

SBU JOURNAL **MANTHAN**

SBU JOURNAL OF
COMMERCE MANAGEMENT &
HUMANITIES

A Bi Annual Research Journal



Special Edition
July - 2023

ISSN: 2582-8517

Volume - III Issue - II



SARALA
BIRLA
UNIVERSITY

Published By

SARALA BIRLA UNIVERSITY

Birla Knowledge City, P.O: Mahilong,
Purulia Road Ranchi, Jharkhand- 835103, India



MANTHAN

SBU JOURNAL OF COMMERCE MANAGEMENT & HUMANITIES

ISSN: 2582-8517

Volume - III Issue - II

Published By

SARALA BIRLA UNIVERSITY

Birla Knowledge City, P.O: Mahilong, Purulia Road
Ranchi, Jharkhand- 835103, India

About the Journal

The journal aims at disseminating original, scientific, theoretical or applied research for providing a platform for publishing research and result with a strong empirical element so as to channel the significant gap existing between research and practice. This can be done only by encouraging the publication of original, industry-relevant research and practical advances in management, humanities, and social sciences.

The journal is targeting at having content published in peer-reviewed, indexed with International databases and having high impact factor. It aims to bring its readers the very best analysis and discussion in the developing field of management and humanities and social sciences.

By implementing the strong quality measures Journal is eager to develop the strong coordination with researchers, academics & industrial practitioners. Also, with a strong tendency for innovation and action the journal is constantly looking for new ideas & suggestions. The aim of the journal is always to encourage quality research taking place within India and abroad. As we will provide the super-ordinate podium to the researchers for sharing their findings with the global community after having crossed the quality checks and legitimacy criteria, which in no way promise to be liberal. Thus, to maintain the required quality, all the submitted papers will be reviewed by the board of committee of the journal.

Chief Patron

Prof. Gopal Pathak

Vice Chancellor

Sarala Birla University, Ranchi

Patron

Dr. Pradip Varma

Chief Executive Officer

Sarala Birla University, Ranchi

Co-Patron

Prof. Vijay Kumar Singh

Registrar

Sarala Birla University, Ranchi

Editor-in-Chief

Prof. Neelima Pathak

Dean, Faculty of Yogic Sciences & Naturopathy
and

Faculty of Humanities & Linguistics

Sarala Birla University, Ranchi

Managing Editor

Dr. Radha Madhav Jha

Associate Dean

Faculty of Yogic Sciences & Naturopathy
Sarala Birla University, Ranchi

Message from the desk of
Chief Patron



I am very happy to announce the publication of a Journal of Sarala Birla University (SBU), which is long overdue. The Journal is aptly titled "**Manthan- Journal of Management & Humanities**", an augmentation of the scope and coverage of the Management & Humanities field so that researchers across the University & Country can contribute to the publication.

University education, requires a platform to encourage potential researchers for publishing their research output through journal articles. The goal of the journal is to consolidate the scientific community in the subjects which are vital for a comprehensive propagation of common wealth of knowledge. This platform will definitely bring a recognition to the University and would also contribute to the careers of fraternity of faculty and research scholars which will finally decipher into the development of the community and society at large.

Congratulation to all the contributors who strived hard to make the publication of the first issue of this journal possible. I thank the editorial team for an excellent work and wish the journal more success in the years to come!

Thank you,

Gopal Pathak

Prof. Gopal Pathak

Vice Chancellor

SBU, Ranchi

Message from the desk of
Patron



With immense pleasure in writing this foreword for the proceedings of the National Conference on Emerging Trends in Innovative and Sustainable Business Practices to be published in the journal “**MANTHAN**”. I congratulate the Faculty of Commerce and Management for fulfilling the felt need for research in Management by bringing out this issue.

In this contemporary world, sustainability has emerged as an important area of focus in research, education, and business practices. Sustainable Development is the pathway to the future with the principle of an integrated approach that takes environmental and social concerns along with economic development. I applaud the editorial team for the hard work and dedication they have invested in realizing this goal. I congratulate all the authors for their papers being selected for this journal.

This issue aims to provide new insights to researchers, practitioners, and educators into the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Emerging Trends in Innovative & Sustainable Business Practices. Young scientists and researchers will find the contents of the proceedings helpful in setting road maps for their future endeavours.



Dr. Pradip Kumar Varma

CEO

SBU, Ranchi

Message from the desk of
Co-Patron



It is with profound pleasure, humility and anticipation that we celebrate the launch of Journal of MSJCMH on this inaugural issue. On behalf of the MSJCMH Editorial Team, I would like to extend a very warm welcome to the readership of this. I take this opportunity to thank our authors, editors and anonymous reviewers, all of whom have volunteered to contribute to the success of the journal.

MSJCMH provides an ideal forum for exchange of information on all of the above topics and more, in various formats: full length and letter length research papers, survey papers, work-in-progress reports on promising developments, case studies / best practice articles written by industry experts, and tutorials on up-and-coming technological breakthroughs. The journal's editorial board is strongly convinced this initiative will provide science- driven, peer-reviewed articles conforming to the strict international processes and editorial standards expected by the scientific community. MSJCMH is published two times a year. To ensure rapid dissemination of information, we aim at completing the review process of each paper within 2 months of initial submission.

MSJCMH is committed towards publishing all manuscripts receiving a high or top priority recommendation during the review process, whereas those receiving medium priority will be considered for publication on a case-by-case basis. In addition, publication of manuscripts receiving the top priority will be fast tracked.

I close this message by inviting everyone to submit their exciting research to MSJCMH. All papers receiving a high degree of enthusiasm in the peer-review process will find a home in MSJCMH. Therefore, we are committed to publishing all discoveries, methods, resources, and reviews that significantly advance the field of Applied Science and Engineering.

Once again, I welcome you to this journal – your journal! With your support as authors, reviewers, and editors, I see very bright prospects for MSJCMH to serve science and the scientific community even better in the future. Ultimately, we will improve more lives and, consequently, our communities.

We hope to hear from you soon, and we welcome your feedback!

If you have any questions, suggestions, or concerns, please address them to We hope you will find this journal informative.

Thank you,



Prof. Vijay Kumar Singh

Registrar
SBU, Ranchi

Message from the desk of
Editor-in-Chief



I feel honored and fortunate to be a part of this peer-reviewed journal and highly effdective team which ensures that it continues to be a trusted source in the relevant field of Management.

The continued success of the journal is due to the efforts of our predecessors and the internationally diverse team of editors, board members, anonymous reviewers, contributors, readers, and supporting staff.

An enormous amount of effort has been devoted to improving the journal and we believe one way you will see this reflected is in shorter decision turnaround times.

The aim of the present volume of the Journal is to promote the understanding of managers and organizations within and across nations. The papers presented in the conference reflect an important concern in this global economy i.e. Innovative Sustainable practices. This volume witnessed contributions from academics, policymakers, and practitioners in business and non-profit organizations.

Our main objective will be to strengthen the boundaries of the journal, to strengthen the reviewer database, and to motivate potential authors to contribute to the journal. I congratulate the authors and the team for the wonderful effort.

Prof. Neelima Pathak

Dean,
Faculty of Yogic Sciences & Naturopathy
Faculty of Humanities & Linguistics
SBU, Ranchi

Message from the desk of
Managing Editor



It gives us immense pleasure to present Volume III, Issue I of “SBU-Mathan”, ISSN No: 2582-8517. As we all know that research is an unending pursuit and always requires refinement and polishing, hence the journal offers avenues for researchers and practitioners to contemporary issues associated with management.

This platform brings together the brightest minds from various sectors of society and it is an ideal place for exchanging ideas. Let us all learn from these ideas and take the world forward.

As Editor-in-Chief, I recognize the value authors place on high-quality and unbiased peer reviews conducted in a timely manner. In addition, we value the importance of rapid publication, and so to that end, we have structured our editorial team.

I am extremely excited to be embarking on this very important role and wish to express my gratitude to the leadership and the selection committee of the National Conference for electing me as the Editor-in-Chief of this influential journal.

The response to our request to authors for contribution has been overwhelming. Despite, of our best efforts, due to the decision of the editorial board and the referee review board, some of the articles/papers could not be included in the present issue,

Dr. Radha Madhab Jha

Associate Dean,
Faculty of Yogic Sciences and Naturopathy
SBU, Ranchi

EDITORS

Dr. Namrata Chouhan

Assistant Professor

Faculty of Yogic Sciences & Naturopathy

Sarala Birla University, Ranchi

namrata.chouhan@sbu.ac.in

Dr. Archana Maurya

Assistant Professor

Faculty of Yogic Sciences & Naturopathy

Sarala Birla University, Ranchi

archana.maurya@sbu.ac.in

Dr. Puja Mishra

Assistant Professor

Faculty of Commerce & Management

Sarala Birla University, Ranchi

puja.mishra@sbu.ac.in

Dr. Ria Mukherjee

Assistant Professor

Faculty of Humanities & Linguistics

Sarala Birla University, Ranchi

ria.mukherjee@sbu.ac.in

EDITORIAL BOARD

Dr. Nitu Singhi

Assistant Professor

Faculty of Commerce & Management

Sarala Birla University, Ranchi

nitu.singhi@sbu.ac.in

Dr. Meghna Ghosh

Assistant Professor

Faculty of Commerce & Management

Sarala Birla University, Ranchi

meghna.ghosh@sbu.ac.in

ADVISORY BOARD

Prof. Sureshlal Barnwal

Head of Department
Dept. of Yogic science and Human Consciousness
Dev Sanskriti Vishwavidyalaya, Haridwar
suresh.barnwal@dsvv.ac.in

