fear of falling and fear of loud noises.

The subconscious mind is not only 9 times bigger than the conscious mind it is also 6000 times more powerful.

The conscious mind takes in 4000 message units/ minutes. It stays in the conscious mind for an hour and half after which it passes through the critical filter, sleep is when the critical filter gets cleaned up.

During the first third there is filtering and processing of the message units. The second third is predictive and the final third is where we do the venting. That is the subconscious does away with things that it thinks is irrelevant.

Aim and Objective:

1. Identify if there was a common factor that triggered the physical or psychological pathology
2. To find a module to build psychological immune reservoir.

Method used:

- Detailed case taking.
- Identifying the core issue.
- Addressing the core issue.
 - Using age aggression.
 - Past life regression.
 - Conversing the subconscious.

Observations:

Parameter	Observation	Remarks.
Presenting complaint.	5 came with frank panic attacks 3 came specifically to resolve Karmic obsessesor 3 were specifically to heal relationship issues. 1 had severe body pathology. `	
Family-mother	2 had idolized the mother. — (both men) 6 had active resentment towards the mother. 4 had comfortable relationship.	
Father	2 Idolized the father but accepted that they were dominating and controlling. 10 had anger issues.	
Extended family	6 spoke of being abused by close relatives. Saw extended family as influencers that threatened them.	
School.	The first sensitizing event occurred at school for all them as a teacher or a peer who shamed them. 11 of them had a shaming or fear incident. 1 felt overburdened by his own performance	
College	All of them began their adult behaviour at this space. The sealing sensitizing event usually occurred at this stage. 11 of them had their first relationship which broke in this stage. 1 had a broken marriage.	
Career	4 were in stagnation space. 3 were non starters 2 were at crossroads with decisions to be made. 1 was overburdened.	
Relationship	2 were going through divorce. 2 were in healthy relationship. 2 had commitment issues. 6 facing relationship turbulence.	
Spiritual.	1 was agnostic. 1 indifferent. 10 were into intermittent Yoga or spiritual practise. 3 who came for karmic release were practising inner engineering.	
Physical health	10 of them manifested disturbed sleep 3 irritable bowel syndromes	

we came to the core issue using either the Passive aggressive method. In two cases where there was frank physical pathology, we used the Organ Mental scanning technique the core issue was one of the three

- I'm not good enough
- I'm not loved enough
- I'm not powerful enough.

Once the core issue was identified and we reached the classic therapeutic model of EKAA2 the presenting issue would be resolved and then either the healing would take a long time, or there would be a relapse. There was an essential conversation missing.

A common issue that came up was lack of emotional anchorage. A feeling of being abandoned. So cognitive based compassionate training³ was given. This brought about two primary skill sets.

1. An intrapersonal skill leading to greater resilience.
2. Interpersonal skill leading to greater compassion.

As the patient practised this form of self-nurturance there were insights that came up. The technique involved creating a not just a safe place but also a place of nurturance. Focusing on the breath kept them in the now and here. Being in the present allowed brought about clarity and detachment.

In the three participants who presented themselves specifically for Karmic healing, had this space created by the Inner Engineering Practise 4 that they adhered to.

Once the space of nurturance was established. The next sessions in 3 of the 5 practise cases, I used the EKAA protocol followed by LIGHT⁵

DISCUSSION:

The process of healing had a lot to do with undoing the impact of the environment internally and externally.

The subconscious which is 80-90% of the human mind, in it holds the primitive mind. The primitive mind has a solitary agenda that is to keep us safe. In other words, to ensure our survival. When there is sensing of danger the flight or fight response gets activated. In today's world we also talk about the freeze mechanism.

The threat is recognized again, depending on our belief and value system. To which we add in experience. To the subconscious mind all known experiences are pleasure whatever unknown is a pain. When approached by threat the strategies that have worked before, and competencies that we have pop up exhibiting behaviour patterns. A large contribution is also from the environment.

Origin of disease metaphysically could be

- Pre uterine.
- Childhood
- Current.

These originate as thoughts which are inert and charge neutral. Depending on our understanding, and belief we change it with emotions.

- Positive
- Negative thoughts create negative emotion. Or the other way round. This now disturbs the auric space and the chakra space causing altered vibrations. In turn this causes illness.

One technique is to use rhythmic relaxation therapy and exercise. Lot of external energies in the auric space get cleared, and the balancing of the chakras begin. The next phase of release is through guided meditation, and emotional release.

The use of compassionate wisdom meditation created a safe reservoir.

The external energies and entities were released.

When it came to past life, the wisdom of the past life either not gained. Or was gained and was aware at the subconscious level but the wisdom was not translated to practise. In one patient she had two past lives where she took diametrically opposite decision, and each case paid the price for it. In the current life the dilemma or duality was between deciding which of the decision was right. When she understood that both were right but the price was different. Also, what was in line with the current life purpose the resolution was had.

When it came to genetic or inherited disorders epigenetics played a major role. So guided meditation, LIGHT allowed the reversal of the genetic structure. Patients described tiny light tips altering in the neurons when they practised LIGHT.

Since stress caused a protective methylation of neurons the communicative biophotons got dulled, this unaltered but methylated DNA was handed down to the next generation. Regular guided meditation and LIGHT practise actually reversed the methylation and altered biophoton strengths⁶.

Each inner child that was triggered by a past life, or an external energy had to be integrated within the adult consciousness. The subconscious had to be trained to accept the new reality. Studies have shown that 7 days of repetitive behaviour becomes a habit, and 21 days creates a new neural pathway and it takes 90 days for the behaviour to become a reflex.

In all the cases when the past life wisdom, was received or pain was released the inner child who was triggered by that particular past life was integrated. If there was an entity the entity had to be returned to the source. The inner child who attracted the entity had to be integrated.

The subconscious had to be preprogrammed to accept the evolved complete soul. Since most of the above patients were highly analytic, the connect between the body and mind, they had to be experienced the emotion in the body space. Since for the body the experience is in the now and here.

LIGHT is an easy frame work to promote self-efficacy. Thomas George Thudiyapackal the co-researcher of LIGHT says the primary aim is to empower the individual to mitigate every day stressor, individuals with chronic or auto immune conditions may benefit from using LIGHT to help them refocus their attention towards being aware of their shifting body needs.

The pilot study has peer reviewed paper published in the journal of Evidence Based Integrative Medicine (JEBIM) where the researchers state, life affirming images and positive outcomes when repeated by the patient as part of their daily routine is believed to create new pathways for thought processing and effect improve their over all ability to create new pathways for processing and effect improve their over all ability to com-morbid symptoms such as depression, fatigue, and enhance the quality of life.⁷

In conclusion the integrated practise of compassionate wisdom to anchor and create a safe space, then elimination of the toxic emotions, or thoughts. Eliminating external energies, assimilating past life wisdom and supporting the individual with LIGHT through out this practise not only reduces the therapy time, reverse a lot of body pathology it also allows the person to have an enhanced quality of life due to the awakening of the ability to shift from reaction to response.

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25th PAPER

योग एवम् जीवन प्रबंधन

शोधार्थी- स्वेता शर्मा
शोध निर्देशक - डॉ. राकेश गिरि
संस्थान- गुरुकुल कांगड़ी विश्वविद्यालय

सारांश

योग एक सार्वभौमिक जीवन जीने का विज्ञान है। जिसके द्वारा मन और शरीर के मध्य सद्भाव स्थापित किया जाता है। प्रबंधन से तात्पर्य व्यवस्था करने से है। जीवन की सुव्यवस्था जीवन को आकर्षक और गौरवपूर्ण बनाती है। वहीं दूसरी ओर अस्त व्यस्तता जीवन को कुरूप बनाती है। अतः मानव जीवन श्रेष्ठ बनाने के लिए अपने मानवीय गुणों का विकास करना और अपने अंदर के दोषों का शोधन कर अपनी क्षमताओं का विकास करना और उन्हें सुनियोजित करने की कला ही जीवन प्रबंधन है। मानव जीवन ही नहीं अपितु प्रकृति भी अपने संसाधनों का प्रबंधन करती है ताकी मनुष्य जीवन लाभान्वित हो सके, और योग ही वह माध्यम है जिसके संसाधनों का प्रयोग कर मानव अपने जीवन का प्रबंधन कर सकता है। प्रत्येक व्यक्ति की यह स्वाभाविक इच्छा होती है कि वह स्वयं से तथा अपने पर्यावरण से सामंजस्य स्थापित कर अपने जीवन का कुशलता से निर्वहन कर सके। आज के इस भौतिकतावाद के युग में मानव की असिमित भौतिक इच्छाएं लगातार जीवन के सभी क्षेत्रों पर भारी पड़ती जा रही हैं। परिणामतः मनुष्य की जीवन शैली विकृत होती जा रही है, जिसके परिणामस्वरूप मानव समाज चिंता, अनिद्रा, अवसाद शारीरिक और मानसिक व्याधियों से ग्रसित है। इन व्याधियों के निराकरण हेतु तथा अपने जीवन शैली को सुदृढ़ बनाने हेतु साथ ही शारीरिक, मानसिक, समाजिक समरसता बनाए रखने हेतु योग की विधियों को व्यवहारिक तौर पर जीवन शैली का हिस्सा बनाना। इस शोध पत्र के माध्यम से मैं योग ग्रंथों में वर्णित यम नियमों का वर्णन करूंगी तथा वह जीवन प्रबंधन में किस प्रकार सहायक हैं इस विषय पर चर्चा करूंगी। योग ग्रंथों में वर्णित यम- नियम जिन्हें समाजिक और व्यैक्तिक आचार संहिता कहा जाता है। जिनमें यमों के अंतर्गत अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह का समावेश होता है वहीं दूसरी ओर नियमों के अंतर्गत शौच, संतोष, तप, स्वाध्याय, ईश्वर प्राणिधान का समावेश होता है। यम एवं नियमों के यह घटक जीवन प्रबंधन में महत्वपूर्ण भूमिका निभाते हैं। प्रस्तुत शोध पत्र में जीवन प्रबंधन हेतु यम- नियमों की भूमिका पर प्रकाश डालने का प्रयास किया जायेगा।

की-वर्ड: योग, प्रबंधन, संसाधन, व्याधियां, यम, नियम, अस्तेय, ब्रह्मचर्य, अपरिग्रह, शौच, तप, स्वाध्याय, प्राणिधान।

भूमिका:

योग भारत की प्राचीन संस्कृति एवं ज्ञान का अमूल्य भंडार व महत्वपूर्ण अंग है। आज के इस आधुनिक परिप्रेक्ष्य में भारत की संपूर्ण विश्व को सबसे बड़ी देन योग है, अतः इसका समावेश हमारे दैनिक जीवन में नियमित रूप से होना चाहिए। आज जब हम २१वीं सदी में प्रवेश कर गए हैं, मानव समाज वैज्ञानिक आविष्कारों द्वारा भौतिक सुख- सुविधा के चरम पर है, परंतु प्रतिस्पर्धा के इस संक्रमण काल में मानव जीवन के अ-प्रबंधन की है, जिसके परिणामस्वरूप आज का मानव न सिर्फ शारीरिक तौर पर बल्कि मानसिक तौर पर भी रोग ग्रस्त है। आज के परिवेश में सभी समस्याएं चाहे वह जीवन के प्रबंधन की हो या समाज की सभी की मूल जड़ अनैतिकता है। आज जो भी प्रतिकूलता समाज में दिखाई पड़ रही है, वह सब भौतिक जीवन को सजाने संवारने में लगे जीवन व्यापार के कारण ही है। इस आपाधापी के वातावरण में मनुष्य ने अपने सुखमय जीवन को दुःखमय बना लिया है। आज हमें न केवल कुशलता से जीवन प्रबंधन करने की आवश्यकता है, बल्कि हमें यह भी प्रयास करना है, की हमारा व्यवहार मूल्य निर्धारित कैसे हो! आधुनिक मानव के जीवन में इच्छाओं, संघर्षों एवम महत्वाकांक्षाओं का बोझ बहुत ज्यादा है। इसलिए आज के इस भौतिकवाद युग में जीवन- प्रबंधन अनिवार्य है।

जीवन प्रबन्धन क्या है

जीवन प्रबंधन दो शब्दों से मिलकर बना है जीवन और प्रबंधन, जीवन का अर्थ मानव जीवन से है। मानव जीवन तीन पक्षों में बंटा हुआ है आत्मा, मन एवम शरीर। मानव जीवन एक मनोदैहिक संरचना है तथा गतिशील है। उपनिषद कहते हैं, "चरैवेति - चरैवेति" अर्थात् चलते रहो चलते रहो क्योंकि चलते रहने का नाम ही जीवन है। मानव जीवन एक मनोदैहिक संरचना है, जो निरंतर गतिशील है। जीवन क्या है, और हम जीवन को कैसे जीएं जीवन प्रबंधन में यह दोनो बातें निहित है। वस्तुतः बाल्यावस्था से ही शिक्षा द्वारा जीवन प्रबन्धन का प्रयास प्रारंभ हो जाता है। शिक्षा की उचित व्यवस्था ही जीवन प्रबन्धन का पहला पड़ाव है। शिक्षा में यथार्थ और आदर्शों का समन्वय होना अत्यावश्यक है। जिसके द्वारा एक बालक धीरे- धीरे अपने जीवन के लक्ष्यों की ओर में बढ़ने में सहायक हो सके। प्रबन्धन से तात्पर्य केवल व्यवस्था नहीं, अपितु एक व्यवस्थित आदर्श की और उन्मुख होने वाली जीवन शैली की व्यवस्था करना ही जीवन प्रबन्धन है।