Dr. Sham Ganpat Tikhe

Assistant Professor
Dept. of Yoga and Ayurveda
Sanchi University of Buddhist-Indic Studies,
Sanchi, M.P.
rudranath29@gmail.com

Dr. Arun Kumar Sao

Assistant Professor
Department of Yoga Education
Dr. Harisingh Gaur University,
Sagar, MP
sao.arun@gmail.com

Prof. Tulu Sarkar

Ex. Founder Director of
School of Yoga University of Ranchi
Sarkar.tulu04@gmail.com

Dr. Vinod Kumar Vairwa

Professor of English
SRP Government P.G. College Bandikui
Vinod94143@gmail.com

Dr. Sudhir Narayan Singh

Associate Professor of English
Madan Mohan Malviya University of Technology,
Gorakhpur, U.P.
Sudhirnarayansingh2009@gmail.com

Dr. Garima Jaiswal

Assistant professor
Dept. of Yoga
Amity University, Noida
Garima.jaiswal@gmail.com

Authors Guidelines

Manuscript and page containing author details should be sent through e-mail only at Mail ID: manthan@sbu.ac.in

While submitting the manuscript, corresponding author should give undertaking that the work is original and it has previously not been published anywhere else and also it has not been submitted anywhere else for being considered.

Authors willing to include figures, tables or text passages that have already been published elsewhere are required to acquire consent from the copyright owner(s) and to include proof that such consent has been approved while submitting their work. Any material received without such evidence will be assumed to originate from the authors. In no situation the publisher would be responsible for any plagiarism issue and it would be sole responsibility of authors.

Correspondence and proofs for correction will be sent to the corresponding author.

**MANTHAN-SBU JOURNAL OF
FACULTY OF YOGIC SCIENCES AND NATUROPATHY
A Bi Annual Research Journal**

AIM

The main aim of the journal is to deliver a knowledgeable platform for the national and international scholars. It also aims towards the promotion of interdisciplinary studies in various fields like commerce and management as well as humanities and social science and become the leading journal in its area.

The Journals also gives emphasis towards the development and retention of outstanding scholars. It aims at empowering the scholars towards maximizing their potential contribution and encouraging them to be entrepreneurial. It further aims to bring its readers the very best analysis and discussion in the developing field of Management and Humanities.

Scope

The journal covers all topics under the field of Management, Humanities, English Literature, Global Studies, and Art Discipline. Given below are the main topics being covered, however the scope of this journal is in no way limited

Disclaimer

The Journal wishes to make it clear that the contributors are solely responsible for the information, data and opinions contained in their articles and advertisements. The editorial board and the editor accept no responsibility or liability for consequences of any inaccurate or misleading information or data or opinion or statement.

©Copyright

All rights reserved. This Journal or parts thereof may not be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system now known or to be invented, without written permission from the copyright owner.

Permission is granted from this journal with the customary acknowledgement of the source.

Corresponding Address

Sarala Birla University
Birla Knowledge City, P.O: Mahilong, Purulia Road Ranchi,
Jharkhand- 835103, India manthan@sbu.ac.in
9431385023 / 7903487242

MANTHAN
SBU JOURNAL OF
FACULTY OF YOGIC SCIENCES AND NATUROPATHY

Table of Content

S.No.	Title	Author(s)
1	Role of Yoga in Combating Anxiety and Stress among COVID-19 patients	Surya Prakash, Dr. Archana Maurya
2	Role of Acupressure In Prevention and Management of Schizophrenia	Anjana Kumari Singh
3	Concept of Dhyana in the DhyanaBindu Upanishad	Chanchal Surywanshi Dr. Patil N J
4	Effect of integrated yoga on quality of life among panic disorder patients: A Randomized controlled study	Vishwa Sree Yadla NJ Patil Prabhakar K
5	Disease management through Yoga and alternative therapies, (Treating Arthritis through ayurveda, yoga and alternative therapies)	Anshita Bhatnagar
6	The Positive Impact of Advanced Meditation Technique (Cyclic Meditation) on Overall stress levels Among Ministerial Employees	Divyansh Jain Dr. Sawalia J.
7	Importance of Yoga in Lifestyle Diseases	Anita Kumari
8	Prevention and Management of Lifestyle Disorder through Yoga & Ayurveda	Shivani Chauhan Dr. Ajai KumarPandey
9	Role of Yoga in the Management of Occupational Stress: A Narrative Review	Juhi Kumawat
10	Disease Management Through Yoga And Alternative Therapies	Abhay Chaubey
11	Philosophical and Physiological Concept of Health and Disorder in the Context of Ancient texts	Neeta Singh
12	Effect of Yoga and Alternative Therapy for Migraine- A Descriptive Study	Sheetal Narware
13	Effect of Yoga in Modern life	Ekta Gupta
14	Management of diseases through Yoga and Alternative Therapy	Poonam Kumari

Table of Content

S.No.	Title	Author(s)
15	Importance of Yoga Education in Modern Lifestyle	Raina Bankar
16	Yoga: An approach to a healthy lifestyle	Manish Kushwaha
17	Importance of Yoga in Modern Times	Suman Kumari

ROLE OF YOGA IN COMBATING ANXIETY AND STRESS AMONG COVID-19 PATIENTS

Surya Prakash¹,

¹Research Scholar

University of Patanjali, Haridwar, India

Dr. Archana Maurya²

²Assistant Professor

Sarala Birla University, Ranchi, India

Correspondence Author

Spworld100@gmail.com

Abstract

Yoga has become an integral part of people's lives. The effect of yoga was also seen effective in times of COVID-19. The practice of yoga helped people to develop immunity and fight this dreadful situation of COVID-19. It not only developed immunity but also developed positivity within people's mind. Yoga saved lives and showed a new hope to live. Yoga has been coming forward as a research topic for the past several decades. Research is being done to see the impact of yoga on physical-obesity, diabetes, heart disease, asthma etc. and mental-anxiety, stress, depression and insomnia. It has been observed through studies that yoga gives new direction to life by keeping people physically and mentally healthy. It makes all round development of ones life and teaches the art of living. The meaning of Yoga is said to be the union of the soul and the Supreme Soul. Regular practice of yoga develops spiritual consciousness. It is both our culture and wealth, which not only gives us health but also gives a new direction to life by making us strong in all areas.

Keywords: Yoga; Anxiety; Stress; COVID-19.

Introduction

Yoga means to join or to unite. The ultimate goal of yoga is considered to be the attainment of Samadhi. The eight limbs described the yoga- yama, niyama, asana, pranayama, pratyahar, dharna, dhyana samadhi. one of which is a samadhi. The modern age is being used as a form of health protection. It controls the mind. Due to which, by bringing harmony in our body and mind, it works to maintain it (Javnbakht et al., 2009). Yoga works to improve health and put life on the path of well-being. In the dreadful situation of COVID-19 where we were scared and accepted a defeat, Yoga became helpful. During this time, the support of asanas, pranayama, meditation etc. was taken in yoga (Nagendra, 2020). Yoga reduces anxiety and stress and removes fear. The effect of yoga on this has also been seen in many researches (Brems, 2015). Yoga has been used as an adjunct therapy during the time of COVID-19 and patients have seen significant improvement (Tillu, 2020). Yoga has shown improvements in mental health during the time of COVID-19, such as reduced anxiety and stress (Brinley, 2021). It generates spiritual power by improving the physical, mental and emotional state. Immunity can be increased by its practice. It has been used as a complementary medicine in the time of COVID-19. In COVID-19 - symptoms of anxiety, stress, fear, fatigue, insomnia, etc. were seen, in which yoga became helpful (Santos, 2022).

Anxiety

Existential anxiety has been observed to be experienced during the Covid-19 pandemic. Who did not seem free from danger. Covid-19 presented many unprecedented physical and mental challenges. In which many people experienced moral crisis, sorrow, fear of infection, suffering from grief and loneliness. There was growing concern about how to deal with the long-term

individual and collective effects. Accessible mental health and self-care talks on anxiety caused by COVID-19 (Peteet, 2020). The economic anxiety component results in a lethal form of psychological distress. Economic anxiety seen in almost everyone during the time of Covid-19 (Mann et al., 2020). Fear and anxiety are not the same thing, yet there is a common symptom overlap between the two. Such as subjective, physical and behavioral components (Procelli, 2020). People were anxious as a result of COVID-19, which resulted in a loss of sleep. It was such a dire situation for all that saw a 44.6% anxiety level among the people (Sher, 2020). Several research that evaluated the impact of COVID-19 pandemic and rates of anxiety among adolescents. One study that low support (Odds Ratio [OR] = 3.18, 95% CI: 2.54 to 3.98) and medium support (OR = 2.19, 95% CI: 1.94 to 2.48) increased the likelihood of anxiety (Jones et al., 2021).

Stress

The COVID-19 pandemic is considered a chronic field stressors. Stress is a familiar word, we face it in one way or the other in our daily life. It focuses on external demand more than internal resources. To illustrate the impact of pandemics such as COVID-19 on society and research, Figure 1 provides a schematic diagram of stressors encountered in laboratory contexts and everyday life, along with their relevance to basic, clinical and epidemiological stress research. Researchers use standardized stress induction paradigms, which are rapid and well controlled. In addition, there are artificial. The Covid-19 pandemic was seen as one. It was observed outside the family but given the uncertainty and novelty of this epidemic, it can be considered an important factor in parents and children.