योग ग्रंथों में वर्णित नैतिक मूल्य

योग ग्रंथों में ही नहीं अपितु वेद, पुराण, स्मृति, एवम् दर्शन में भी नैतिक मूल्यों का वर्णन किया गया है। यह नैतिक मूल्य योग के सभी अंगों के आधार स्तंभ हैं, जिन्हें यम- नियम के नाम से जाना जाता है। यम जहां एक ओर सामाजिक आचार संहिता है, वहीं दूसरी ओर नियम व्यक्तिक आचार संहिता है। मनुस्मृति में नियम से अधिक यम के पालन को महत्वपूर्ण बताते हुए कहा गया है:-

यमान सेवेत् सततं च नित्यं नियमान् बुधः।

यमान पतत्य कुर्वाणो नियमान् केवलान्।

(मनु- ४/२०२)

अर्थात् जो बुद्धिमान मनुष्य यमो का पालन न करता हुआ केवल नियमों का पालन कर्ता है वह अपने उद्देश्य से च्युत हो जाता है। महर्षि पतञ्जलि द्वारा प्रतिपादित योग सूत्र में यमो के अंतर्गत अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य एवं अपरिग्रह को सम्मिलित किया गया है, वहीं दूसरी ओर नियमों के अंतर्गत शौच, संतोष, तप, स्वाध्याय एवं ईश्वर प्रणिधान को सम्मिलित किया गया है। सभी यम तथा नियमों में अहिंसा को सभी यम नियमों का आधार बताया गया है। इसी तरह पुराण, उपनिषदों एवं हठ योग के ग्रंथों में यमो तथा नियमों के क्रम तथा परिगणन में भेद है। विष्णुपुराण जो की अष्टादश पुराणों में महत्वपूर्ण स्थान रखता है उसके अनुसार

**ब्रह्मचर्यं अहिंसा च सत्यम् अस्तेयः अपरिग्रेहान्
सेवेत्योगनिष्कामो योग्यतां स्वमनो नयन्॥**

(विष्णुपुराण ३/७/३६)

विष्णु पुराणकार भी महर्षि पतञ्जलि के समान ही पांच यमो को ही स्वीकार करते हैं परन्तु विष्णु पुराण में यमो का क्रम भंग हुआ है अहिंसा को सर्वप्रथम न रखकर विष्णु पुराण में ब्रह्मचर्य को सर्वप्रथम रखा गया है। इसी तरह नियमों की संख्या भी पांच ही मानी गई है, परन्तु इसमें भी क्रम भंग है।

**स्वाध्याय शौच संतोष तपांसि नियतात्मावान्।
कुर्वीत ब्रह्मणी तथा परिस्मिन्प्रवृत्तम् मनः॥**

(विष्णु पुराण ६/७/३७)

अर्थात् स्वाध्याय, शौच, संतोष, तप तथा मन को परमब्रह्म में लगाना ही नियम है। इसी तरह उपनिषद में यम तथा नियमों के परिगणन में अंतर है। शांडिल्य उपनिषद् में यम भी दस वर्णित हैं और नियम भी दस ही वर्णित हैं। शांडिल्य उपनिषद् में यम के भेद :-

**“ अहिंसासत्यास्तेय ब्रह्मचर्यं दया जप क्षमा।
धृतिमिताहार शौचानिचेति यमाः दशः” ॥**

(शांडिल्य उपनिषद् अध्याय- १)

अर्थात् अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, दया, जप, क्षमा, धृति, मिताहार एवम् शौच यह दस यम है। शांडिल्य उपनिषद् के अनुसार नियमों के भेद:-

“तपः सन्तोष आस्तिक्यं दानं ईश्वर पूजनम् सिद्धान्तश्रवणं ही मतिजप व्रतानि दशः नियमाः” ॥११

(शांडिल्य.उपनिषद् १/११)

तप, संतोष, आस्तिक्य, दान, ईश्वर पूजन, सिद्धान्त श्रवण, ही, मति, जप एवं व्रत यह दस नियम है, इसी तरह जाबाल दर्शनोपनिषद्, वराह उपनिषद् एवम् नारद परिव्राजक उपनिषद् में भी यम तथा

नियम के दस भेद वर्णित हैं। हठ योग के ग्रंथ हठ योग प्रदीपिका में मिताहार को यम तथा अहिंसा को नियम बताया गया है। अतः यम नियम आज से ही नहीं अपितु पुरातन काल से ही जीवन के प्रति सकारात्मकता के द्योतक रहे हैं। परंतु आज इनकी उपादेयता व्यक्ति से लेकर समाज ही नहीं अपितु राष्ट्रीय परिप्रेक्ष्य में भी है। इनके द्वारा योग साधक ही अपितु जन सामान्य भी अपनी सभी प्रकार की दुर्बलताओं को दूर कर आत्म बल से संपन्न हो सकता है। कोई भी व्यक्ति इन यम नियमों का पालन करके अपने जीवन शैली का ही नहीं बल्कि अपने समाज का भी उत्थान कर सकता है। सभी यम तथा नियमों का एक ही चरम लक्ष्य है मानव का उत्थान करना है।

जीवन-प्रबन्धन में नैतिक मूल्यों का महत्व

योग पुरातन काल से ही मानव जीवन को सुव्यवस्था प्रदान करने की एक पद्धति रहा है। वर्तमान परिप्रेक्ष्य में मानव जीवन का लक्ष्य केवल भौतिक सुख सुविधाओं की पूर्ति के लिए धनार्जन तक सीमित हो गया है। जिसके कारण असंतोष, विद्रोह, बगावत, हिंसा का वातावरण जैसी समस्याएं सब और व्याप्त होकर समाज को दूषित कर रही हैं। इक्कीसवीं सदी की इस आपाधापी के वातावरण में मानव कुशलता से अपना जीवन प्रबन्धन कैसे करे यह एक मुख्य समस्या है, इस समस्या के समाधान हेतु योग ग्रंथों में यम जो कि समाजिक आचार संहिता है और नियम जो कि एक व्यक्तिगत आचार संहिता है जन सामान्य के पालन हेतु निर्देशित किए गए हैं। यम नियमों का पालन किसी सीमा तक किया जाए तो यह जीवन प्रबन्धन में अत्यंत सहायक भूमिका निभा सकते हैं।

हमारी संस्कृति के अनुसार प्रत्येक मानव के जीवन का प्रयोजन होता है की वह धर्म का आचरण कर नैतिकता से अर्थ का अर्जन कर अपनी कामनाओं की पूर्ति कर मोक्ष की प्राप्ति करे। इसी प्रयोजन हेतु नैतिकता से जीवन यापन करने हेतु यम नियमों के पालन का निर्देश योग ग्रंथों में दिया गया है। महर्षि पतञ्जलि द्वारा प्रतिपादित योग सूत्र में यमों के अंतर्गत अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य एवम अपरिग्रह सम्मिलित हैं। वहीं दूसरी ओर नियमों के अंतर्गत शौच, संतोष, तप, स्वाध्याय एवं ईश्वर प्रणिधान सम्मिलित है। अहिंसा को सभी यम तथा नियमों का मूल बताया गया है। आज विश्व में "Struggle for existence" है। हर व्यक्ति अस्तित्व की लड़ाई लड़ रहा है, इस अस्तित्व की लड़ाई में शक्तिशाली वर्ग कमजोर वर्ग को जीने नहीं देता। मानव जीवन और मानव समाज दोनों ही द्वेष और कलह का अखाड़ा बन गए हैं। हम आज स्वयं तो जीना चाहते हैं परंतु दूसरे को जीने नहीं देते यह भावना हिंसा है; हम जिए और दूसरों को भी जीने दे यह अहिंसा है और जीवन प्रबंधन हेतु अहिंसा ही सर्वप्रथम आधारभूत तत्त्व है। अहिंसा का पालन कर मनुष्य अपने जीवन को द्वेष, कलह और लड़ाई झगड़े से निकल कर कुशलता से अपने जीवन का यापन कर सकता है; इसी तरह सत्य मानव विकास का दूसरा तत्त्व है। भौतिकतावाद के कारण आज कृत्रिमता चारों तरफ छा रही है आज अपनी असलियत कोई उजागर नहीं होने देता हमारी 'प्राइवेट' लाइफ कुछ और है और 'पब्लिक लाइफ' कुछ और ही है। हमारा बाह्य जीवन और अभ्यांतर जीवन अलग-अलग है। हम जैसे हैं हम वैसे किसी के समक्ष प्रकट नहीं होना चाहते इस कृत्रिमता के कारण हम असत्य बोलते हैं परंतु अपने आप को सत्यवादी दिखने का प्रदर्शन करते हैं। अर्थात् हम अपने मन की बात अपनी वाणी में आई वाणी की बात अपनी क्रिया में नहीं आने देते, यही असत्य का आचरण हमारे जीवन को जटिल बनाता है और हम दोहरे मापदंडों में जीते हैं। अतः सत्य का आचरण मनुष्य द्वारा अपने जीवन के प्रबंधन हेतु किया जाना चाहिए। कुशल जीवन प्रबंधन की तीसरी कसौटी है अस्तेय। अस्तेय से तात्पर्य अपने पास

जो कुछ है उनसे संतुष्ट न होकर दूसरे के पास जो कुछ है उसे हड़पने की प्रवृत्ति। रुपए पैसे का अपने पास ढेर लगा लेना यह भौतिकवाद है इसी कारण आज अमीरी गरीबी की समस्या उठ खड़ी हुई है। आज लाखों हैं जिनके पास अथाह संपत्ति है और लाखों ऐसे हैं जिनके पास भर पेट खाने को भी नहीं है। यह समाजिक असमानता अस्तेय का ही परिणाम है। आज हर इक अपने- अपने दायरे में चोर और लुटेरा है। अतः प्रत्येक मनुष्य का यह कर्तव्य बनता है, कि वह आवश्यकताओं में कमी करें हालांकि आवश्यकताएं कभी खत्म नहीं होती परंतु आवश्यकता और चाहत में से आवश्यकता को चुनकर मनुष्य अस्तेय का पालन अपने जीवन प्रबंधन हेतु कर सकता है। यमो के अंतर्गत चतुर्थ सोपान है। ब्रह्म का अर्थ है महान, बड़ा एवम चर्य का अर्थ है गति करना। अर्थात् इंद्रियों के शुद्ध विषयों से निकलकर आत्म तत्त्व के विराट स्वरूप में गति करना, ब्रह्मचर्य से तात्पर्य इंद्रियों के संयम से है। इंद्रियों को खुला छोड़ने के स्थान पर उन्हें संयमित करना ही ब्रह्मचर्य है। सभी विषयों की जड़ काम-वासना है। जितने विषय है सबका लक्ष्य इस वासना को जगाना है। ब्रह्मचारी का मुख्य लक्ष्य वासना पर काबू पाना ही है। सर्वसाधारण की भाषा में ब्रह्मचर्य का अर्थ है काम वासना पर आधिपत्य पा जाने से है। आज मानव को संयम अपनाकर कर ब्रह्मचर्य को जागृत करने की आवश्यकता है। ब्रह्मचर्य केवल वीर्य की रक्षा करना नहीं है अपितु ज्यादा मत खाना, ज्यादा मत सोना, ज्यादा मत खेलना एवम कुछ भी चीज ज्यादा न करना भी ब्रह्मचर्य का ही क्षेत्र है। अतः ब्रह्मचर्य संयम ही है जिसका उचित रूप से पालन कर मनुष्य अपने जीवन का प्रबंधन कर सकता है। मानव के जीवन विकास हेतु पाँचवाँ तत्त्व अपरिग्रह है। इसमें परि का अर्थ है चारों तरफ से गृह का अर्थ है ग्रहण करना। अतः परिग्रह का अर्थ हुआ चारों तरफ से पकड़ लेना, और अपरिग्रह का अर्थ हुआ पकड़ को ढीला छोड़ देना। आज हर कोई व्यक्ति ऐश्वर्य भोग को ही अपने जीवन का परम लक्ष्य मानता है, इसलिए वह भोग-विलास की हर वस्तु को पकड़कर बैठा है। वस्तु को भोगने के बाद छोड़ना, जिस तरह हम इस संसार में आए हैं संसार भोगने के लिए, परंतु संसार से हमें जाना भी है यह संसार सदा टिकने की जगह नहीं है। 'अस्तेय' और 'अपरिग्रह' में भेद है। भोग्य पदार्थों को आवश्यकता से अधिक न संग्रह करना अस्तेय है। जब संग्रह किया गया भोग्य पदार्थ उसकी आवश्यकता न होने पर उस भोग्य वस्तु को छोड़ देना ही अपरिग्रह है। अस्तेय का चरम लक्ष्य अपरिग्रह हैं, अस्तेय से हम आवश्यकताओं को घटाना शुरू करते हैं और अपरिग्रह में हम आवश्यकताओं को समाप्त करते हैं। अपरिग्रह का पालन कर मनुष्य जिन वस्तुओं का अनावश्यक रूप से संग्रहण करता है उन्हें समाज को प्रदान कर उनसे जरूरतमंदों को लाभांशित करता है। अपरिग्रह यम का पालन जीवन प्रबंधन हेतु तथा मानवता के विकास हेतु अनुपालनीय है। इसी तरह नियमों के अंतर्गत शौच का अर्थ शुद्धिकरण से है, बाह्य शुद्धिकरण तो मानव स्नान के द्वारा अपने शरीर के अंगों को स्वच्छ करके कर सकता है, परंतु आंतरिक शुद्धिकरण हेतु मनुष्य को मैत्री, करुणा, मुदिता, उपेक्षा के अभ्यास से अपने चित्त को शुद्ध करना पड़ता है। नियम का दूसरा अंग है संतोष। प्रत्येक मनुष्य को अपने शरीर से पूर्ण पुरुषार्थ द्वारा प्राप्त धन से अधिक लालसा न करना तथा न्युनाधिक की प्राप्ति पर शोक और हर्ष न करना ही संतोष है। इसी तरह नियम का तीसरा अंग तप है। तप के अंतर्गत शरीर को भूख-प्यास शीत- उष्ण कष्टों को सहन करना तथा मन को लोभ, मोह, निंदा, अपमान, हानि आदि कुप्रवृत्तियों से हटना ही मन का तप है। नियम का चौथा अंग है स्वाध्याय स्वयं का अध्ययन करना, स्वयं का अध्ययन करने से तात्पर्य स्वयं को पहचानने से है। नियम का पाँचवाँ अंग है ईश्वर प्रणिधान। इसके अंतर्गत जितने भी कर्म बुद्धि, वाणी और शरीर से किए जाते हैं उन्हें परमब्रह्म परमात्मा को समर्पित कर देना। यह यम तथा नियम मानव के दृष्टिकोण को सकारात्मक बनाते हैं, जिसके परिणामस्वरूप वह अपने जीवन के कठिन परिस्थितियों में भी अपना धैर्य नहीं खोता। इस प्रकार जीवन प्रबंधन हेतु यम तथा नियमों

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26th - PAPER

YOGA PRACTICES FOR THE GENERAL WELL- BEING OF POLICE PERSONALS

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ABSTRACT

Background: Mental health is a common problem in all police force and it is growing day by day in current decade. Mental health includes emotional, psychological and social well-being. It effects all over the personality in terms of how does a police personal think, feel and act. Mental health plays a vital role in day-to-day life of police personal. 90% of Delhi police personals are suffering from stress and anxiety because of long hour's duty time and feeling insecurity of life during different incidences like *kisaan agitation* on 26 January 2021 at Lal Qila Delhi and 2nd wave of Covid -19 virus mutation. **Objective:** The current study was focused on maintaining the general well-being (physical and mental health) of Delhi police personals through yoga practices. **Result:** The current study shows that a significant change has been observed in the General well- being of police personal after a month of yoga practices.

Key words: General well-being, Delhi police personal and Yoga practices.

INTRODUCTION:

Today all the world's population is facing problem from Covid -19 virus. Due to mutation of virus India's mortality rate has increased. Mortality rate was increasing in Delhi because *kisaan* agitation was at three borders of Delhi. In these situations, Delhi police force duty time got increased and all the police personal were living with fear, anxiety and depression all the time. These factors are highly responsible to affect cops General well-being. Keeping in view these situations many seminars and workshops were organized by the Delhi police department. Eminent yoga experts and psychologists were invited to deliver lectures on how to cope up psychological disorders through webinars by different yoga guru and psychotherapists. During the webinar all psychologists agreed with yoga guru that yoga practices are very helpful and necessary for all police personals to keep them physically and mentally fit in daily life. They make good opportunities and arrange their living environments in ways that suits them. **Healthy relationship:** Connection with others and make a large circle of friends, family and co-workers, other prefer more solitude and independence supportive relationship is an important element of psychological health, whether you want many relationships or only a few. **Self-acceptance:** Recognise that life has ups and downs that everyone makes mistakes, misuses some opportunity and feels

regret, disappointment and others unpleasant emotions. They are understanding and non-judgemental of themselves and how their lives have gone so far.

Personal growth: Those people who value their personal growth are open to learning and new experiences they recognise that perspectives change with time and see themselves as maturing and developing. They always interested in broadening their horizons and fulfilling their potential.

Purpose in life: Every people have a sense of direction in life. They understand what they value most deeply. Such as being a loving parent, supportive friend, and productive professional or contributing members of a community. Every people have setting goals and working to achieve them and feel that their live have meaning.

Need of study: As per Delhi police act 1978 Sec 24 every police officer deemed to be always on duty and to be liable to got employment in any part of Delhi due to increase of 2nd wave of Covid 19 cases and kisaan agitation at three borders of Delhi, the responsibilities and duty hours of all cops were increased. Due to busy schedule they were not able to manage time for physical activity, healthy diet and proper sleeping etc. So their health got down day by day with extreme level of multiple stress problems and anxiety, which is the main cause and need of the above study with finding solution of how to maintain the physical, mental and social health of Delhi police personal through yoga practices.

Objectives of the study:

- To observe effect of yoga practices on General well- being on police personal.
- To prepare yoga protocol for cops to maintain General well-being.

Review of the Literature: Benefit of yoga have also been revealed by many scientific researches carried out across the globe. Some review of the literature on yoga and general well-being and stress induced problems are as following;

Shikha Desai (2021) studied that 30 minutes of daily yoga practice helps to improve flexibility of various muscle group of our body and affects our mood, behaviour and overall mental health in various ways makes us feel better and enhance our sense of gratitude and well-being. It affects our psychological health.

Shroff FM, Asgarpour M (2017) studied that yoga improves physical fitness and encourages self-reliance. Yoga is a form of mental health promotion, illness prevention and treatment for depression.

Ashutosh Chauhan, Deepak Kumar Semwal, Satyendra Prasad Mishra and Ruchi Badoni Semwal (2017) studied and found that BMI of experimental group was significantly decreased within 1 month, that is, mainly because of asana which might reduce the deposited fat on adipose tissue.

Selvaraj, C., & Sivasankar, S. (2017) studied that the Hatha yoga practice group and Hatha yoga with suryanamaskar practice group were better than the control group on body mass index and span of attention.

Sunita Rani (2017) studied on obesity and its control through yogic practices and found that a regular practice of yoga for 30 to 60 minutes daily is useful for health and altering obesity.

Moharana S, Lipika M, Moharana DN, Pattnaik SS. (2017) studied that Yoga is one of the most efficient and an integrated technique for mind body management.

Verma Sudhanshu, Kumar Kamakhya & Meena Ruby (2017), studied on General Well-being through Hath Yoga and found that there was statistically significant difference at 0.01 levels between pre-and post-conditions in the level of General wellbeing of the adults.

L.Gaiswinkle, H.F Unerrainer (2016) studied highly involved yoga practice might have its biggest impact on mental health when it is part of a practitioner's worldview.

Gadham J, Sajja S, Rooha V. (2015) observed a statistically significant decrease in Systolic BP, Diastolic BP and BMI after 3 months of Yoga training.

Manjula Mehta, Priti Taneja, (2013) studied "Effect of Short-Term Yoga Practices on Psychological General Well Being in Medical Students"

N Moliver, EM Mika, MS Chartrand, RE Haussmann, and SBS Khalsa (2013) studied those women aged 45 to 80 years, found a dose -response effect with higher levels of psychological well-being on all outcomes measured.

Kumar, Kamakhya (2012), studied on "Yogic Intervention and its Effect on General Well Being" and found that significant change on the General Well Being level of persons aging from 30 – 40 as the result of yoga practice.

Andreas Michalsen, Sat Bir S. Khalsa, Shirley Telles and Karen J. Sherman (2012) studied that yoga may help to improve patient's self efficacy, self-competence, physical fitness and group support will be effective as a supportive adjunct to mitigate medical condition.

Catherine Woodyard (2011) studied that yogic practices enhance muscular strength and improve respiratory and cardiovascular function, promote recovery and treatment of addiction, reduce stress, anxiety, depression and chronic pain, improve sleep patterns and enhance overall well-being and quality of life.

Derebail Gururaja, Karano and Haruo Kobayashi (2011) studied that yoga helps to improve the mental health of both the young and seniors by reducing stress. Yoga can be applied wisely in welfare programs to improve the Quality of Life in all age groups.

Jadhav, S. G. and Havalappanavar, N. B. (2009) studied the "Effect of Yoga Intervention on Anxiety and Subjective Well-being"

Kosuri & Sridhar, (2009) found that yoga practice results in reduced BMI, improved well-being and reduced anxiety.

Gordon LA, Morrison EY, Mc Growder DA et al. (2008) studied "Effect of exercise therapy on lipid profile and oxidative stress indicators in patients with type 2 diabetes".

Ananda Balyogi Bhavanani (2007) studied in order to deal with problems of Army authority by various means. Out of them the Yoga is being recognized as a highly effective and multi-beneficial one.

Lt. Col. D. R. Vaze (2007) studied on Yoga for stress management, and gave the opinion that "Approach of Yoga for stress management is unique.

U. S. Ray (2007). A research officer of Delhi based Defence Research Institute (DIPAS) suggests "In the highly stressful environment in all branches of armed forces i.e. in the army,

navy, air force, paramilitary forces and among police personnel Yoga has application.”

Ratana Sharma (2006) studied that meditation may reduce anxiety and negative effect and increases positive effects.

Bowen, (2006) studied Vipassana meditation participants showed decreases in alcohol related problems and psychiatric symptoms as well as increases in positive psychosocial outcomes.

Bhogal et al., (2004) reported that Omkar and Gayatri mantra recitation caused significant reduction on neuroticism among police trainees. Kamakhya Kumar (2004) studied and showed the positive effect of Yoga nidra on reducing stress & anxiety which is responsible for improving overall well-being.

Satyananda, (2001) has proved that asana like pawanmuktasana, suryanamaskar, shashankasana, paschimottanasana, bhujangasana etc. are beneficial for stress management and stress related problems.

RESEARCH METHODOLOGY:

- Dependent variable: General well-being (mental health, environment, self-acceptance, positive relationship)
- Independent variable: Yoga practice (shatkarma, sukshma-vyayama, asana, pranayama, dhyana)

Hypothesis of the study: There would be no significant effect of yoga practices on general well-being of police personal.

Research Design: Pre-post experimental group research design is used in this study.

Sample and sampling: The sample for present study was 36 male/female graduates of constable rank. Sample has been taken randomly from Delhi police personal.

❖ All the police personals were 25 years to 40 years age group.

1. Tools: For the accomplishment of the study (PGIGWB-VV) S.K. Verma and Amita Verma questionnaire was used to collect pre-test and post-test data. The questionnaire has 20 questions of tick mark in the cell against each item which is applicable on the participant. I bought it from National psychological corporation through email: npc-agra@yahoo.com.

INTERVENTION

Relaxation/Prayer: 3 minutes

- Relaxation with yogic deep breathing and Prayer

Sodhankriya: 5 minutes

- Vatkram Kapalbhathi- 3 rounds (60 strokes in each round everyday)

Yogic SukshmaVyayama: 5 minutes

- Greeva shakti vikasak kriya
- Purnabhujja shakti vikasak kriya
- Vaksha sthal shakti vikasak kriya
- Kati shakti vikasak kriya

Asana: 25 minutes

- Surya namaskar. 4 rounds.
- Tad asana
- Tiryak Tad asana.
- Katichakrasana.
- ArdhUshtrasana.
- Shashankasana.
- Vakrasana.
- Bhujangasana.
- Ardhsetubandasana.
- Uttanpadasana.
- Ardhhalasana.
- Pawanamuktasana.
- Savasana.

Pranayama: 10 minutes

- NadiShodhan pranayama- 10 rounds.
- Sheetali pranayama- 10 rounds.
- Bhramari pranayama- 10 rounds.

Dhyana: Anapana: 5 minutes**Sankalpa and Shanti path: 2 minutes****Dietary Advice:**

All the participants are advised to take vegetarian diet only. Participants are strictly advised to avoid smoking and consumption of alcohol. All the participants are advised to take satvik aahar diet.

Procedure:

As per the direction of Deputy Commissioner of police East district, a graduate constable course has been organised in East district where 171 graduate constables are posted. Out of them 36 male/female constables were called on random sample in a batch. Research scholar Sunil Kumar was appointed for the training of yoga to Delhi police personal for their general well-being at East district line, New Delhi. Then randomly 36 candidates were selected for collecting pre data. Yoga protocol was prepared after discussion with Dr Bhanu Prakash Joshi H.O.D Yoga Dept. at UOU. The yoga protocol was applied for a period of one month i.e., 02/11/2021 to 01/12/2021 except Saturday and Sunday and G.H for 55 minute in the evening time. Post data was collected after one month of yoga practice.

Result table of General well-being:

Comparison of pre and post intervention data of participants

General well being	N	Mean	SD	"t"
Pre	36	22.17	9.15	11.99**
Post	36	36.64	3.07	

**Significant at 0.01 level.

INTERPRETATION AND DISCUSSION:

The current study shows that a significant change has been observed and result shows extremely high well-being of almost Delhi police personal after a month of yoga practice. The result of this study is also supported by some of the following researches which have been done by eminent yoga experts.

Top researches are as under;

1. Bhogal, R.S., Gore, M.M., Oak, J.P., Kulkarni, D.D., Bera, T.K. (2004). Psycho-physiological responses to Omkar and Gayatri mantra recitation in Police trainees.
2. Gadham J, Sajja S, Rooha V. (2015). Effect of Yoga on obesity, hypertension and lipid profile. *International Journal of Research in Medical Science*, 3(5), 1061-1065.

We could say that yoga practices are highly beneficial for General Well-being of Delhi police personals. The above-mentioned protocol of the study would be effective if it is practiced for the suggested period of time under the supervision of yoga expert.

Limitations of the study:

1. This study can be used on different age group and different rank of police personals.
2. This study can be done with control group design.

Conclusion: After the study of above table it has stated that yoga practices are very useful to improve the general well-being of police personals and found a lot of change in their ambiguity and affect their circulatory system (heart rate), mental status (mind) prosperity and remove stress by keeping all the senses in a balanced stage.