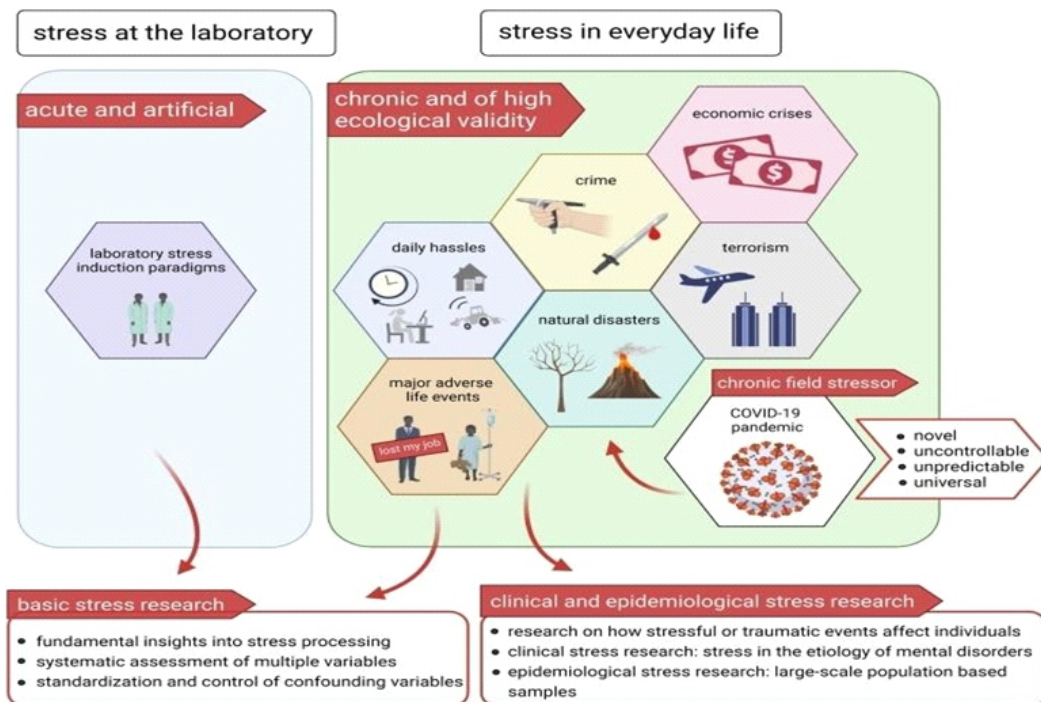


Fig.1. (Kokturk Dalcali et al., 2021)

The period of quarantine and transition was raising people's stress. People were also becoming more tense as a result of videos and reports of COVID-19 pandemic (Kokturk Dalcali et al., 2021). Stress, anxiety, and depression were found to be higher in those who were COVID positive. It affected both their well-being and mental health (Sharma et al., 2022).

Anxiety and stress in COVID-19 patients

The study examined the level of stress and depression experienced by COVID-19 patients and their families during their initial hospitalization. People thought that anxiety levels would be higher than depression levels, and anxiety would affect both patients and their families equally. As a result of the epidemic, people often suffered from psychiatric diseases and felt anxious and worried. According to estimates made during this time period (Khademian et al., 2021) more than half of the population was afflicted this time period. Stress is a condition of mental and physical exhaustion brought on by any event that endangers our homeostasis. Due to social isolation, perceived danger, uncertainty, physical discomfort, medication side effects, fear of virus transmission to others, and negative news in the media, COVID-19 patients may experience symptoms of loneliness, anger, anxiety, depression, insomnia and posttraumatic stress disorder (Bo et al., 2021). Patients who were hospitalized at the start of the SARAS outbreak voiced worries including dread, loneliness, exhaustion, and rage. During the pandemic, anxiety and tension were seen to be at higher levels, which kept patients mentally alert (Zandifar et al., 2020).

Yoga for COVID-19 patients

The levels of anxiety and tension in COVID-19 patients have been demonstrated to decrease when they engage in yoga (Tadasana, ardh kati chakrasana, ardh Chakrasana, hand stretch, hand in and out, nadi shodhan and bhrumri) and naturopathy (steam inhalation, salt water gargling, heliotherapy) (Jerrin et al., 2021). Yoga has been utilized therapeutically and has helped with the stress issue. Additionally, it was helpful for people who had long-term issue with stress or anxiety. Additionally, non-communicable disorders like diabetes, hypertension, asthma and heart disease showed advantages. It improved psychological problems, developed immunity and at the same gave a new ray of hope to the people that by practicing it we can save lives by improving physical and mental condition (Nagarathna et al., 2022). Yogasanas and meditations are ancient yoga practices. It is gaining popularity in other fields as well with proven clinical and non-clinical benefits (Shah et al., 2022).

In this study, one group of COVID-19 patients was given medicines, and one group was given 50 minutes of yoga intervention. More reduction in anxiety, depression and stress was seen in the yoga group. This was accompanied by significant improvements in oxygen saturation and heart rate levels, while the drug group saw a lack of benefit (Sharma et al., 2022).

Conclusion

Yoga enhances emotional control by improving self-confidence, self-efficacy and overall well-being. The effect of yoga has proved beneficial in the time of COVID-19. This not only improved physical, mental and psychological health, but also created a new hope to live by eliminating fear from within people. Due to which a wave ran among the people that now this dreadful situation can be overcome. Due to this, people recognized their old culture and thought that without it, there is no life, so by practicing it daily, we will be happy and will be able to get out of every kind of situation. Along with this, awareness was also seen among the people about yoga, mantra chanting and meditation that we need to pay attention to these subjects everyday which teaches us to live a happy and prosperous life and develops positivity. In this way, positivity was also seen in the COVID patients and also feel relief from anxiety, stress and depression.

References:

- Bo, H. X., Li, W., Yang, Y., Wang, Y., Zhang, Q., Cheung, T., ... & Xiang, Y. T. (2021). Posttraumatic stress symptoms and attitude toward crisis mental health services among clinically stable patients with COVID-19 in China. *Psychological medicine*, 51(6), 1052-1053.
- Brems, C. (2015). A yoga stress reduction intervention for university faculty, staff, and graduate students. *International Journal of Yoga Therapy*, 25(1), 61-77.
- Brinsley, J., Smout, M., & Davison, K. (2021). Satisfaction with online versus in-person yoga

- during COVID-19. *The Journal of Alternative and Complementary Medicine*, 27(10), 893-896.
- Dorman-Ilan, S., Hertz-Palmor, N., Brand-Gothelf, A., Hasson-Ohayon, I., Matalon, N., Gross, R., ... & Gothelf, D. (2020). Anxiety and depression symptoms in COVID-19 isolated patients and in their relatives. *Frontiers in psychiatry*, 11, 581598.
- Javnbakht, M., Kenari, R. H., & Ghasemi, M. (2009). Effects of yoga on depression and anxiety of women. *Complementary therapies in clinical practice*, 15(2), 102-104.
- Jerrin, R. J., Theebika, S., Panneerselvam, P., Manavalan, N., & Maheshkumar, K. (2021). Yoga and Naturopathy intervention for reducing anxiety and depression of Covid-19 patients—A pilot study. *Clinical Epidemiology and Global Health*, 11, 100800.
- Jones, E. A., Mitra, A. K., & Bhuiyan, A. R. (2021). Impact of COVID-19 on mental health in adolescents: a systematic review. *International journal of environmental research and public health*, 18(5), 2470.
- Khademian, F., Delavari, S., Koohjani, Z., & Khademian, Z. (2021). An investigation of depression, anxiety, and stress and its relating factors during COVID-19 pandemic in Iran. *BMC public health*, 21(1), 1-7.
- Köktürk Dalcı, B., Durgun, H., & Taş, A. S. (2021). Anxiety levels and sleep quality in nursing students during the COVID-19 pandemic. *Perspectives in psychiatric care*, 57(4), 1999-2005.
- Mann, F. D., Krueger, R. F., & Vohs, K. D. (2020). Personal economic anxiety in response to COVID-19. *Personality and Individual Differences*, 167, 110233.
- Nagarathna, R., Nagendra, H. R., & Majumdar, V. (2020). A perspective on yoga as a preventive strategy for coronavirus disease 2019.
- Nagendra, H. R. (2020). Yoga for COVID-19. *International journal of yoga*, 13(2), 87.
- Peteet, J. R. (2020). COVID-19 anxiety. *Journal of religion and health*, 59(5), 2203-2204.
- Porcelli, P. (2020). Fear, anxiety and health-related consequences after the COVID-19 epidemic. *Clinical Neuropsychiatry*, 17(2), 103.
- Rehman, U., Shah Nawaz, M. G., Khan, N. H., Kharshing, K. D., Khursheed, M., Gupta, K., ... & Uniyal, R. (2021). Depression, anxiety and stress among Indians in times of Covid-19 lockdown. *Community mental health journal*, 57, 42-48.
- Santos, D. C., Jaconiano, S., Macedo, S., Ribeiro, F., Ponte, S., Soares, P., & Boaventura, P. (2022). Yoga for COVID-19: An ancient practice for a new condition—A literature review. *Complementary Therapies in Clinical Practice*, 101717.
- Shah, K., Adhikari, C., Saha, S., & Saxena, D. (2022). Yoga, immunity and COVID-19: a scoping review. *Journal of Family Medicine and Primary Care*, 11(5), 1683.
- Sharma, N., Sahni, P. S., Sharma, U. S., Kumar, J., & Garg, R. (2022). Effect of yoga on the stress, anxiety, and depression of COVID-19-positive patients: a quasi-randomized controlled study. *International Journal of Yoga Therapy*, 32(2022), Article-8.
- Sher, L. (2020). COVID-19, anxiety, sleep disturbances and suicide. *Sleep medicine*, 70, 124.
- Tillu, G., Chaturvedi, S., Chopra, A., & Patwardhan, B. (2020). Public health approach of ayurveda and yoga for COVID-19 prophylaxis. *The Journal of Alternative and Complementary Medicine*, 26(5), 360-364.
- Zandifar, A., Badrfam, R., Yazdani, S., Arzaghi, S. M., Rahimi, F., Ghasemi, S., ... & Qorbani, M. (2020). Prevalence and severity of depression, anxiety, stress and perceived stress in hospitalized patients with COVID-19. *Journal of Diabetes & Metabolic Disorders*, 19, 1431-1438.

ROLE OF ACUPRESSURE IN PREVENTION AND MANAGEMENT OF SCHIZOPHRENIA

Anjana Kumari Singh

Teaching Associate

Sarala Birla University, Ranchi, India

anjana.infoworld@gmail.com

Abstract

Acupressure is safe and holistic alternative therapy used to relieve symptoms from many common to chronic disorders. Now a days unlike some forms of Western Medicines, this therapy does not involve the use of any invasive techniques. A skilled practitioner simply uses their thumb and fingers or some acupressure tools to exert pressure to specific body points. Acupressure therapy is playing important and holistic approach in terms of treating and prevention of life style disorders like- Obesity, Diabetes, Asthma, High-Low BP, Insomnia, Schizophrenia and many more. Acupressure therapies are becoming very popular in modern life because of its Importance and effective features like- easy to learn, easy to use and easy to apply. Acupressure therapy is part of alternative therapy which is completely Natural, with no side-effects, low cost treatment, no uses of any medicines and result oriented. In treatment of Psychosomatic disorders like- Insomnia, Stress, Anxiety Schizophrenia using Acupressure therapy gives effective results in disorder and its symptoms. Acupressure works on body energy, which is also known as Prana Urja in India, QI & CHI in China, Vital Energy in America. Acupressure therapy is based on “Of Energy - By Energy- For Energy”. As per WHO report, Schizophrenia affects approximately 24 million people or 1 in 300 people world-wide. Individuals with schizophrenia lead a poor quality of life, due to poor medical attention, homelessness, unemployment, financial constraints, lack of education and poor social skills. Thus, a review of factors associated with the holistic management of schizophrenia is of paramount importance. The objective of this review is to improve the quality of life of individuals with schizophrenia, by addressing the factors related to the needs of the patients and present them in a unified manner using acupressure therapy.

Key words: Acupressure, Alternative Therapy, Schizophrenia

Introduction about Acupressure

Acupressure is an ancient healing art that entails using an object (generally the hands, thumb or arms) to stimulate specific key points on the body with the goal of relieving pain or discomfort. Pain and Discomfort are considered to be signs of energy imbalance, which, if left in this state, will become illness or disease. Acupressure approaches this energy imbalance by stimulating acupoints in all over the human body. Acupoints are located on meridians or energy channels that run throughout the body and connect all parts of the body together. These acupoints are specific sites on the body that often treat pain or any type of discomfort else- where.²⁰ By diagnosis imbalance or problems at the acupoints, we can balance the flow of energy and thereby reduce or eliminate pain in the affected area. Acupressure has innumerable therapeutic applications in TCM. In conventional Western medicine, it is an attractive complementary and alternative medicine (CAM) intervention because of its low risk and cost, and the fact that it can often be self-administered. Over the last decade, research methodology on acupressure has improved, prompting several systematic reviews. Recent evidence of efficacy for the use of acupressure in a variety of clinical conditions is the focus of this review.²¹ Entire human body is cluster of acupoints.²² Each acupoint possess a different sensation based on the body part which suffers from the pain or specific problem. Simply, applications of pressure at different points cause different effects.²³ Location of each acupoint on specified meridian is determined in terms of body inch or Cun. One Inch or Cun equals one thumb width at the base of the finger nail. BI/Cun are known as acupressure units of measurements. (AUM)²⁴. In acupressure, acupoints can be activated by using thumb, fingers, palm, elbow and via acupressure tools like- jimmy, probe, karela, power ball etc.²⁵

Schizophrenia

Derived from the Greek word 'schizo' (splitting) and 'phren' (mind) with the term first coined by Eugen Bleuler in 1908, schizophrenia is functional psychotic disorder characterized by the presence of delusional beliefs, hallucinations, and disturbance in thought, perception, and behavior. Traditionally, symptoms have been divided into two main categories: positive symptoms, which include hallucinations, delusions, and formal thought disorders, and negative symptoms such as anhedonia (inability to feel), poverty of speech, and lack of motivation.²⁶ In India, where 1.1 billion people reside, the prevalence of schizophrenia is about 3/1000 individuals.²⁷ The disorder affects about 21 million people worldwide.²⁸ Schizophrenia affects the individual and their family, both socially and economically. Most people with schizophrenia in developing countries probably receive little or no formal care, and some are abandoned by their families and spend the rest of their lives homeless without ever getting evaluated. This scenario result in first episode psychosis and not being treated,²⁹ which poses a major public health problem.

Symptoms of Schizophrenia:³⁰

Positive Symptom includes-

Lack of Insight- Failure to appreciate those symptoms that are not real or caused by illness.

Hallucinations- A perception without a stimulus

Hallucinations can occur in any sense- touch, smell, taste, or vision- but auditory hallucinations are the most common (usually “hearing voices”)

Delusions - A fixedly held false belief that is not shared by others from the patient's community.

Delusions often develop along personal themes; for example:

- Persecution – patient think they are victims of some from threat or are central to a conspiracy.
- Passivity- patient think that their thoughts or actions are being controlled by an external force or person.
- Other - delusions can develop along any theme; for instance, grandiose, sexual, or religious

Thought disorder

Manifests are distorted or illogical speech- a failure to use language in logical and coherent way.

²⁰ Andrews S., Dempsey B. 1st ed. John Wiley & Sons; Canada: 2007. Acupressure and Reflexology for Dummies.

²¹ Lee EJ, et al. The efficacy of acupressure for symptom management: A systematic review. *J Pain Symptom Manage* 2011;42:589-603

²² Cook A., Wilcox G. Pressuring pain. *Alternative therapies for labor pain management. Awhonn Lifelines*. 1997;1:36–41

²³ Li Z. Chinese Science Culture Publishing House; China: 2009. Small Acupuncture Points, Big Health

²⁴ Cunningham M. 1st ed. The New Age Press; Arizona: 2012. Acupressure Fundamentals: A 20 Point Self Healing Program

²⁵ Andrews S., Dempsey B. 1st ed. John Wiley & Sons; Canada: 2007. Acupressure and Reflexology for Dummies.

²⁶ <https://www.ncbi.nlm.nih.gov/books/NBK539864/>

²⁷ Gururaj G, Girish N, Isaac MK. *NCMH Background papers- Burden of disease in India*. New Delhi: Ministry of Health & Family Welfare; 2005. Mental, neurological and substance abuse disorders: Strategies towards a systems approach

²⁸ [https://doi.org/10.1016/S0140-6736\(19\)30290-9](https://doi.org/10.1016/S0140-6736(19)30290-9)

Negative Symptoms

These include social withdrawal, self-neglect, loss of motivation and initiative, emotional blunting, and paucity of speech.

Causes of Schizophrenia Neurotransmitters

Neurotransmitters are chemicals messengers that your body can't function without. They carry messages between brain cells.

Research suggested that schizophrenia may be caused by a change in the level of 2 neurotransmitters: dopamine and serotonin.

Some study indicates an imbalance between the 2 may be the basis of the problem. Others have found a change in the body's sensitivity to the neurotransmitters is a part of the cause of the schizophrenia.

Heredity:

Genetics or hereditary can play a part in the development of schizophrenia.

According to a study by Harvard and MIT,³¹ if one of the parents has schizophrenia, there is little possibility that the child will have it. However, if both the parents have schizophrenia its most likely (50% probability) that the child will have it.

The modern twin and adoption studies were instrumental in rejecting psychological hypotheses of schizophrenia causation³² and became the main foundation for the search of molecular genetic risk factors.

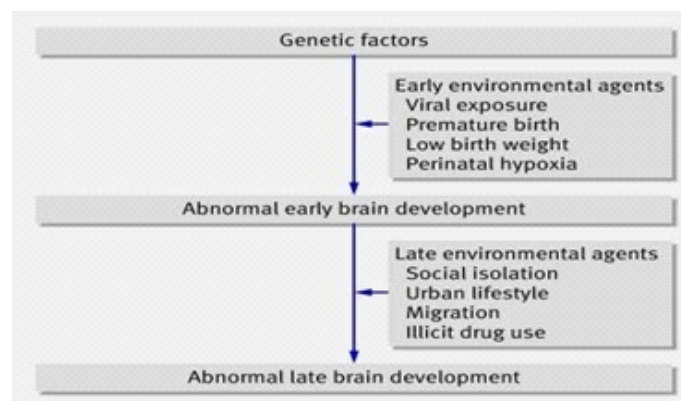
Brain Development

Studies of people with schizophrenia have shown there are subtle differences in the structure of their brains.