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27th - PAPER

PREVENTION OF MENTAL DISORDERS IN AYURVEDA AND YOGA

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ABSTRACT

Ayurveda is an ancient medical science of India. As per definition it is a science of life. Ayurveda's aim is "To prevent health of healthy person and to cure a diseased person." Yoga as well is an ancient science, which deals with physical as well as mental wellbeing. Ayurveda talks about Dhatu Saamyata" which means balancing bodily tissues. The dictionary meaning of word "Dhatu" is "Dhatu is that which holds". And in that context the Dhatu word covers Dosha, Dhatu and also Mala. The definition of health in Ayurveda is, "the person who is in state of Sama Dosha, whose Agni is proper, whose bodily tissues are in balanced state, whose excretory system is working in proper manner and whose soul, senses and mind are happy is called as a healthy person." Ayurveda also talks about Dinacharya i.e. daily regimen, Rutucharya i.e. a seasonal regimen and Sadvrutta i.e. explanation about well conduct. These all things affects on person's social relations which is most basic cause of the mental disorders. Yoga also treats mental issues by meditation and other remedial measures.

So, this paper tries to reveal certain known and some comparatively less known remedies and treatments available in the Ayurveda and Yoga.

Key Words: Mental Health, Mental Disorder, Stress, Dincharya, Rutucharya, Sadvrutta, Dhatu Samyata, Homeopathic Remedy,

INTRODUCTION:

Ayurveda is an ancient medical science of India. Yoga is also one of the greatest heritages that we have inherited from our ancestors. However, both have different goals and different paths, both certainly make sure that the mental health of an individual is maintained. Considering Ayurveda as a science taking care of mere physical health would be an error and finding Yoga in mere Asanas or physical postures will also be an error. How Ayurveda and Yoga both take care of our mental health is an interesting subject to investigate as there are many dimensions of both Yoga and Ayurveda that are less recognized. So, in this paper, an attempt is made to uncover such aspects of Ayurveda and Yoga that are less explored and yet they are strongly functional in maintain the mental health. We shall begin with Ayurveda first and then Yoga.

AYURVEDA:

As per one of the definitions, it is a science of life. When we talk about Ayurveda and prevention of mental health the first and foremost thing comes in mind is Ayurveda's aim. The aim of Ayurveda is very clearly mentioned in Charak Samhita,

"स्वस्थस्य स्वास्थ्य रक्षणं आतुरस्य विकार प्रशमनं च" (च. सू. ३०/६०)

It means, "to prevent health of healthy person and to cure a diseased person." So, the very aim of Ayurveda signifies that it is not only about curing the disease, but to prevent it and that also not only physical health, but the mental health as well. So, it is very much relevant to talk about Ayurveda while talking about mental health.

Ayurveda also aims to sustain 'Dhatu Saamyata'. It wouldn't be apt to translate the word 'Dhatu Saamyata' in English because this word indicates deeper sense than just balancing bodily tissues. The dictionary meaning of word "Dhatu" is 'that which holds'. In that context, the Dhatu word covers Dosha, Dhatu and also Mala.

Now, before entering to Dhatu Saamyata, let's see the definition of health which is given in Ayurveda texts.

समदोषः समाग्निश्च समधातु मलःक्रियाः।
प्रसन्नात्मेन्द्रियमनः स्वस्थइतिअभिधीयते"॥

(सुश्रुत संहिता सूत्रस्थान १५/१०)

This definition of health says that, "the person who is in state of Sama Dosha, whose Agni is proper, whose bodily tissues are in balanced state, whose excretory system is working in proper manner and whose soul, senses and mind are happy is called as a healthy person." Now, these all things are interconnected to each other.

So, while talking about prevention of mental health, it becomes very important to know about some of these things as those things can affect our mental health.

• **Balanced state of Doshas:**

First thing was balanced state of Doshas. Doshas are mainly divided in two types, 1. Sharirik/ Daihik Doshas (Physical or bodily disorders) and 2. Manasik Doshas (mental disorders). Sharirik/ Daihik Doshas are Vata, Pitta and Kapha whereas; Manasik Doshas are Rajas and Tamas. Now, these both are also interlinked with each other as displayed in the following figure.

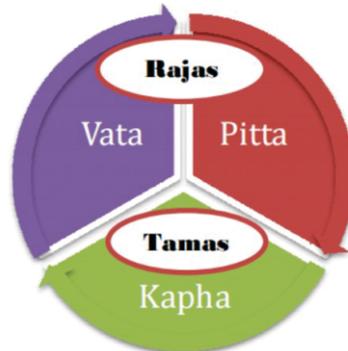


Figure 1

As the above figure indicates that Vata, made of air and ether elements, has the predominance of air element and so it is allied to rajas quality. Pitta has the predominance of fire element and it is also responsible for rajas quality. Kapha is made of water and earth elements with predominance of water element and so responsible for Tamas. So, maintenance of all the Dosha is compulsory to prevent any kind of disease, mental or physical.

- **Balanced state of Agni:**

Second point was Agni. The term Agni represents biological fire. Agni is extremely vital at pathological and physiological levels. The way we need constant food to survive, the digestive system, known as digestive fire also requires constant feeding. Many of the diseases are the result of malfunctioning of the Agni, so it's necessary to maintain balance. There are total thirteen types of Agni, 1. Jatharagni, 2 to 8 Sapta Dhatvagnis and 9 to 13 Panch Bhootagni.

These all Agnis can be in four different states, 1. Visham, 2. Tikshna, 3. Manda and Sama. Where, Sama Agni is a state of healthy person. These states are again depends upon the predominance Doshas which is explained below,

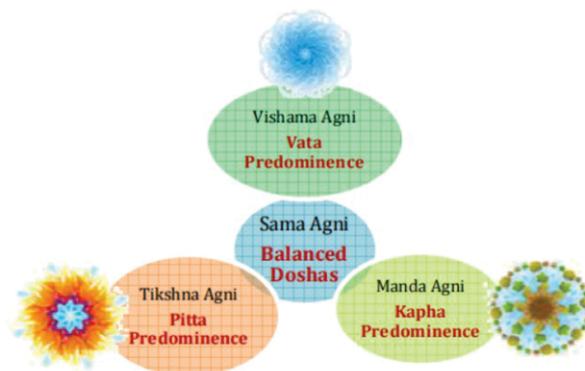


Figure 2

- **Balanced state of Dhatu:**

Next parameter is Dhatu. Now, there are total 12 parameters given to access Dhatu Samyata and surprisingly these 12 parameters includes whole definition of the health, as per Charaka Samhita, among them we will talk about those only which are related to mind. They are as follows:

- 'Nidrālābho Yathā Kālam' which means the person should get sleep at proper time.
- 'Vaikārikam Swapnam Ādarshanam' which means person should not get nightmares.
- 'Sukhena Cha Pratibodhanam' which means the awakening of the person should be comfortable. And the last one is
- 'Sarvākarih Mano Buddhi Indriyānām Cha Avyāpatiriti' which means all of these Manas, Buddhi and Indriyas should work in proper manner.

In short these all things collectively prove that the physical health is connected with a mental health.

- **Happy Soul, Senses and Mind:**

After talking about balance of Dosha, Agni, Dhatu and Malakriya, the last point is directly linked with the mind which says that happy soul, senses and mind is indicative of good health. One can remain happy only when there is no mantle pressure, mind is calm and pleasant. Ayurveda not only indicates the characteristics of an healthy person nut also shows the path to maintain the health, and health here means both mantle and physical.

Now, the question is which path does Ayurveda show to maintain the health? And we get the answer from Ayurveda that just follow some basic principles and be healthy. These basic principles are Dinacharya, Rutucharya and Sadvrutta. If the person is following these basic principles properly then he/she will always stays healthy. We will not go very deep in these basic principles but will explain it briefly.

- **Dinacharya:**

Dinacharya is a daily regimen. It explains what are the things a person should follow on daily basis which indeed help to the person to maintain health. There are many small details explained while describing Dinacharya which helps the person to avoid any kind of diseases. The detailed description of Dinacharya is given in Ashtanghridayam and it basically deals with appropriate diet, appropriate timings, daily cycle and behavioral norms to keep one fit and healthy. The topics include dinacharya include: waking time, elimination, hygiene, bathing, meals, massage, exercise, meditation and prayer, study, work, relaxation and sleeping.

- **Rutucharya:**

Rutucharya is a seasonal regimen. There are six seasons in India and they are Late winter (शिशिर), Spring (वसंत), Summer (ग्रीष्म), Rains (वर्षा)⁵, Autumn (शरद्) and Early winter (हेमंत). It says about the food and regimen which should be followed by a person during particular season. Even we get detail that what to follow during seasonal change.

- **Sadvrutta:**

Sadvrutta is explanation about well conduct. It explains that how the person should make relation with other people. How to talk, what should not be done publically etc. these all things affects on person's social relations which is most basic cause of the mental disorders.

- **Yoga:**

Yoga as well is an ancient science, which deals with physical as well as mental wellbeing. Yoga also treats mental issues by meditation and other remedial measures. Yoga leads to mental health in many ways and Karma Yoga is one of them. All the paths can be discussed in detail but we shall deal with Karma Yoga in this paper.

It has also been explained in great detail how can one have a healthy body and a cheerful mind. It also describes various forms of yoga relating to spirituality. Spirituality maintains our psychological health, affects substance abuse, interpersonal relationship, parenting, and coping. It has been suggested that spirituality also results in finding purpose and meaning in life (Snyder & Lopez, 2007). The paper tries to explore the karma yoga described in Bhagavad Gita and its relationship with Health and Well-being. It has also been

thoroughly discussed how to have a healthy body and a happy mind. It also describes many types of yoga that are spiritual in nature. Spirituality helps us maintain our mental health and has an impact on interpersonal relationships, parenting, and coping.

- **Karmayoga and Mental Peace:**

According to the Gita, one attains the supreme through doing one's duty. Here, supreme refers to a supreme state of self-fulfillment rather than a supreme being: A blissful and ecstatic state. Krishna advises in chapter 3, verse 8,

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 3.8॥

Perform your designated responsibility, because action is preferable to passivity. In the next verse, lord Krishna says,

यजार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 3.9॥

The deed should be conducted without attachment, as if it were a sacrifice. He advised Arjunav to his task efficiently, free from attachments for the sake of sacrifice alone. Self-fulfillment occurs when one is detached from external repercussions and performs with a sense of responsibility. By detaching an activity from its repercussions or fruits, I mean that the detached action is not influenced by external rewards. External consequences for the Karma Yogi are psychologically non-existent because all actions are delinked from extrinsic rewards. A Karma-yogi is someone who chooses the path of disinterested conduct and understands the nature of the experienced world. Any man, like Arjuna, can follow the karmayoga path.

The Gita's message for psychological wellness is a condition of physical, psychological, and spiritual equilibrium. Samstithi (Samatvam Yogam Yuchyate) refers to attempting to achieve the mental condition of a neutral, detached observer or performer in this universe. A healthy mentality is the only way to achieve health. This attitude must consist of a collection of beliefs, emotions, and behaviours. This mental shift is necessary for a karmayogi. Krishna outlines the Sthitipragya's attitudinal framework in Chapter II, verses 55 to 72. The first is quoted here.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ 2. 55॥

One is considered to be transcendently situated when he or she abandons all selfish desires and cravings of the senses that torment the mind and gets satisfied in the realization of the self.

He argues that the structure of an ideal personality consists of numerous features such as a person who experiences pain and pleasure equally, sees birth and death as unimportant, has a single-mindedness of purpose, renounces attachment, and has self-

control, among others. As we all know, cognition is crucial in the development of mental processes.

There is no problem if the action goal is achieved along a chosen path. If the outcome of one's actions does not meet his expectations, he becomes frustrated. Anger, a negative feeling, is elicited. This lack of achievement makes a man feel more infatuated and causes emotional excitation. It is considered that in an agitated emotional state, mental disruption occurs, and memory and thinking are both harmed. As a result, rational decision-making is impaired.

CONCLUSION:

We discussed how two Indian sciences, Ayurveda and Yoga show the path to mental healing and health, and yet in the modern era, we pay very little attention to our heritage and rush behind the so called modern inventions that lead us to a darker and darker future. Let's hope that the new rays of the Sunrise bring with them the forgotten faith in our age-old wisdom and we may realize the real paths to bliss.