Scientists are looking at possible differences in brain structure and function in people with or people without schizophrenia. In people with schizophrenia, they found that:

- Spaces in the brain, called ventricles, were larger.
- Parts of the brain that deal with memory, known as the medial temporal lobes, were smaller.
- There were fewer connections between brain cells.

A recent meta- analysis and systemic review has confirmed that patients with schizophrenia have smaller whole brain volumes and larger lateral ventricles.³³ Furthermore, these volume changes have greatest impact on grey matter in the frontal and temporal lobes. These deficits appear to be present even at the earliest stages of the illness, though whether they progressively worsen over the course of the illness remains contentious.



²⁹DOI: [10.3109/01612840.2012.745039](https://doi.org/10.3109/01612840.2012.745039)

³⁰ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1914490/>

Drugs:

We know the stimulants like cocaine, amphetamines can induce a picture clinically identical to paranoid schizophrenia, and recent reports have also implicated cannabis. The evidence that patients with established schizophrenia smoke more cannabis than the general population is overwhelming. Well conducted and compressive cohort studies, like the from Dunedin in New Zealand³⁴ show that early cannabis use- long before psychotic symptoms appear- increases the 50future risk of schizophrenia fourfold, while a meta- analysis of prospective studies reported a doubling of the risk.³⁵ Research has shown that teenagers and young adults who use cannabis regularly are more likely to develop schizophrenia in later adulthood.

Environmental Factors:

The environmental factor that plays an important role in not only development but also it worsens the disease further. Dr. Kailesh, feels that the biggest factor is high-stressed conditions. Also, using drugs that cause harm to the brain and body, nutritional problems and financial conditions. It is also known to develop by interference with Virus present before or after birth.

According to study³⁶ deficiencies of micro-nutrients is related to stress leading to anxiety.

Only one of the causes can develop schizophrenia, a combination of two or all three can also make this mental disorder exist.

Stress

The main psychological triggers of schizophrenia are stressful life events, such as- Bereavement Losing your job, home or any part of family members Divorce The end of a relationship Physical, sexual or emotional abuse These kinds of experiences, although stressful, do not cause schizophrenia. However, they can trigger its development in someone already vulnerable to it.

Pregnancy and birth complications:

Research has shown people who develop schizophrenia are more likely to have experienced complications before and during their birth, such as:

- a low birth weights
- Premature labor
- a lack of oxygen (asphyxia) during birth
- It may be that these things have a subtle effect on brain development. The other symptoms that generate confirming the presence of such diseases are-
 - ❖ Repeating similar actions continuously for very long.
 - ❖ Randomly talking without the sense of the words.
 - ❖ Difficulty in having a social conversation.
 - ❖ Quickly moving to different thoughts at a time in an imaginary world.
 - ❖ Difficulty in handling things or forgetting things quickly.
 - ❖ Sudden change in mood and temper for no reason.

³¹ <https://news.harvard.edu/gazette/story/2014/07/researchers-shed-new-light-on-schizophrenia/>

³² <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2826121/#R37>

³³ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1914490/#ref15>

³⁴ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1914490/#ref12>

³⁵ <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1914490/>

³⁶ <https://pubmed.ncbi.nlm.nih.gov/31504084/525>

Prognosis

Schizophrenia usually begins in late adolescence or early adulthood and persists for the remainder of the patient's life. The prognosis of schizophrenia patients is heterogenic. More than 50 % of patients are described as having a poor outcome, with repeated hospitalization, exacerbations of symptoms, and episodes of major mood disorders, suicide attempts and poverty. Male gender, gradual onset, early onset, a family history of schizophrenia and lack of an adequate support system are all associated with a poor prognosis.³⁷

Etiology

The cause of schizophrenia is unknown but seems to be polygenic and multifactorial, involving a combination of biological (including genetic), psychological and social factors with complex reciprocal relationships.³⁸ Behavioural genetics studies (studies of families, twins and adoption) suggest that genetic components is the most significant risk factors for schizophrenia.

The Brain area is primary involved in schizophrenia are the prefrontal cortex, limbic system, thalamus, basal ganglia and cerebellum, together with the neural circuits between them. The leading biochemical hypothesis regarding schizophrenia is deregulation of dopamine in the brain. Hyperactivity of dopaminergic projection from the midbrain to the anterior cortex explains, partially at least, the presence of positive (psychotic) symptoms, while dopamine hypo activity in the pre frontal cortex is correlated with negative and cognitive symptoms.

Stressful events during pregnancy and the prenatal period, substance abuse (e.g., cannabis and amphetamine), being brought up in adverse circumstances, immigration, population density, low socio- economic status and a variety of other social stressors may affect the development of schizophrenia in people with a predisposition for the disease.³⁹

Schizophrenia and Acupressure

Diagnosis of diseases in Acupressure

Acupressure is based on the principal that symptoms reflect the condition of the internal organs. Over hundreds of years, Acupressure has developed a fool proof system of diagnosis of diseases by Examining the symptoms and signs appearing at the time of a diseases. For example, excess of thirst indicates a hot condition, inability to take a decision indicates deficiency in gall bladder, a weak voice indicates deficiency of lungs Qi and so on.

Acupressure diagnosis is done by the following five methods.⁴⁰

- 1) Diagnosis by observing and looking.
- 2) Diagnosis by listening and smelling.
- 3) Diagnosis by enquiring and asking.
- 4) Diagnosis by feeling and palpation.
- 5) Pattern Diagnosis.

The pathogenesis of schizophrenia from the perspective of Chinese medicine usually begins with stagnation of Liver Qi caused by emotional upset. Stagnation of Qi disrupts the spleen function of transportation and transformation, which causes the production of phlegm that blocks the interior. Over time stagnant Qi and phlegm produce heat, which transforms into phlegm fire and ascends to harass the Heart and Mind. Long standing stagnation of Qi and phlegm can cause blood stagnation, which further obstructs the orifices of the heart.

³⁷<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=33453b9b14fe10779a629f7eff53d7e1f84703ed>

³⁸<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2826121/>

³⁹<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3181718/>

⁴⁰ Khemka,MP,2016,December,First Edition, Diagnosis of Diseases, ASPEUS Prayagraj

A long standing condition will weaken the heart and the spleen, thus preventing them from nourishing the shen. Long standing conditions may also lead either Kidney Yin Deficiency with empty fire harassing the mind, or to the kidney and spleen yang deficiency with malnourishment of the mind by clear yang.

For the treatment of emotional state, treat heat energy, which has six emotions.

Five points of Yin organs treat emotions.⁴¹

Liv 2 ↓ treats anger manifesting as violent movements.

H 8 ↓ treats excess joy manifesting as smiling, speaking.

P 8 ↓ treats excess happiness & satisfaction manifesting as relaxed look & postures.

Sp 2 ↓ treats agony manifesting as worried look, tensed speech and behavior.

Lu 10 ↓ treat sadness manifesting as crying, depressed etc. **K2** ↓ treats fear manifesting as timidity, not able to speak etc.

In case of **dishonest** treat **P 4** ↑ and if there is **lacking in practicality** than treat **H 6** ↑

To treat limbic system (important part of brain) –GV 23,22,21 Hypothalamus- TW 20

Liver Qi Stagnation and phlegm accumulation main symptoms⁴²

Emotional depression, Insomnia, a dull flat affect, incoherent- illogical speech, visual or auditory hallucinations, overly suspicious or paranoid, chest and rib – side fullness, sighing, slow movements, fatigue, a tendency to profuse phlegm. When stagnation of Qi is predominant, the tongue is dark, purple or pale with thin white coating; the pulse is wiry and slippery.

Treatment Points for Liver Qi Stagnation-

CV12, 6, ST25, P6, Liv 13, ST36 (↑all points)

Phlegm heat obstructing the mind -causes manic behavior alternating with phobias, schizophrenia, etc.

Treatment points -

P5,6,7,Lu7,St40,25,Li4,7 all L& R (YBM)

GV 14, 20, CV12, St36, UB15,20,39 all L & R (WBM)

Liver Blood Stasis cause extreme depression, severe mood swings, very anxious, restless, intense irritability with outburst of anger, obsessive jealousy and manic depression.⁴³

Treatment Points-

Li3,14, UB 17,18,P6,P7,Sp6,GB13,GV24,all L& R (YBM) UB42 all L& R (WBM)

Conclusions

Applying Acupressure treatment on acu –points or acupuncture points using byol magnets or by giving pressure, showed improvements over schizophrenia symptoms like negative thoughts, anger, depression, weeping tendency, hallucination, anxiety, insomnia etc.

⁴¹ Khemka,MP,2004,December,First Edition, Psychosomatic and Skin Diseases, ASPEUS Prayagraj,page 150/151

⁴²

<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=33453b9b14fe10779a629f7eff53d7e1f84703ed>

Concept of Dhyana in the DhyanaBindu Upanishad

Chanchal Surywanshi¹,
Dr Patil NJ²

¹PhD Research Scholar, Dept. of Integrative Medicine, Sri Devaraj Urs Academy of Higher Education and Research, Kolar (Karnataka)

²Associate Professor, Division of Yoga, Centre for Integrative Medicine and Research, Manipal Academy of Higher Education, Manipal (Karnataka)

Email - dr.csyoga@gmail.com

Abstract

The Vedas are the oldest texts in the world. Rigveda, Yajurveda, Samaveda and Atharveda are part of Samhita, Brahmana, Aranyaka and Upanishads. In which the number of Upanishads according to Mukti Upanishads is said to be 108. Out of which the number of Yoga Upanishads is 20. This DhyanaBindu Upanishad, taken from the Krishnayurvedic branch, contains many methods of Dhyana and their benefits. The DhyanaBindu Upanishad is a text written in Sanskrit from 100 BCE to 300 CE. Silence during Dhyana (Meditation) in it is a reminder of the infinite subtlety present in it. It asserts that every living having an atman (soul), and a yogi should try to understand the whole as well as the parts of everything. DhyanaBindu Upanishad describes Pranava Dhyana, Brahma Dhyana, Pranava Dhyana with Pranayama and Trimurti Dhyana. But unfortunately, these Dhyana methods are limited only to scriptures. In present times these Dhyana methods can be taken as an essential utility. Because Dhyana is necessary for the overall health of a person. Therefore, in this article, the methods of Dhyana of DhyanaBindu Upanishad are systematically mentioned.

Keywords- Dhyana, DhyanaBindu Upanishad, Pranava Dhyana, Trimurti Dhyana, Brahma Dhyana.

Introduction

After taking birth in the world, the living being gets entangled in the karmas and bondages of the world and continues the chain of birth and death. Jiva takes birth, nurtures, and reproduces and the human being is the only one among all living beings who can be freed from this world cycle through yoga practice (Guruvendra & Guruvendra, 2020). To get rid of this bondage, our sages have mentioned many yogic practices in front of the inquisitive disciples from the experiences of their spiritual practice, that knowledge is stored in the Upanishads as a guide for all mumukshu. A part of 108 Upanishads (Aiyer, 2012), the vast ocean of knowledge, 20 Yoga Upanishads are considered which are full of yoga knowledge (Sharma, 2015). One of the principal Upanishads among this is the DhyanaBindu Upanishad. DhyanaBindu Upanishad, by keeping Dhyana as its central theme, the best of the yoga tools, paves the way for liberation in it. After telling the omnipresence and form, various ways to achieve it have been described, in which Pranava Dhyana, Pranava Dhyana with Pranayama, special Brahma Dhyana, Trimurti Dhyana in the heart are prominent. These Dhyana methods are very practical in attaining accomplishments. By their continuous practice, the living being freed himself from the bondage of the world and attains the Supreme Brahman (Sharma, 2016).

DhyanaBindu Upanishad

The DhyanaBindu Upanishad is an Upanishad belonging to the Krishna Yajurveda tradition. 106 This Upanishad of Mantras has been started by 'Brahmadhyana Yogis. The main themes of the Upanishads include the characteristics of Brahman such as subtlety and ubiquity has been demonstrated. DhyanaBindu Upanishad shows the importance of Dhyana itself, it states that

many previous births like the accumulated amount and ins, the great sins are also removed through Dhyana. The Supreme Brahman is the most subtle, it should be meditated upon. It can be known only through the depths (J. Shastri, 1998).

वालाग्रशतसाहस्रं तस्य भागस्य भागिनः ।
तस्य भागस्य भागार्धं तत्क्षये तु निरञ्जनम् ॥ (ध्यानबिन्दु उपनिषद्- 4)

**vālāgrāśatasāhasraṃ tasya bhāgasya bhāginah
tasya bhāgasya bhāgārdham tatkṣaye tu nirañjanam**

Describing the subtlety of that Parabrahman, it is explained that the subtle part is formed after doing one lakh parts of the tip of the hair. The part is called God. After this, if those lakh parts are again divided into fifty thousand parts, the part which remains, the evidence-witness adjective from that remainder, which remains from the smallest to the smallest, atomic to atomic, is that omnipresent, Niranjana is the power of pure Brahma (Sharma, 2016). That power pervades everywhere latently in the same way as a fragrance in flowers, ghee in milk, thread in necklaces, oil in sesame seeds and gold in stones (Ayyangar, 1938). Their destruction is not possible by any means other than Dhyana.

ओमित्येकाक्षरं ब्रह्म ध्येयं सर्वमुमुक्षुभिः । (ध्यानबिन्दु उपनिषद्- 9)

omityekākṣaram brahma dhyeyam sarvamumukṣibhiḥ

According to the Dhyana Bindu Upanishad, the monosyllable Brahma in the form of Om has been the goal of all Mumukshus (A. K. Shastri, 2015) a yoga seeker who desires to attain salvation should meditate on the monosyllable Om regularly. Om is said to be the second name of Brahma. Describing the speciality of the Supreme God in the form of Omkar, it is said that it is like the seed of even the most subtle plant, the thousandth part of the tip of a subtle hair, lucrative and unattainable.

Churning in the form of Dhyana for the realization of God

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासादेवं पश्येन्निगूढवत् ॥ (ध्यानबिन्दु उपनिषद्- 22)

**ātmānamaraṇim kṛtvā praṇavam cottarāraṇim ।
dhyānanirmathanābhyāsādeva paśyennigūdhavat ॥**

Comparing Pranava with the churning used in churning, it has been said that the seeker should be like fire, for the direct realization of the Supreme Lord, who is everywhere, by making his conscience lower and Pranava (Aum) above, the churning of meditation i.e., rubbing. Keep practising continuously (Teerth, 2015). The light of God and the soul should be seen like a flame of fire hidden in the mind. At the time of chanting Pranava, this feeling should be maintained in the mind that "I (the seeker) am a part of Brahman" (Sharma, 2016).

Benefits•

- By doing this type of Dhyana, in every situation, going and coming Existing, beyond these conditions, the effulgence of crores of suns within himself enshrined in the conscience of all the living beings and human beings of the included world One should be rewarded by having the sight of Pranava, that is, Omkar, revered in the form of a swan goes.
- The cause of creation, maintenance and destruction of the world and the trigunas (Sat) When the mind holding (Raja and Tama) merges with Vishnu and the supreme abode is attained.
- Three places, three paths, Trivid Brahma, Triakshara, Trimatra and Only those who know the fact that God is situated in half the quantity of Vedas there is a knower.
- The pure element God shining like the redness of crores of suns the yogi seeker becomes grateful by the sight of (Omkar) (Sharma, 2016).

Pranav Dhyana

प्रणवो धनुः शरो ह्यात्मा ब्रह्मतल्लक्ष्यमुच्यते ॥
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् । (ध्यानबिन्दु उपनिषद्— 14–15)

**praṇavo dhanuḥ śaro hyātmā brahma tallakṣyamucyate ॥
apramattena veddhavyaṃ śaravattanmayo bhavet ॥**

In the Dhyanaabindu Upanishad, comparing Pranava i.e., Omkar with a bow, Pranava has been given the name of bow, soul as an arrow, and seeker's goal as Brahman (Vidhyalankar, 2018). By focusing on this goal, instructions have been given in clear words to penetrate without any kind of obstacles.

Benefits of Pranav Dhyana

- The result of penetrating the goal of this Brahman form is to attain the Supreme Lord. That is, the attainment of the sayujyatva of Brahman has been said.
- After being interviewed by the Supreme Brahman all the Yogi's work ends. Simply retire from all activities and Salvation is attained (Sahu & Arya, 2020).

ह्रस्वो दहति पापानि दीर्घः सिंपत्प्रदोऽव्ययः ।
अधमात्रा समायुक्तः प्रणवो मोक्षदायकः ॥ (ध्यानबिन्दु उपनिषद्— 17)

**hrasvo dahati pāpāni dīrghaḥ sampatprado'vyayaḥ ॥
ardhamātrā samāyuktaḥ praṇavo mokṣadāyakaḥ ॥**

The small part of Omkar destroys sins, and a large (long) portion provides a never-perishable wealth. Together with half quantity, Pranav bestows salvation and immortality (A. K. Shastri, 2015).

- Of the ever-flowing stream of oil and the long sound of the hour. Like Pranav there is a soundless word in front of him, in this way the seeker who Knows the indescribable state of Pranava, He is the one who understands all the Vedas Knower is.

Dhyana of special Brahman

The mind has been said to be the cause of the origin, condition and destruction of the three worlds. Different types of resolutions and options move in the mind itself. The movement of these thoughts becomes a hindrance in Brahman realization.

With the practice of Dhyana, the mind becomes concentrated, and the mind becomes absorbed in Brahman. The heart lotus is said to have eight petals, in the middle of which there are thirty- two saffron i.e., pollen fibers. The sun is situated in the middle of this lotus heart, the moon is situated in the middle of the sun. Agni in the middle of the moon, aura in the middle of the fire, in the middle of the aura a seat decorated with many gems and the Niranjan Vasudev is enshrined, who is free from sorrow, attachment, and pure like a crystal and full of radiance like crores of moons. Vasudeva is wearing a necklace of Kaustubh gems studded with pearls. Sadhak should meditate on the beautiful form of God with devotion (Bhavan Singh, 1999).