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28TH PAPER

आचार्य पं. श्रीराम शर्मा के साहित्यों एवं षड्-वैदिक दर्शन में “मनस् तत्त्व” एक विवेचनात्मक अध्ययन।

सतीष चन्द्र कैवर्त, प्राच्य अध्ययन-दर्शनशास्त्र
डॉ. आरती कैवर्त, असिस्टेंट प्रो., वैज्ञानिक अध्यात्मवाद विभाग

सारांश

जैसा हम सोचते हैं, वैसा ही हमारे विचार मन में बनते हैं साथ ही जैसे ही मुख से शब्द भी स्वतः निकलने लगते हैं। जैसा हम बोलते हैं वैसा ही हमारे कार्य क्रियान्वयन होते हैं। तथा जैसा हम कार्य करते हैं वैसा ही हमारी आदतें बनती चली जाती हैं जो हमारे संस्कारों को जन्म देती है व चित्त में आक्षेप हो जाती है। चित्त में यह विद्यमान संस्कार ही हमारे चरित्र का निर्माण करते हैं। इस प्रकार हमारे चित्त में उठने वाले चिंतन से ही हमारे चरित्र का स्वतः निर्माण होता है, यह कोई अत्युक्ति नहीं है।

‘मन’ वही कहलाता है, जिस (इन्द्रिय) से सभी प्रकार के सुख-दुःख की उपलब्धि (ज्ञान) होती हो। मन हर एक जीवात्मा के साथ भिन्न-भिन्न है। तथा वह अनन्त है, परमाणुरूप है और नित्य है। पं. श्रीराम शर्मा आचार्यों के विचारों के गहन अवलोकन एवं शोध के विविध आयामों में पूर्णतया मौलिक एवं औचित्यपूर्ण होने की संभावना बनती है। इस पर किये जाने वाले अनुसंधान से वर्तमान में मनस् तत्त्व विषय पर एक नया अध्याय जुड़ेगा। जो वर्तमान की दार्शनिक परम्परा में मील का पत्थर साबित होगा। क्योंकि इस अनुसंधान में वर्तमान में बाहरी दिखने वाली समस्याओं एवं विकृतियों का समाधान मनस् तत्त्व में निहित होने की पुष्टि की गयी है। व्यक्ति, परिवार तथा समाज को बदल देने वाली विचार प्रक्रिया में पं. श्रीराम शर्मा आचार्यों के विचार-चिंतन में देखी जा सकती है। एक अध्यात्मवेत्ता, कुशल संगठक, महान लेखक, वैज्ञानिक अध्यात्मवाद के प्रणेता तथा दार्शनिक विचारक के रूप में इनका बहुआमी व्यक्तित्व प्रकट होता है। साथ ही षड्-वैदिक दर्शनों में मनस् तत्त्वों कुशलता से विवेचन एवं विचारों के क्रान्तियों की लहर को जनमानस में स्थापित करने का रहा है।

भूमिका

मनुष्य स्व-मन में निहित अनन्त शक्तियों से सम्प्रेरित होकर आदिकाल से अध्यात्म एवं भौतिक जगत् में विभिन्न प्रकार की गवेषणायें करता आ रहा है। सत्य तो यह है कि - भूत, वर्तमान, भविष्य में उसने जो कुछ भी विकास किया, कर रहा है, या करेगा, वह सब उसके अन्तःकरण में निहित अनंत शक्ति का परिणाम था, है, और सदैव रहेगा।

ऐसा कहा गया है कि जैसा हम सोचते हैं, वैसा ही हमारे विचार मन में बनते हैं साथ ही जैसे ही मुख से शब्द भी स्वतः निकलने लगते हैं। जैसा हम बोलते हैं वैसा ही हमारे कार्य क्रियान्वयन होते हैं। तथा जैसा हम कार्य करते हैं वैसा ही हमारी आदतें बनती चली जाती हैं जो हमारे संस्कारों को जन्म देती है व चित्त में आक्षेप हो जाती है। चित्त में यह विद्यमान संस्कार ही हमारे चरित्र का निर्माण करते हैं। इस प्रकार हमारे चित्त में उठने वाले चिंतन से ही हमारे चरित्र का स्वतः निर्माण होता है, यह कोई अत्युक्ति नहीं है। यह कहाँ होता है ? इसे आचार्य जी चेतन मन की चमत्कार बताते हैं। हमारे उत्थान एवं पतन की रूपरेखा एवं पृष्ठभूमि यहीं पर बनती है।

पं. श्रीराम शर्मा के साहित्यों में एवं षड्-वैदिक दर्शन में वर्णित मनस्-तत्त्वों का सर्वांगपूर्ण एवं समग्रता है। आचार्य के साहित्य एवं वैदिक दर्शन में वर्तमान की सभी समस्याओं का व्यावहारिक समाधान दिया है।

मनुष्य एक विवेक प्रधान जीव होने के कारण प्रत्येक अनुष्ठान के अवसर पर अपनी विचारशक्ति का उपयोग कर उस परिप्रेक्ष्य विशेष में युक्तियुक्त निर्णय लेता है। संकल्प की यह स्वतंत्रता मनुष्य को सभी जीवत सत्ताओं में अग्रणी एवं सर्वश्रेष्ठ पद पर निर्विवादित प्रतिष्ठित करती है। पशु-पक्षियों की प्रकृति प्रदत्त सहज-स्वाभाविक प्रवृत्तियाँ हों या मनुष्य की विवेकपूर्ण गतिविधियाँ, सभी के संचालन में मनस्तत्त्व की अहम् भूमिका है।

“मनस् तत्त्व” की उत्पत्ति एवं परिभाषा

मनस् शब्द के कोषगत अर्थ पर दृष्टि डालते हैं तो मनस् शब्द (जो नपुंसकलिंग है) की व्युत्पत्ति -मन्यतेऽनेन मन् करणे असुन् अर्थात् मन्यतेऽनेन मन् से करण अर्थ में ‘असुन्’ प्रत्यय लगकर निष्पन्न हुई है। निघण्टु में भी चित्त एवं मन को पर्यायवाची माना है। अर्थात् एक ही माना है।

ऋग्वैदिक में बताया गया है कि --“मनश्चिन्मनसस्पतिः”

अर्थात् मन का ज्ञाता, मन का स्वामी होता है।

औपनिषदिक के अनुसार कहा गया है -

मनसा वाङ्मदूदं सर्वमाप्तम् तन्मनसैवैतत् सर्वमाप्नोति।

- शतपथ ब्राह्मण -1.7.4.22

अर्थात् - मन से ही यह सब व्याप्त है। इसलिए मन से ही यह सबको प्राप्त होता है। अतः मन ही मनुष्य की श्रेष्ठता का आधार है।

बन्धन और मोक्ष मन के अधीन हैं -

“मन एव मनुष्याणां कारणं बन्धमोक्षयोः।

बन्धाय विषयाक्तम् मुक्तं निर्विषयं स्मृतम्।।”

- अमृतबिन्दूपनिषद्-6.34

अर्थात् - मन ही मनुष्य के बन्धन और मोक्ष का कारण है विषयासक्त मन बन्धन का कारण कहा गया है और निर्विषय मन, मोक्ष का।

आचार्य शंकर कहते हैं कि - **“जितं जगत् केन मनो हि येन”**

अर्थात् संसार को किसने जीता ? उत्तर मिला- जिसने मन को जीत लिया। इसका अर्थ यह है कि - समाहित मन से सम्पूर्ण सृष्टि पर विजय प्राप्त की जा सकती है और अनियंत्रित एवं स्वच्छन्द मन समस्त क्लेशों का मूल है। सुख और दुःख, पाप और पुण्य तथा शुभ और अशुभ की परिकल्पना सब मन के ही व्यापार है। ये सब व्यापार मानव मन के हैं न कि मानवेतर मन के। यहाँ तक कि कर्म करने का क्रिया और कर्म में अन्तर है। जो क्रिया विचारपूर्वक की जाती है वही कर्म कहलाती है। मनुष्य की भी समस्त क्रियाएं कर्म नहीं कहलातीं। जिनके साथ मन का सम्बन्ध नहीं होता वे क्रियाएं केवल वृक्षों के पत्तों के हिलने के समान निस्सार है।

विभिन्न वैदिक दर्शन में “मनस् तत्त्व”

मन क्या है ? इसकी अवस्थिति, तथा कार्य किस प्रकार का है ? आदि प्रश्नों को ध्यान में रखते हुए अलग-अलग भारतीय दर्शनों में मन को अलग-अलग नाम व रूप में समझा गया है।

न्यायसूत्र में प्रमेय के द्वादश भेद के अनुसार - यहाँ मन का छठा स्थान है।

“तदेव सुखदुःखाद्युपलब्धि साधनमिन्द्रियं प्रतिजीवं भिन्नमणु नित्यं च”।

अर्थात्- मन सुख- दुःख आदि आन्तर भोगों की साधनभूत इन्द्रिय है यह नित्य, प्रत्येक जीव में रहने वाला एवं अणु रूप है।

वैशेषिकों के मतानुसार नौ द्रव्य बताये गये हैं। इनमें से अन्तिम द्रव्य मन है जिसकी सहायता से आत्मा सुख-दुःख का अनुभव करता है। वैशेषिक दर्शन के अनुसार मन का लक्षण है -

सुखाद्युपलब्धिसाधनमिन्द्रियं मनः। तच्च प्रत्यात्मनियतत्वादनन्तं परमाणुरूपं नित्यं च॥

अर्थात् - ‘मन’ वही कहलाता है, जिस (इन्द्रिय) से सभी प्रकार के सुख-दुःख की उपलब्धि(ज्ञान) होती हो। मन हर एक जीवात्मा के साथ भिन्न-भिन्न है। तथा वह अनन्त है, परमाणुरूप है और नित्य है।

साथ ही कहा गया है कि

‘सुखाद्युपलब्धिसाधनेत्वे सति इन्द्रियं मनसत्त्वं लक्षणं।’

अर्थात् - सुख-दुःख आदि उपलब्धि के ज्ञान जिस आन्तरिक इन्द्रिय के द्वारा होता है वह मन है।

न्यायसूत्र में मनस्तत्त्व को प्रमेय के रूप में स्वीकार किया गया है तथा उसका लक्षण इस प्रकार है -

“ युग पज्ज्ञाना नुत्वत्तिर्मन सा लिंगम्।।”

-अ.1,आह्निक1 सूत्र 16.

वैशेषिक दर्शन के वैशेषिक सूत्र में मनस्तत्त्व को इस प्रकार परिभाषित कर बताया गया है कि

“आत्मेन्द्रियमनोद्यथ ‘सन्निकर्षान् सुखदुःखे।।”

-अ.5, आ.2,आह्निक1 सूत्र 15.

अर्थात् - एक समय में इन्द्रियों का अपने विषयों से जो सन्निकर्ष है उसके भिन्न ज्ञान की उत्पत्ति मन का यह लक्षण है। या कहें कि चिन्ह है।’

न्याय एवं वैशेषिक उभयदर्शनों को प्रतिपादन करने वाला “तर्क-संग्रह” नामक ग्रंथ में मनस्तत्त्व को परिभाषित करते हुये कहा है -

“सुखाद्युपलब्धिसाधनकरणे सति इन्द्रिमत्वं मनसो लक्षणं।”

- अन्नभट्टकृत ‘तर्कसंग्रह’ प17, चौखम्भा अमरभारती प्रकाशक, वाराणसी
सांख्यदर्शन के सांख्यसूत्र में वर्णित मनस्तत्त्व के कहा गया है -

“महदाख्यमाद्यं कार्यं तन्मनः।।”

- सांख्यसूत्र- प्र.1 सूत्र संख्या. 71

अर्थात् - प्रकृति का प्रमुख और प्रथम कार्य महत् बुद्धि तत्त्व है, मनन चिन्तन रूप होने के कारण मन अथवा बुद्धि इन दोनों शब्दों से कहा जाता है किन्तु जो वास्तव में मननशील निश्चय स्वभाव वाला है वही मन है।’ सांख्यकारिका में मनस्तत्त्व को इस प्रकार बताया गया है - मन उभयात्मक होता है तथा वह संकल्पनात्मक एवं विकल्पनात्मक होता है एवं सांख्यकारिका में उसे अन्तःकरणत्रयः के अन्तर्गत रखा गया है।

‘उभयात्मकमत्र मनः संकल्पकमिन्द्रियं च साधर्म्यात्।

गुणपरिणामविशेषान्नातात्वं बाह्यभेदाशयः।।

- ईश्वरकृष्णविरचित् सांख्यकारिका सूत्र संख्या. 27 ’

योगदर्शन में मनस्तत्त्व को चित्त के रूप में दर्शाया गया है - चित्त के वृत्तियों को निरोध हेतु मन की निर्मलता को करने के लिये योगसूत्र में साधन के रूप में कथन किया गया है अतः विषय के प्रवृत्ति से निबंधन करने वाली स्थिति मन कहलाता है।

“विषयवती वा प्रवृत्तिरुपत्पन्ना मनसः स्थितिनिबन्धनी।।”

- योगदर्शन समाधिपाद- सूत्र 35. ’

पूर्वमीमांसा - मीमांसा ग्रन्थ में मीमांसक मुरारि मिश्र ने मन के द्वारा ही ज्ञानस्वरूप के समान प्रमाण्य को ग्रहण किया है।

“मनसैव ज्ञानस्वरूपवत् प्रामाण्यग्रह।”

-मुरारि मिश्र कृत वर्धमानकुसुमान्जलिप्रकाश, पृ.219’

उत्तर-मीमांसा - ब्रह्मसूत्र या वेदान्त दर्शन में मरते हुये मनुष्य की वाणी मन में विलीन हो जाती है अतएव मन में वाणी का लय स्थान है।

“वाङ्मनसि दर्शनाच्छ ब्दाच्च।”

- ब्रह्मसूत्र अ०चतुर्थ पाद -2 सूत्र1

तथा इसके अतिरिक्त जिस मन में सम्पूर्ण इन्द्रियाएँ लीन हो जाती है वह मन प्राण में विलीन हो जाता है।

“तन्मनः प्राण : उत्तरात् ।”

- ब्रह्मसूत्र अ०चतुर्थ पाद -2 सूत्र3

साहित्य सर्वेक्षण -

1) यह कार्य पं. श्रीराम शर्मा आचार्य के विचारों के अध्ययन से सम्बन्धित है, इस लिए अखण्ड- ज्योति मासिक पत्रिका का अध्ययन किया गया। युगदृष्टा का जीवन दर्शन, प्रज्ञापुरुष का समग्र दर्शन एवं चेतन, अचेतन एवं अवचेतन वाङ्मयों का अध्ययन किया गया।

2) आचार्य श्रीराम शर्मा के चिन्तन में व्यक्तित्व के सम्प्रत्यय एवं प्रारूप का वर्तमान सन्दर्भ में अध्ययन - प्रज्ञा सिंह लोधी। 2009.