Pranava Dhyana with Pranayama

हृत्पद्मकर्णिकामध्ये स्थिरदीपनिभाकृतिम् ।
अङ्गुष्ठमात्रमचलं ध्याये दोंकारमीश्वरम् (ध्यानबिन्दु उपनिषद्— 19)

**hr̥tpadmakarnīkāmādhye sthīradīpanibhākṛtim ॥
aṅguṣṭhamātramacalaṃ dhyāyedoṅkāramīśvaram ॥**

The result is like the flame of a lamp situated in the middle of the lotus heart. One should meditate on Omkar as God of the thumb (Vidhyalankar, 2018) firstly, take air from Ida i.e., left nostril and let it fill in abdomen, the air in the centre of the body meditating and meditating on the shape of an omkar with wraps of fire should do. Now when this Pranav sound is used according to its capacity as long as possible, do catharsis with sound, do this process until the sound is completely merged properly (Podar, 2012)

ब्रह्मा पूरक इत्युक्तो विष्णुः कुम्भक उच्यते ।
रेचो रुद्र इति प्रोक्तः प्राणायामस्य देवताः ॥ (ध्यानबिन्दु उपनिषद्— 21)

brahmā pūraka ityukto viṣṇuḥ kumbhaka ucyate ।

reco rudra iti proktaḥ prāṇāyāmasya devatāḥ ॥

To Brahma the deity of Puraka Pranayama, Vishnu the deity of Kumbhaka Pranayama and Rudra he is said to be the god of laxative pranayama (Sharma, 2015).

Trimurti Dhyana

अतसीपुष्पसंकाशं नाभिस्थाने प्रतिष्ठितम् ।
चतुर्भुजं महाविष्णुं पूरके विचिन्तयेत् ॥
कुम्भकेन हृदि स्थाने चिन्तयेत्कमलासनम् ।
ब्रह्माणं रक्तगौराभं चतुर्वक्त्रं पितामहम् ॥
रेचकेन तु विद्यात्मा ललाटस्थं त्रिलोचनम् ।
शुद्धस्फटिकसंकाशं निष्कलं पापनाशनम् ॥ (ध्यानबिन्दु उपनिषद् 30—32)

atasīpuṣpasamkāśaṃ nābhisthāne pratiṣṭhitam ।

caturbhujam mahāviṣṇuṃ pūrakeṇa vicintayet ॥ 30 ॥

kumbhakena hṛdisthāne cintayetkamalāsanam ।

brahmāṇam raktagaurābham caturvaktram pitāmaham ॥ 31 ॥

recakena tu vidyātmā lalāṭastham trilocanam ।

śuddhasphaṭikasamkāśam niṣkalam pāpanāśanam ॥ 32 ॥

While inhaling the supplement, one should meditate on Lord Mahavishnu, who is seated in the navel, having four arms like an Atasi flower. Thereafter, in the position of Kumbhak, in place of the heart holding the breath inside, one should meditate on Brahma, the four-faced face of bright complexion, who is adorned with a large lotus flower. And finally, while exhaling, one should meditate on Lord Mahashiv, who has a white-coloured trinity like a pure crystal gem in the frontal, immaculate, devoid of arts and destroyer of sins (Vidhyalankar, 2018).

Heart lotus Dhyana

अञ्जपत्रमधः पुष्पमूर्ध्वनालमधोमुखम् ।
कदलीपुष्पसंकाशं सर्ववेदमयं शिवम् ॥
शतारं शतपत्रादयं विकीर्णाम्बुजकर्णिकम् ।
तत्रार्कचन्द्रवह्नीनामुपर्युपरि चिन्तयेत् ।
पद्मस्योदघाटनं कृत्वा बोधचन्द्राग्निसूर्यकम् ।
तस्य हृद्बीजमाहृत्य आत्मानं चरते ध्रुवम् ॥ (ध्यानबिन्दु उपनिषद् 33—35)

**añjapatramadhahpuṣpamūrdhvanālamadhomukham । kadalīpuṣpasamkāśam
sarvavedamayam śivam ॥ 33 ॥**

śatāraṃ śatapatrādhyam vikīrṇāmbujakarṇikam ।

tatrārkacandravahnīnāmuparyupari cintayet ॥ 34 ॥

padmasyodghāṭanam kṛtvā bodhacandrāgnisūryakam ।

tasya hṛdbījamāhṛtya ātmānaṃ carate dhruvam ॥ 35 ॥

By making a rope of the latent half of Pranava, try to merge the water from Kundalini between the eyebrows through the Sushumna path like a lotus heart. Like a banana flower, the human heart is facing downwards, and the flower stem is upwards (Srinivasa Ayyangar et al., 2019). Generally, the body of a hundred years of age is made up of hundreds of kusha straws, these nadis emerge from the lotus heart and spread throughout the body. By means of the lotus cord, the water is gradually pulled upwards, similarly yogis, being situated in yoga, make the air slowly rise upwards by the practice of pranayama. One should meditate on the Sun, Moon and Agni respectively in the Hridaya padyanam in the position of Shiva, then only by accepting the seed syllables in the heart, one attains the state of immovable consciousness (Vidhyalankar, 2018). In the cavity of the heart, meditate on the eternal, imperishable, intensely radiant God, having the size of a thumb like the flame of a lamp. In this Upanishad, the complementary Kumbhak and Rechaka are called the gods of Pranayama. These deities are complementary i.e., Brahma, Kumbhak means Vishnu and Rechaka means Rudra.

Benefits

In understanding the meaning of Pranava, the seeker gets to know the three forms of Brahman. Vaishvanar, Taijas and Pragyā are realized (Sharma, 2016).

Conclusion

A total of 106 verses are described in the Dhyānabindu Upanishad, in which Shadanga Yoga is discussed. In the Dhyānabindu Upanishad, a special description is found about meditation. In which the main meditation is churning in the form of meditation for the attainment of God, Pranava meditation, special Brahman. Pranava Dhyāna with Pranayama, Trimurti Dhyāna, and Hridaya Kamal Dhyāna and their benefits have been explained. By practicing these meditation methods, the seeker can get the spiritual benefits mentioned in it, as well as other physical, can reap mental and social benefits.

References

- Aiyer, N. (2012). *The Muktika Upanishad*. Kindle.
- Ayyangar, T. R. S. (1938). *THE YOGA-UPANISAD-S*. Adyar Library. Bhavan Singh, R. (1999). *108 Upanishads*. Dimond Poket Books. Guruvendra, A. L., & Guruvendra, G. (2020). *Yogamrat* (1st ed). Kitab Mahal. Podar, H. P. (2012). *Upanishad ank* (p. 802). Geeta Press Gorakhpur.
- Sahu, D. S. K., & Arya, S. (2020). *Dhyānayoga In Yoga Upanishads and Samhitas*. 6.
- Sharma, S. R. (2015). *108 Upanishads* (1st ed.). Gayatri Trust Shantikunj.
- Sharma, S. R. (2016a). *108 Upanishad saral*. Yug Nirman Yojana Vistar Trust. Sharma, S. R. (2016b). *108 Upanishad saral*. Yug Nirman Yojana Vistar Trust. Sharma, S. R. (2016c). *108 Upanishad saral*. Yug Nirman Yojana Vistar Trust.
- Shastri, A. K. (2015). *Upanishatsanchyanam* (1st ed, Vol. 1st). Choukhamba Sanskrit Pratishtan.
- Shastri, J. (1998). *Upanishatsangrah*. Motilal Banarsidass Publishers.
- Srinivasa Ayyangar, T. R., Penna, M., & Upanishadbrahmayogi (Eds.). (2019). *Yogopaniṣadah: The Yoga Upanishad's: Sanskrit text with the commentary of Śrī Upanishad-Brahmayogin, English translation, notes & index* (First edition). New Bharatiya Book Corporation.
- Teerth, S. O. (2015). *Patanjaliyogpradeep*. Geeta press.
- Vidhyalankar, S. (2018). *Yoga Upanishadah* (1st ed., Vol. 1st). Pratibha Prakashan.

Effect of integrated yoga on quality of life among panic disorder patients: A Randomized controlled study

Vishwa Sree Yadla¹, NJ Patil^{2*}, Prabhakar K³

1Ph.D. Scholar, Dept. of Integrative Medicine, Sri Devaraj Urs Academy of Higher Education & Research, Kolar, Karnataka.

2Assoc. Professor, HOD, Dept. of Integrative Medicine, Sri Devaraj Urs Academy of Higher Education & Research, Kolar, Karnataka. Assoc. Professor, CIMR-Dept. of Yoga, Manipal Academy of Higher Education, Manipal, Karnataka.

3Professor, Dept. of General Medicine, Sri Devaraj Urs Academy of Higher Education & Research, Kolar, Karnataka.

Abstract

Panic disorder occurs suddenly, feeling of terror arise seemingly out-of-the-blue, which happens anywhere and anytime which consists of thirteen symptoms out of which four symptoms occur in a month then it is panic disorder. Yoga is an ancient practice for body and mind and an important aspect is awareness. The objective of this study was to investigate the effects of integrated yoga on the quality of life in panic disorder patients. Randomized Control Study was conducted at RL Jalappa Hospital, Tamaka, Kolar with twenty (n=20) subjects (Male=15, Female=5) with panic disorder, whose consent were randomly assigned to receive yoga if they satisfied the inclusion criteria with the age group of 18 – 35 for both the gender. The intervention program is of 12-week, 6-week intensive integrated yoga program and 6-week of follow-up, intervention is comprised of sookshnavyayama, suryanamaskara, asanas, pranayama and meditation designed and developed for panic disorder. The control group didn't had any yoga practices. Both the groups were under medication. Quality of life outcomes were assessed by WHOQOL-BREF at base before starting yoga intervention, 6th week and 12th week after intervention. Data were analyzed using repeated measures analysis of variance (RMANOVA). Of the four domains of WHOQOL-BREF, between groups analysis showed significant improvement in the yoga group compared to control in the physical, psychological, social, and environmental domains followed by twelve weeks intervention of yoga therapy. 12 weeks of intensive integrated yoga therapy program improved the quality of life in the patients of panic disorder compared to the non-yoga group.