3) पं. श्रीराम शर्मा आचार्य जी की ज्ञान-मीमांसा : एक अध्ययन -कृष्णा चौधरी, 2010

4) आचार्य श्रीराम शर्मा के साहित्य एवं साधना में मानव उत्कर्ष के विविध आयाम-एक विवेचनात्मक अध्ययन। मेघापाल,

5) समकालीन भारतीय दर्शन के परिप्रेक्ष्य में आचार्य पं. श्रीराम शर्मा का मूल्य-दर्शन, अशोक कुमार ढोके, 2019

शोध का उद्देश्य - प्रस्तुत शोध अध्ययन में पं. श्रीराम शर्मा आचार्यों के विचारों के समग्र स्वरूप एवं षड्-वैदिक दर्शन में मनस् - तत्व के विविध आयामों का विवेचन करना है। तथा वर्तमान में व्याप्त मानसिक समस्याओं के समाधान में प्रस्तुत विचारों की भूमिका निर्धारण करना है।

1. षड्-वैदिक दर्शन के परिप्रेक्ष्य में आचार्य के साहित्यों में मनस्-तत्व के विभिन्न पक्षों का अध्ययन करना।

2. वर्तमान मानिसक दुःखिंतन रूपी समस्या को उजागर करते हुए आचार्य श्रीराम शर्मा के साहित्यों एवं षड्वैदिक दर्शन में मनस्-तत्व विचारों में समाधान के उपाय खोजना।

3. आचार्य जी विचारों पर आधृत मानसिक समस्याओं के समाधान हेतु सामयिक महत्व एवं प्रासंगिकता को सामने लाना।

4. पं. श्रीराम शर्मा आचार्य जी के विचारों में मनस्-तत्व को आधृत करना तथा षड्वैदिक दर्शन में वर्णित मनस् तत्वों के प्रभाव को उजागर करना है।

निष्कर्ष

आचार्य पं. श्रीराम शर्मा आचार्य के साहित्य एवं षड्वैदिक दर्शन में मनस्तत्व के विषय में अब तक किये अवलोकन के आधार आचार्य पं. श्रीराम शर्मा ने मनस्तत्व को यथाक्रमशः चेतन, अचेतन एवं सुपर चेतन मन के इन त्रिविध शब्दों के द्वारा संकेत किया है। इसके अतिरिक्त षड्वैदिक दर्शन में मन को सुखदुःखउपलब्धिका साधन, अंतःकरणत्रय एवं वाणी के आश्रय के रूप में उल्लेखित किया गया है। अतः मनस्तत्व को इन दोनों के विचारों के आधार पर चेतन, अचेतन एवं सुपर चेतन मन को समस्त उपलब्धियों का अनुभवजन्य ज्ञान का आश्रय के रूप में उल्लेखित किया जा सकता है। साथ ही मनस्तत्व की वर्तमान प्रासंगिकता को भी इन साहित्यों के माध्यम से प्रकाशित किया जा सकता है।

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29th - PAPER

EXPLORING THE EFFECT OF CLASSICAL HATHA YOGA PRACTICES ON MENTAL HEALTH

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ABSTRACT

Background: Mental health means our psychological, emotional and social well being. It affects how we feel, think, act and how well we can manage our day to day stress. Mental health is important at each and every stage of life from childhood to old age. By connecting with others staying positive, helping others, developing coping skills and having enough sleep can help a lot in maintaining good mental health. **Aims of the Study:** The aim of the study is to see the effect of Hatha Yogic practice on the mental health. **Methods:** 36 Yoga practitioners from Lakulish Yoga University, Ahemdabad (Gujarat), who enrolled in Classical Hatha Yoga training programme were selected in the sample. All the participants were given the training of Hatha Yoga for 45 days. The assessment of mental health was recorded through Psychological Wellbeing scale constructed by Dr.Davendra Singh Sisodia and Ms.Pooja Chaudhary. A pre-post single group design was applied in this research. **Result:** The paired sample 't' test was calculated to determine the significant changes of the Classical Hatha Yoga practice. Results show that regular Hatha Yogic practices can enhance the level of mental health. **Conclusion:** Hatha Yogic practices are helpful in improving the mental health, feeling of satisfaction and the interpersonal relationship.

Key Words: Hatha Yoga, Mental Health, Psychological Wellbeing

INTRODUCTION

Mental health, according to the World Health Organization (WHO, 2014), is more than the absence of mental illness. It is defined as a condition of well-being in which each individual realises his or her own potential, is able to cope with everyday challenges, works successfully and fruitfully, and contributes to his or her community. Yoga is referred to as 'Chitta Vritti Nirodhah' in Indian philosophy. Yoga is a practise for quieting the mind or restraining of mind-stuff alteration. Mental health is important in each and every stage of life from childhood to old age. It affects cognitive, affective & connative aspect of behaviour of a person. Yoga has its origins in ancient India and has been practised for millennia. It combines physical, mental, and spiritual practises to achieve a condition of mind-body harmony and oneness through concentration, physical exercise, and mental discipline. Yoga is regarded as a means of attaining spiritual enlightenment. As yoga has become

more widespread, interest in its potential as an adjuvant therapy for a variety of conditions has grown.

Yoga produces a state of super-consciousness through connecting with your soul at its deepest level. This peaceful meditation cleanses the emotions and conscious mind, as well as bad energies, resulting in a more fulfilling life. Yoga is a highly effective relaxing de-stress practise that calms mental and emotional turmoil; improves mental abilities, concentration level, creativity, will power, intuition, and insight; transforms body into a powerhouse of energy with enriched immune system and vital energy; permanently transforms personality and awakens the hidden limitless knowledge, energy, and bliss within [1].

The major psychological benefits of Yoga are to calm the mind, attune people to their surroundings, improve concentration and mental clarity, reduce stress and anxiety, encourage positive thoughts and self-acceptance, and promote flexibility, followed by spiritual benefits such as spiritual awakening, building of healthy spiritual awareness, promotion of interdependence between mind, body, and spirit, and enhancing the concept of oneness of all things. According to the World Health Organization, depression will be the second leading cause of worldwide illness burden by 2020, trailing only ischemic heart disease. Anxiety disorders are also being diagnosed at a higher incidence than they were previously. Despite the rise in diagnoses, most treatment plans include pharmaceutical medications that are ineffective in preventing additional illness or improving mental health. Effectively resolving mental health issues necessitates a multifaceted strategy that addresses the source of the issue(s) [2-4]. Yoga's main goal is to cultivate compassion inside you as well as a deep sense of unity and oneness with all living things [5]. Yoga is a personal practise with social ramifications. Those who practise yoga on a daily basis tend to engage with the environment in a more peaceful and rational manner.

The evidence for yoga as a means of health promotion, sickness prevention, and treatment for depression and other mental health imbalances is presented in this paper. Yoga, like other therapies, isn't a panacea for mental health issues. Yoga, when used in conjunction with other methods, has the potential to help people achieve improved mental well-being.

Hatha Yoga is the main stream of yoga vidya. Hatha Yoga deals with the purification of the body. Asana (posture) being the first and important of Hatha Yoga limb but it extends much beyond physical asana and hatha yoga is much more. A yoga aspirant should begin with the practice of Asanas. Asana bestows health, lightness, suppleness and steadiness of the body. After being firmly established in asana, he should practice Pranayam (breath control) while also exercising moderation in diet. It removes the impurities from the channels of the gross as well as subtle body [6].

The number of scientific studies investigating the clinical value of Yoga has exploded in the last decade, as has the number of genuine claims that Yoga may heal potentially life-threatening conditions. These findings are explained in light of existing empirical research and are supported and confirmed by scientific and experimental studies on Classical Hath Yoga, and other forms of yogic practice. Modern medications are not fully beneficial to all and are not free of side effects as well. So by going through the different researches it is evident that hatha yoga practice can help in mood changes and help in coping up in a better way. On the basis of all previous researches we have worked to assess the benefit of Hatha Yogic practices on mental health.

MATERIALS AND METHODS:

Participants

The participants for the study were 36 (11 males and 25 females). All were beginners with no prior yoga training. The age group was 30 to 50 years and all were from Lakulish Yoga University (YTTC Group), Ahmedabad, Gujarat. The clearance from institutional authority was taken prior to start of the study. All subjects were explained the purpose and study protocol. The selection of the subjects was done by convenient sampling method.

Research Design

A Pre - Post Single Group Research Design was employed to investigate the effect of Classical Hath Yoga module on mental health. The group of subjects (36 in number) undertaking the practice of Classical Hatha Yoga module was adopted. The total duration of observation was for 45 days. The pre-test was conducted at the onset of course and the post data was taken on 45th days of the course.

Assessment Tools

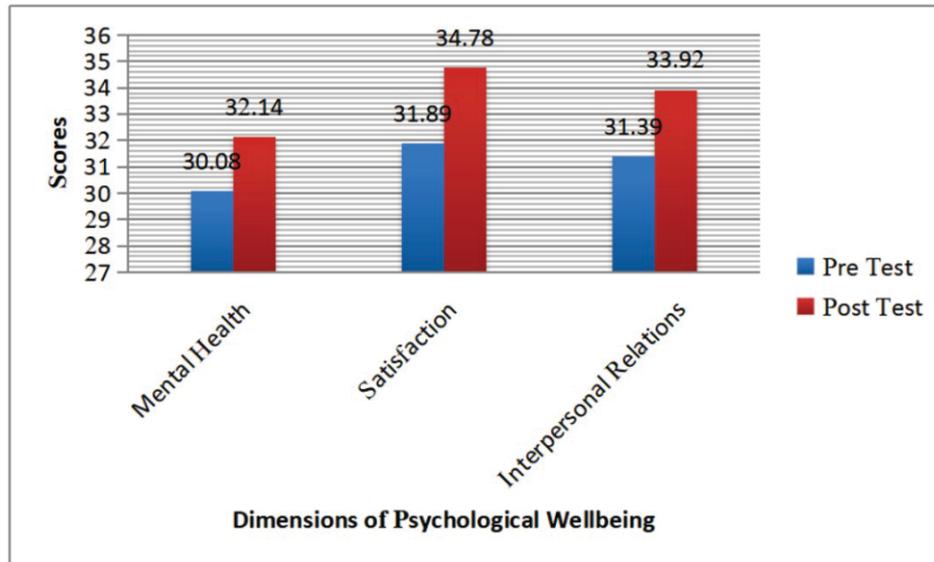
Psychological Wellbeing scale involves 50 questions divided into five areas (10 questions each) i.e. Satisfaction, Efficiency, Sociability, Mental Health and Impersonal relations. Questionnaire is designed by Dr Devendra Singh Sisodia and Ms. Pooja chaudhary. The scale is reliable, well validated and hugely used for assessing psychological wellbeing. We have used three dimensions of this for our present research to name-mental health, satisfaction and interpersonal relations.

Intervention

Yoga Teachers Training Course (YTTC) was a 45-day classical hatha yoga training programme that included two sessions per day. The first session was from 08.30 to 11.30 a.m. for practise, and the second session was from 12.00 to 13.30 a.m. for theory. Participants conducted loosening exercises, yogasana, and relaxation techniques with pranayam practises during the course of a day. Swami Rajarshi Muniji of the Lakulish Yoga tradition, one of India's oldest Hatha Yoga schools, wrote the Classical Hatha Yoga text that was used to establish a specific module of instruction for the training programme.

Result

	Phase	Mean	SD	r	SED	't' Value	Level of Significance
Mental Health	Pre Test	30.08	5.759	0.58	0.95	2.163	Significant at 0.05 Level
	Post Test	32.14	6.582				
Satisfaction	Pre Test	31.89	7.963	0.43	1.287	2.245	Significant at 0.05 Level
	Post Test	34.78	6.239				
Interpersonal Relations	Pre Test	31.39	7.18	0.595	1.012	2.497	Significant at 0.01 Level
	Post Test	33.92	6.166				



In order to investigate the significance of Mean Difference between Pre phase & Post phase with respect to mental health, satisfaction and interpersonal relations the 't'-statistics was computed through SPSS-17 to examine the effect of the practice of Classical Hath yoga on a regular basis for forty five days. The Table-1 reflects that 't' value are 2.163 & 2.245, which is significant at 0.05 level of the confidence. And the 't' value regarding interpersonal relations is found 2.497 after statistical analysis. It was also significant at 0.01 level. This is also clearly depicted in a bar diagram indicating the Means values of pre & post phase. It is empirically proved that subjects practicing Classical Hath Yoga module on a regular basis for forty five days, they can become mentally healthy.

DISCUSSION:

The objective of this study was to see the effect of Classical Hatha Yoga practice on the various dimensions of psychological wellbeing. The findings of the study show that regular Hatha Yoga practise can help to enhance the level of mental health & satisfaction and also improve the interpersonal relationship. The benefit was statistically significant when compared to prior data as well as the post data. The overall result suggests that Hatha Yoga intervention is effective in physical, mental & social wellbeing. The output of the study supports the previous studies who observed the Classical Hatha Yoga has a substantial good influence on cognitive functions in adolescents. According to the findings, classical hath yoga practise improves academic achievement by increasing executive functioning [7]. Similarly, in another study investigated the psycho-physiological benefits of classical hath yoga practise and found that it can be used as a preventive programme for metabolic syndrome, obesity, and mental health [8].

The mechanisms underlying yoga's obvious success in health promotion, disease prevention, diagnosis, recovery, and palliative care are not fully understood. Numerous researchers believe that yoga works by positively influencing the nervous system, cardiovascular system, and gene expression. Vagal nerve stimulation improves the autonomic nervous system's parasympathetic behaviour and, as a result, the behaviour of GABA (a neurotransmitter) within the brain. Breathing and body movement, like many other types of physical activity, have a positive impact on cardiovascular function. According to

studies comparing gene expression in long-term yoga students to controls, yoga improves immune cell gene expression profiles [9-10].

Swami Rajarshi Muniji [11] stated in his book “Classical Hatha Yoga”, From a yogic perspective, air is a link between mind and body. Slow diaphragmatic breathing is used in almost all forms of yoga. Slowing down and intensifying the air is the key to calming the mind. Yoga is generally ascribed to this style of meditation for its ability to restore emotional health, relaxation, and tranquilly. All yogic activities, including asana (postures), pranyam (life force activities), and dhyana (meditation), encourage stillness and listening inside. On and off the mat, kindness and gentleness for oneself and others are part of the discipline. According to a yogic aphorism, a stable body leads to a stable mind. We become more sympathetic, understanding, less prone to sorrow as a result of it. Many of the asanas, such as tree pose, dog pose, cat pose, snake pose, and others, resemble plants and animals. The corpse posture, or savasana, is the concluding component of a yoga class, in which participants lie down in deep relaxation with their arms and legs wide. Savasana combines deep breathing with complete relaxation in every part of the body. It is almost always an important part of the protocol.

In another study, yoga practises were found to have positive emotional, psychological, behavioural, and biological effects, as well as a significantly increased sense of well-being and Yoga also affects the neurophysiology of the body [12]. Another theory contends that yogic practises have a regulatory effect on the release of various neurotransmitters. Melatonin is thought to control mood and sleep patterns [10].

Yoga has been proved to improve quality of life in both healthy and unwell persons. Yoga is as effective as or better than exercise in improving a variety of mental and physical health parameters such as stress, quality of life, emotional states, heart rate variability, pulmonary function, and so on, according to a review research [13]. Yoga may be an effective and less harmful supplementary treatment for severe mental illness, according to a meta-analysis, because weight gain and toxicity are side effects of several pharmacotherapies [14].

Yoga was found to improve subjective well-being, mental health, and executive functioning in prison populations in one study [15]. Several studies have found that yoga improves the quality of life and interpersonal relationships of pregnant women [16]. Yoga has been shown in studies over the last 15 years to improve psychological health during breast cancer treatment [17], as well as health-related quality of life in antipsychotic-stabilized patients [18].

Our findings are also backed up by the different researches in the field of yoga. Especially when we find the results of Asanas and Pranayam on the participants they were encouraging and in line with the previous researches in the field. Hatha Yoga practices which are basically designed to work on the subtle force (Prana) through Asanas and Pranayam were really helpful in alleviating the stress and mental pressure so we can conclude that Hath Yoga practice are beneficial for mental health.

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30th - PAPER

MENTAL HEALTH AWARENESS IN INDIA

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ABSTRACT

Mental illness is a fusion of biological, social, psychological, hereditary, and environmental stressors. In 2017, the President of India, Ram Nath Kovind stated that India was “facing a possible mental health epidemic”. Since the beginning of the Covid-19 pandemic, numerous articles have indicated a worsening of mental health problems among individuals of all age groups. There is a lack of attentiveness which can lead to miss out, misinterpreting and dismissing the signs that somebody needs our help. For the huge Indian population to be engaged in its own mental health, the only method is through increasing mental health awareness which will produce its own requirement. With growing awareness, it can be presumed that early detection and access to medication will follow, as will the acceptance of preventive measures. It can also be presumed that with enlarging alertness in a democratic society, support, leveraging of political will, financial support, and cross-synergies shall follow. Mental health literacy is the access for mental health interventions in India.

INTRODUCTION

Mental health is a key concern, and India is not far behind in sharing this problem. According to the World Health Organization, mental health illnesses are a chief universal problem. For example, around 264 million individuals globally are affected by depression, about 45 million individuals by bipolar disorder, however 50 million individuals are affected by dementia and 20 million individuals are affected by schizophrenia and further from psychoses, and there are nearly 800,000 demises from suicide every single year. In spite of the severity of the situation, individuals with mental health conditions are prone to be stigmatized, differentiated opposed and subjected to human rights violations (WHO, 2019a, 2019b), making it less likely for them to look for help and speak about their mental health problems. Data shows that 1 in every 5 human being suffers from some kind of mental health disorder symptoms. 50% of mental health conditions arise by the age of 14 and 75% of mental health conditions begins by the age of 24. Mental illness can be activated by multiple aspects. Complicated interactions among mind, body and environment end up as psychological disorders. Few factors are long term severe stress, genetic factors, drug exploitation and overdose, cognitive behaviour like continuous negative beliefs, low energy, etc., social troubles like financial issues, breakdowns, loneliness, etc. This rising challenge in dealing with mental health problems is additionally compounded by an absence of information and wakefulness, self-diagnosis and stigma. It is essential to comprehend that

the determination of mental illness can simply be by setting standards for screening. The conditions has been worsened because of the covid-19 pandemic, making it a critical concern all over world. The staggering facts, nonetheless, are space of millions of others directly/ indirectly impacted by the challenges and those who, encounter deep rooted stigma, numerous times rendering them unable to obtain help. There is an urgent need to counter the notion that mental health solely means the absence of mental illness.

The Situation of Mental Health/Illness in India

Mental health in India is yet a fairly novel topic and the mental health myths and taboos connected to this issue are prevalent to this point in time. In India, having a mental illness is identified with a sense of judgement and there is stigma allied with those having mental health problems (The Live Love Laugh Foundation, 2018). A report by the India State-Level Disease Burden Initiative revealed that the disease burden in India due to mental illnesses risen from 2.5% in 1990 to 4.7% in 2017 in terms of Disability-Adjusted Life Years (DALYs), and was the leading contributor to Years Lived With Disability (YLDs) adding to 14.5% of all Years Lived With Disability in the nation (Indian State-Level Disease Burden Initiative, 2017). The National Mental Health Survey (NMHS), 2015-16 discovered that closely 80% of those suffering from mental illnesses did not take treatment for over a year. This review also identified huge treatment intervals in mental healthcare, ranging from 28% to 83% over distinct mental disorders (National Institute of Mental Health And Neuro-Science, (NIMHANS), 2016). According to the National Health program by the Ministry of health and family welfare, 6% of Kerala's population has mental illnesses. 1 in a 5 has some kind of emotional and behavioural difficulties. Nearly 60 to 70 million individuals in the nation suffer from general and serious mental disorders. India has become the world's suicide capital with across 2.6 lakh cases of suicide in a year. WHO facts says the average suicide rate in India is 10.9 for every lakh individuals. Mental illnesses are now among the highest directing causes of health burden worldwide, with no proof of global decline since 1990. In 2017, an approximation of the burden of mental health conditions for the states all over India disclosed that as much as 197.3 million individuals needed care for mental health conditions. This incorporated about 45.7 million individuals with depressive disorders and 44.9 million individuals with anxiety disorder.

Effect of pandemic (COVID-19) on mental health

India's statistics associated to speaking of mental health issues were poor, to begin with always. The pandemic COVID-19 has made the situation worse, as the first wave spread all over the world the world in 2020. There are few reasons behind how the pandemic made it worse:

- Long periods of isolation from family/friends.
- Frontline workforces not being able to come physically near to their family.
- Loss of employment
- Financial struggle
- Not being able to see or meet loved ones due to the fear of infection.
- Extensive use of alcohol and substance abuse due to stress.
- Cloud of doubts, insecurity, etc.

- Continuously distressing about getting infected and infecting people nearby you
- Unable to express oneself
- Complete disruption of work-life balance due to sudden application of work from home.
- Demises of loved ones due to the infection
- Rise in domestic violence

All of these aforementioned points and much more heightened the crucial situation of unaddressed mental health issues already present in India. Although the pandemic represented a great chance in the form of work from home culture to spend more time with one's family and beloved ones (who previously had to deal with periods of separation due to pressing work obligations), not all individuals obtained the same advantage having to work from home. The destructive impact of the pandemic felt by the larger portion of the nation became eminent in the form of anxiety, depression, exhaustion and a tendency to commit suicide. So many young individuals in India who had taken loans at the time of the pandemic from unregulated sources were incapable to meet these loans and out of awkwardness and continuous humiliation were pushed to the brink of suicide. However, in order to prevent such tragedies, the government has made tremendous efforts to promote awareness and address concerns that had previously been ignored owing to fear of stigma.

Mental Health Awareness Initiatives

In the midst of this crisis, a survey conducted by the Indian Psychiatric Society found a considerable rise in reported mental illness since the lockdown. This is a chance for the country to rethink its mental health care system to better serve its varied population. The poor have been the worst hit by the epidemic.

- **Government initiative-** The National Mental Health Programme (NMHP) was established by the Indian government in 1982, and the Mental Health Care Act was passed in 2017. The National Mental Health Program was primarily concerned with expanding access to basic mental health care for the disadvantaged. This promotes social growth in the healthcare field as a whole. The Mental Health Treatment Act enforced affordable mental health care, the freedom to make decisions and informed consent, the right to live in a community, and the right to secrecy after a more than 20-year gap.
- **Mental Healthcare Act, 2017-** The Mental Healthcare Act was approved in April 2017 and went into effect in May 2018. Attempt suicide, which was formerly penalized under Section 309 of the Indian Penal Code, was essentially decriminalised as a result of the legislation. In its first paragraph, the law was described as "an act to provide for mental healthcare and services for people with mental illness, as well as to protect, promote, and fulfil the rights of such persons during the delivery of mental healthcare and services, and for matters connected therewith or incidental thereto." The Mental Health Act of 1987 was repealed by this act.
- **MANAS-** On April 14, 2021, the Government of India launched the Mental Health and Normalization Enhancement System (MANAS), a national platform for improving the mental health of the Indian people (Government of India 2021 Chief Scientific Advisory Office).). It was initiated by the Chief Scientific Advisory Office of the Government of India (GoI) and jointly developed by the National Institute of Mental Health and

Neuroscience (NIMHANS) Bangalore, Advanced Computing Development Centre (CDAC) Bangalore, and Armed Force Medical College. Did. (AFMC) Pune. The MANAS platform integrates the work of various ministries, national institutions and research institutes. The first mobile app version launched by the Government of India aims to promote positive mental health in the 15-35 age group. In the future, the platform will be multilingual and will be integrated with various public health systems in India such as National Health Mission (NHM), National Nutrition Mission (Poshan Abhiyan) and e-Sanjeevani.

- **Tata Trusts and mental health care-** The Tata Trusts began their work in mental health with little awareness of the burden of mental disorders and a poor understanding of well-being and its impact on overall health. Trusts involvement goes beyond financial support. Over the past four decades, the organization's work in this area has been guided by funding strategies, direct implementation, and partnership with governmental and non-governmental organizations. He works across multiple areas of mental health care, rethinking institutional pathways of care, and developing scalable and innovative community care models. The Trust's extensive experience in community engagement and development means that its programs cover not only medical care but also important factors such as employment, disability and psycho-social care.
- **Tele-health Initiatives-** Workshops, online counselling sessions, and helplines have been organised by universities, non-profits, and a number of hospitals. Tele-health calls have helped to bridge the gap between people who would ordinarily avoid in-person visits and those who would benefit from them. Those who do not have access to these internet resources, on the other hand, have suffered as a result. In India's rural areas, the poor lack access to technology that allows them to use services such as e-prescriptions and tele-health calls. In India, the expansion of internet healthcare to rural regions is a potential development initiative.

CONCLUSION

According to NIMHANS data, more than 80% of Indians do not use health-care facilities for a variety of reasons, including a lack of information, stigma, and the high expense of care. Although the true situation may be more challenging, a start has been made. The Union Budget 2022-2023 takes mental health into account and announced the National Tele-Mental Health Programme in India, which would provide free tele counselling services 24 hours a day, seven days a week. Mental disease may be treated with the correct sort of assistance; for psychosis illnesses, the right medicine administered under the right supervision is critical; for neurosis illnesses, effective counselling, support, and love from peers and family are essential. It is critical to reach out and identify these issues as soon as possible. Progressive government policies based on evidence-based approaches, an involved media, a thriving educational system, a responsive industry, aggressive use of newer technology, and innovative crowd-sourcing might all work together to help alleviate the scourge of mental diseases. In India, mental health literacy is the entry point for mental health interventions. While the legislative declaration is a positive step forward, but there is still a need to invest more in India's mental health needs.

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31st PAPER

COMPREHENDING THE PIVOTAL ROLE OF VIPASSANA IN POSITIVE PSYCHOLOGICAL UPLIFTMENT

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ABSTRACT

The ancient healing sciences have always emphasized on the holistic power of internal awareness. They counted on self-healing efforts of the human body, simply by being observant, aware and accepting things as they are. The antique tradition, Vipassana, an advanced mindfulness practice of yoga, to which nowadays, the Western world refers as a preventive and therapeutic holistic approach for health and wellbeing that unites body with other indispensable metaphysical aspects of the mind and spirit. Several researches proved that Vipassana enhances positive psychological wellbeing by improving cognitive and perceptual sharpness, emotional stability, intelligence and life satisfaction. From psychological research outlook, different studies conclude that Vipassana reduces crime and acts of violence towards self and others, increases feelings like compassion, benevolence, satisfaction, gratitude, love, admiration, etc. Although in the recent past, rapid growth in the literature of positive psychology has been observed, there are not many studies addressing the crucial role that Vipassana plays in positive psychological upliftment. Therefore, this study is an initiative towards the same.

Key words: Vipassana, psychological wellbeing, mental health, advance meditation, positive psychology

INTRODUCTION

We are pacing into the new normal world where unquestionably, the technological and medical alliances have accelerated elimination of epidemics and pandemics thereby prolonging life. But the expected quality of life with harmony and peace is awfully degrading. Contemporary lifestyle and conventional medical system prioritizes on physical and material aspects, ignoring the psychological health and wellbeing. Almost everyone is running behind materialistic pleasures and instant gratification in this ever changing world, due to which each of us is struggling to manage sedentary lifestyle, work, relationships, stress, feelings, chronic diseases, etc. thereby purposely falling into the vicious circle of negative thoughts and emotions flooding our memory. Hence, it is quite predictable that the lack of self-awareness is leading us into the hurricane of physical and psychosomatic malaise.

In order to mature the skill of being just an observer, staying unaffected and unattached to the happenings and accepting things as they are requires rising to higher levels of consciousness. For such psychological upliftment, it is essential to practice mindfulness meditation in day to day life. Vipassana holds the power to nullify negative emotions like anger, cruelty, greed, envy, arrogance and ego, hatred, resentment, frustration, fear, anxiety, guilt, depression, etc. thereby reducing the occurrence of psychosomatic ailments.

VIPASSANA-THE ANCIENT SCIENCE AND ART OF LIVING

Vipassana also known as Mindfulness meditation, is one of the India's indigenous advance meditation practice. This obsolete technique, was re-instated more than 2,500 years ago by Buddha [1]. In the Pali language of India, Vipassana means Insight (to see things as they are) [8]. Today, it is a renowned approach taught by S. N. Goenka, student of Sayagyi U Ba Khim (Burma). This 10-day residential course conducted in and across 50+ languages and countries is a universal remedy for all problems irrespective of religions and therefore, it can be practiced freely by everyone; without any conflict of race and caste at any place and time and will prove equally beneficial to every individual [1]. Vipassana is a method of understanding and influencing personal growth and self-satisfaction [24]. It is differentiated by focusing on nostril breathing and physical sensations through meticulous scanning of the body [11].

Vipassana seeks self-reconstruction via self-observation. The meditator contemplates on physical sensations that continuously connect with and condition the mind [8]. It is a process of introspection, where one observes his own experiences as they occur [16]. Vipassana is a pristine, gratis, non-discriminatory, comprehensive and righteous psychology of holistic development. It is a steady and systematic objective observation of self at the level of sensations which develops a multi-layered personality. Vipassana induces changes at the molecular level thus changing the body's biochemistry. It has a dramatic effect at the psychological level too [16]. Being an observation based practice, Vipassana reduces the propensity of mind to dwell in the past thereby reducing regrets, or to delve in the future thus lowering anxieties, helping to remain in the present moment and attain relative psychological serenity [8]. Another study reports that Vipassana has a significant impact on the adolescents subjective wellbeing [17]. Western studies on meditative methods like Vipassana have portrayed improvement in functional, physical and mental well-being of practitioners. The most intriguing of these studies have been the ones conducted among prisoners where Vipassana improved the inmates' mood and behavior [4].

Advanced meditation portrays a positive effect on the emotional and cognitive actions [28] and psychological health [22]. Advanced mind based interventions have demonstrated efficacy in the treatment of a wide range of conditions such as stress, anxiety and depression [5], substance abuse [6], chronic pain [15], behavioral addiction [26], anger and hostile behavior [27] as well as facilitating adaptive behaviors. Vipassana develops mindfulness thereby facilitating correct understanding of the nature of reality as per ancient yogic science [13]. Vipassana is a scientific meditation which enables truth realization through self-observation. It improves one's insight, personal growth and positive mental health [7]. Obtainable clinical documentation as well as primeval texts, introduce Vipassana as a process which ascends perception, consciousness, acceptance, patience and tolerance among its practitioners, thus reducing mental and physical stress [4]. Vipassana involves adapting receptive mental awareness along with concentrating on current bodily

sensations. It also allows restructuring of never ending meta-cognitive experiences observed but not reacted to [11].

Vipassana facilitates greater clinical utility in terms of framing positive psychological patterns thereby making it the perfect method for self-realization and actualization [7]. It is a mind observing process that minimizes sinking of the mind in the past (relating to regret, remorse and repentance) and diving into the future (anxieties, expectations and expectancies). Rather, Vipassana helps to directly experience the here and now with equanimity. It is also taught as a universal remedy for pervasive illnesses [21]. A study concluded that Vipassana aided government dignitaries to have a greater optimism professionally and personally as well [20]. Vipassana also enlarges managerial efficacy at both professional and personal levels. Vipassana practicing employees are better focused and composed than other employees [2]. Another documentation mentions reduction in employee anxiety and increase in their productivity [3]. Further, Vipassana transforms workplace wellbeing and productivity [18].

SIGNIFICANCE AND RELEVANCE OF VIPASSANA

Vipassana is a purification and truth-realization process directly through self-experience. It's continuous practice releases tensions and liberates from demented behavior towards unpleasant or pleasant circumstances [1]. Both traditional and clinical literature suggest that Vipassana increases awareness, promotes integration of subjective experience and facilitates acceptance and tolerance to sufficiently reduce physical and psychological distress [4]. Vipassana allows a sense of serenity, peacefulness and pleasure through nonjudgmental attention. It transforms oneself by observing one's own thoughts, emotions and actions that finally lead to complete mental awareness and peace [14]. Those who practice Vipassana regularly, artifice as human beings, no matter whatever their socio- economic and religious beliefs are [10].

Ongoing inner and outer conflicts make life painful and complex. Thus, mental and emotional awareness is the supreme necessity. Thus, time for quiet reflection is much required. In order to become aware of psychological states, quiet solitudes and withdrawal from noise and bustle of daily life is necessary. This active stillness is essential not only for the well-being of the mind and heart but for the discovery of the real as well, without which physical or moral well-being is of little significance. In this context a link between Vipassana and mental health has attracted much attention in psychological research [19].

On the other hand, Vipassana is also a value-based education. It includes behavioral and cognitive psychology for solving problems, interacting with others and participating in society. It is an environmental psychology that stresses on the loop of peace and harmony. It is a path towards, the transcendence of the material world. Vipassana is unique and essential for human growth from microstructure to infinite [9]. Vipassana is the ethical and social path that facilitates inculcation of Ashtang Yoga within the framework of one's own mind and body. Vipassana's goals are liberation from suffering, and spiritual transcendence [12]. According to Hart, healing does not refer to mere curing of diseases but the removal of the root cause of human sufferings is the purpose of Vipassana. It is a way to observe the reality, and to care for body and mind by raising the level of internal awareness [23]. Rise in the level of internal awareness is possible only when you disconnect from the world's materialistic botherations. Disconnection from external engagements can improvise

through practice of Vipassana, let go, understanding the law of attraction, law of diminishing interest and that nothing is permanent.

Various studies say that a set of mechanisms underlie Vipassana that help to lessen resentment, negative emotionality as well as in reinterpretation and reframing of the various aspects of transgressions leading to achieving health and well-being. Expression of remorse, easy acceptance, ignoring the irrelevant, repairing of relationship with self and others, ability to minimize negative emotions towards self and others, monitoring of others positive behaviors and acknowledgments of valued and close relationships have been suggested to be the chief psychological mechanisms underlying the positive health impacts of Vipassana. Further, Vipassana is an experience of inner peace within oneself that leads to non-delusion, better self-control and greater clarity of thought. It is a classical self-development method [11] for psychological health [21] which allows a conscious effort to focus in a non-analytic manner without dwelling on rambling thoughts [24]. This indicates that practice of Vipassana helps in overall psychological upliftment.

Quality of life and life satisfaction have been associated positively with Vipassana [23]. By regulating positive mood, greater spirituality and quality of life and less self-blame; Vipassana positively impacted the ability to adjust and adapt even amidst the patients of chronic diseases [3]. Another documentation says mindfulness meditation possesses reparative strength that is directly involved in the healing of Post-Traumatic Stress Disorders (PTSD) symptoms as well as positively influences Subjective Well-Being (SWB) [25].

CONCLUSION

The above cited investigations indicate that the advantages of Vipassana are tremendous. It brings peace of mind and frees from vexation and negative feelings, allowing to let go and move on by showing generosity, compassion, kindness and love towards others. Vipassana is a simple mindfulness meditation which elevates the individual consciousness. It empowers self-awareness and teaches to observe things as they are. It is a self-exploratory and continuous mind body practice where disciplined attention is given to the gross physical sensations. It trains the mind to achieve non-reactivity thereby inducing internal awareness and neutrality towards life's events. This reduces self-centeredness (ego), aggression and greediness, declines the occurrence of pessimistic thoughts and emotions like hatred, envy, fear, guilt, sadness, disgust, boredom, frustration, shame, loneliness, etc. which in turn will lead to psychological upliftment.

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International Conference on Mental Health Care through Spirituality, Ayurveda and Alternative Therapies

Final Schedule

Day 1: Saturday, 9th July 2022

TIME	Day 1 Sessions
6:00-7:00 AM	Yagya
9:00-10:00 AM	Inaugural Session
10:00-10:45 AM	Experiential Session by Dr. Amrit Gurvendra , Head, Department of Complementary and Alternative therapies, DSVV
10:45-11:00 AM	Tea Break
11:00-11:30 AM	Eminent Talk: Spiritual Health: Spirituality, Religion, and Science in the Ecosystem of the Human Thought Processes for Better Physical, Mental, and Social Health by Dr. Mahesh Bhatt (Surgeon, Author, Public Health Consultant)
11:30-12:00 AM	Eminent Talk: Impact of Workplace Spirituality on Psychological Capital and Mental Health of Employees by Prof. Dr. Urmila Rani Srivastava (Professor-Psychology)
12:00 noon-1:00 PM	Day 1 Paper Presentations: Paper No. 1 to 15 Theme: Prevention and Intervention Strategies for Mental Health Problems. Moderator: Dr. Rajeshwari Trivedi , Head, Department of Computer Science, DSVV
1:00 PM to 3:00 PM	Break
3:00 PM-4:30 PM	Day 1 Paper Presentations: Paper No. 16 to 30 Theme: Prevention and Intervention Strategies for Mental Health Problems. Moderator: Dr. Amrit Gurvendra , Head, Department of Complementary and Alternative therapies, DSVV
4:30 PM-4:45 PM	Tea Break
4:45 PM-5:30 PM	Experiential Session by Dr. R.P. Sharma , Chairman of the “Board of Complementary and Alternative systems of Medicine”
5:30 to 6:00 PM	Eminent Talk: Shaddhatu Purusha Chikitsa in Mental Health Care by Prof. Dr. Bejoy S Raj (Ayurveda Physician and Professor)
6:00-6:15 PM	Naadyoga Meditation

Day 2: Sunday, 10th July 2022

TIME	Day 2 Sessions
6:00-7:00 AM	Yagya
9:00-10:45 AM	Day 2 Paper Presentations: Paper No. 1 to 15 Theme: Enhancement of Mental Capabilities & Quality of Life. Moderator: Dr Saurabh Mishra , Head, Department of CSGP, DSVV
10:45-11:00 AM	Tea Break
11:00-11:30 AM	Eminent Talk: Mental Health Care and Psychological Well-being in India: Role of Spiritual and Alternate Therapy Approaches by Prof. Dr. Prerna Puri (Flying Officer and Professor)
11:30-12:00 noon	Eminent Talk Practical Approaches to Improve Mental Health by Dr. Vivek Maheshwari (Associate Professor, Psychotherapist)
12:00 noon to 1:00 PM	Online Session of Dr Ulrich Berk , (Homa Psychotherapist, Germany) & Experiential Session/Online Session/Group Discussion
1:00 PM to 3:00 PM	Break
3:00 PM-4:30 PM	Day 2 Paper Presentations: Paper No. 16 to 30 Theme: Enhancement of Mental Capabilities & Quality of Life. Moderator: Dr. Alka Mishra , Ayurveda physician, Marma Therapist, Head-Panchkarma Centre, Department of Ayurveda, DSVV
4:30 PM to 4:45 PM	Tea Break
4:45 PM to 5:30 PM	Experiential Session by Dr. Alka Mishra , Ayurveda physician, Marma Therapist, Head-Panchkarma Centre, Department of Ayurveda, DSVV
5:30 PM to 6:00 PM	Eminent Talk/Special Session Eminent Talk: Emotion and five elements theory to manage psychological disorders by Dr. Chirag Andhariya (Naturopathy Physician and Entrepreneur)
6:00-6:15 PM	Naadyoga Meditation
6:15-7:00 PM	Deep Yagya

Day 3: Monday, 11th July 2022

TIME	Day 3 Sessions
6:00-7:00 AM	Yagya
8:00-9:30 AM	Day 3 Paper Presentations: Paper No. 1 to 15 Theme: Psychological Well-being, Alternative Therapies & Miscellaneous Strategies. Moderator: Dr. Santosh Vishwakarma , Head, Department of Psychology, DSVV
9:30-9:45 AM	Tea Break
9:45-11:00 AM	Day 3 Paper Presentations: Paper No. 16 to 30 Theme: Psychological Well-being, Alternative Therapies & Miscellaneous Strategies. Moderator: Dr. Santosh Vishwakarma , Head, Department of Psychology, DSVV
11:00-11:30 AM	Eminent Talk: Yoga for Common Mental Disorders by Shri Nikhil S. (Clinical Psychologist, Queer Affirmative therapist)
11:30-12:00 AM	Experiential Session/Online Session/Group Discussion
12:00 noon-1:00 PM	Valedictory Session

Useful Links

- [Online Short-term Modular Courses-DSVV](#)
- [All World Gayatri Pariwar Website](#)
- [Video Lecture of Prof Goda Denapiene, Consultant Gastroenterologist, University of Vilnius, Lithuania](#)
- [Video Lecture of Mr Arnis Silins, International Institute of Indic Studies, Riga, Latvia](#)
- [Video Lecture of Vaidya.Professor.T.R.Shantala Priyadrshini, AYUSH Chair, Professor, University of Latvia](#)
- [Various Video Clips of the conference](#)
- [Images of the conference](#)
- [Yagyopathy for Mental Health in Hindi by Dr. Piyush Trivedi](#)
- [Mental Health Care Services available at the Department of Scientific Spirituality, DSVV](#)

**Papers Selected for the special edition of Dev Sanskriti
Interdisciplinary International Journal**

(<http://dsij.dsvv.ac.in/>)

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