Keywords: “panic disorder”, “world health organization quality of life”, anxiety, yoga, WHOQOL-BREF.

Introduction

Panic disorder is a mental health condition characterized by recurrent, unexpected panic attacks. Panic attacks are sudden episodes of intense fear or discomfort that can include physical symptoms such as a racing heart, sweating, shaking, heart palpitations and difficulty breathing (American Psychiatric Association & American Psychiatric Association, 2013). These symptoms can be so severe that they may be mistaken for a heart attack or other medical emergency. People with panic disorder often worry about having another panic attack and may avoid situations that they associate with their previous attacks (Arch & Craske, n.d.). This can have a significant impact on their quality of life.

Worldwide, the prevalence of panic disorder is estimated to be around 2-3%, with women being more likely to be affected than men. The condition can develop at any age, but typically begins in young adulthood (Austin et al., 2005). Panic disorder can be treated with a combination of therapy and medication, and early intervention is key to achieving the best outcome (Barlow, 2004).

One aspect of quality of life that is often affected by panic disorder is mental well-being. People with panic disorder may experience anxiety, depression, and other emotional difficulties. They may also have trouble sleeping, which can lead to fatigue and irritability. These symptoms can make it difficult for them to maintain relationships, hold down a job, or take part in activities they enjoy.

Another aspect of quality of life that can be affected by panic disorder is physical health. People with panic disorder may avoid certain situations, such as driving, traveling, or being in crowded places, out of fear of having a panic attack. This can limit their ability to go to work, school, or social events. They may also avoid physical activity, which can lead to weight gain and other health problems.

Overall, panic disorder can have a significant impact on quality of life (Fidry et al., 2020). However, with proper treatment and support, people with panic disorder can learn to manage their symptoms and lead fulfilling lives. It is important for anyone experiencing symptoms of panic disorder to seek help from a mental health professional.

If you or someone you know is struggling with panic disorder, it is important to reach out for help. A mental health professional can provide an assessment, diagnosis, and treatment plan. With the right support, people with panic disorder can learn to manage their symptoms and improve their quality of life.

The Quality of life (QOL) of a panic disorder (PD) patient deteriorates. In recent years, there has been an increasing interest in using yoga as an intervention for panic disorder. Yoga is a mind-body practice that involves physical postures, breathing exercises, and meditation. It has been shown to be effective in reducing symptoms of anxiety and improving overall well-being.

The aim of this randomized controlled trial was to investigate the effectiveness of a 6-week yoga intervention and 6-week follow-up on four domains of quality of life in patients with 70panic disorder. The four domains of quality of life that were examined were physical, emotional, social, and functional.

Materials and Methods

In this Randomized Control Study, data were collected at RL Jalappa Hospital, Tamaka, Kolar with twenty (n=20) patients (Male=15, Female=5) with panic disorder between the age group of 18 to 35. All patients provided informed consent after being acquainted with the purpose of the study. The participants were randomized to one of two groups (yoga or control) by a computer-generated list of random number table (obtained from www.randomizer.org).

Twenty eligible and consenting patients were thus assessed at baseline after initial assessment by the psychiatrist. The first author then taught a specific yoga module to the subjects in the yoga group for 6 week program that was held five times a week for 60 minutes per session, following which they practiced yoga on their own for another 6 weeks. The subjects in the control group received no specific intervention, but were available for assessments. During test and post-test assessments were performed for both yoga and control group at the end of 6th week and 12 week.

The specific integrated yoga therapy module for panic disorder was developed. The concepts of the modules were taken from traditional yoga scriptures (Patanjali yoga sutra, hatha yoga pradipika) and sookshmyayama from Dhirendra bramachari's practices, and the anapana meditation of SN Goenka's. The practices consisted of sookshma vyayama, surya-namaskara, asanas (yoga postures), pranayama, shavasana and anapana meditation. The yogic practices included simple smooth free flow yogic movements and maintenance in the final posture of asanas that provide stretch and relaxation.

Pranayama included bhastrika, Anuloma-viloma and bhrumari. Anapana meditation is a valuable tool to calm down uncontrollable surge of negative emotions. Since most patients with panic disorder have fear, a component of psychological stress that may contribute to poor quality of life. In this study, the questionnaires were filled out in personal interviews, all participants were informed that their responses would remain confidential. The validated version of the

WHOQOL-BREF was used in this study. This questionnaire contains 26 self-rated questions and was developed by the WHO, the scale provides a measure of an individual's perception of quality of life for the four domains. Two items assessing overall quality of life and general health, as well as twenty-four other items divided into four domains: physical health (domain 1) with seven items, psychological health (domain 2) with six items, social relationships (domain 3) with three items, and environmental health (domain 4) with eight items. Each item is rated on a five-point Likert scale and scored from one to five on a response scale. According to the guidelines, the raw domain scores for the WHOQOL-BREF were transformed to a score between four and 20 (The Whoqol Group, 1998). The scores of each domain are scaled in a positive direction (i.e., lower scores denote lower quality of life). The mean score of the items in each domain is used to calculate the domain scores, which are ultimately transformed linearly to a scale of zero to hundred (Skevington & Tucker, 1999; The Whoqol Group, 1998). The inclusion criteria applied in this study were (1) diagnosed with panic disorder based on DSM 5 criteria (2) both the gender with the age group of 18 – 35 years. The exclusion criteria were (1) suffering with chronic cardiovascular disorder (2) severe personality disorders (3) psychotic symptoms (4) chronic respiratory disorders.

In this study, the four domains of the WHOQOL-BREF questionnaire were considered dependent variables and other data (age, sex, education level, marital status, monthly income level, place of residence) were considered independent variables. The education level of participants was classified as illiterate or literate. The patient's educational background from primary school to post graduation is shown in the demographic table (Table 1). Marital status was categorized into three categories: married, unmarried and separated/divorced. Income level was divided into four categories of <5000, 5000-10000, 10000-20000 and >20000 per month. The criterion of place of residence was categorized as urban, semi-urban and rural.

The study was approved by the central ethical committee, SDUAHER, tamaka, kolar. The principal author, who has a master's degree in both yoga and psychology, also had received formal training for teaching yoga from AYUSH yoga certification board.

Hypothesis

QOL in yoga group would be better than control (only medication) as yoga is a multi-dimensional treatment modality that caters to all the levels of existence.

Statistical analysis

In this study, the data were analysed using SPSS version 22.0 (SPSS Inc., Chicago, IL, USA). The descriptive analysis included frequencies, percentages, ranges, means and standard deviation (SD). The paired t-test was used to compare the mean scores of the different domains of the WHOQOL-BREF. The independent t-test were used to investigate the relationship between patients; quality of life and the characteristics. The repeated measures ANOVA (RMANOVA) was applied to investigate the relationship between patients at base line, 6th week and 12th week. Transformed scores were used for statistical analysis in all domains, and the level of significance was set at $p < 0.05$ for all analysis.

Between groups analysis showed significant improvement in the yoga group compared to control in the physical, psychological, social, and environmental domains followed by twelve weeks intervention of yoga therapy. 12 weeks of intensive integrated yoga therapy program improved the quality of life in the patients of panic disorder compared to the non-yoga group.

Results

Among the twenty patients (10 each in yoga and control groups), with panic disorder filled out the WHOQOL-BREF questionnaire in this study. The characteristics of the study population are shown in Table 1. The mean age of the study population was years.

Table 1: Demographic variables of study participants (n=20)

Demographic variables	Control		Experimental	
	Frequency(f)	Percentage (%)	Frequency(f)	Percentage (%)
Age in years				
18-25years	4	40.0	1	10.0
25-30years	2	20.0	5	50.0
30-35years	4	40.0	4	40.0
Gender				
Male	5	50.0	10	100.0
Female	5	50.0	0	0
Education				
Illiterate	0	0	0	0
Literate	10	100.0	10	100.0
Qualification				
Middle school	3	30.0	1	10.0
High School	1	10.0	2	20.0
Graduation	5	50.0	6	60.0
Post-Graduation	1	10.0	1	10.0
Locality				
Urban	0	0	2	20.0
Semi-urban	4	40.0	6	60.0
Rural	6	60.0	2	20.0
Marital Status				
Married	6	60.0	5	50.0
Unmarried	4	40.0	4	40.0
Separated/Divorced	0	0	1	10.0
Occupation				
Student	3	30.0	2	20.0
Employee	4	40.0	6	60.0
Unemployed	0	0	2	20.0
House wife	3	30.0	0	0
Family Income				
<5000	1	10.0	0	0
5000 -10000	6	60.0	0	0
10000 – 20000	2	20.0	6	60.0
>20000	1	10.0	4	40.0
No fly mem				
3	2	20.0	1	10.0
4	4	40.0	3	30.0
5	1	10.0	2	20.0
6	3	30.0	2	20.0
7	0	0	2	20.0
Are you aware of yoga				
Yes	3	30.0	5	50.0
No	7	70.0	5	50.0
Suggested by doctor				
Yes	10	100.0	10	100.0
No	0	0	0	0
Interested to take medicine				
Yes	6	60.0	2	20.0

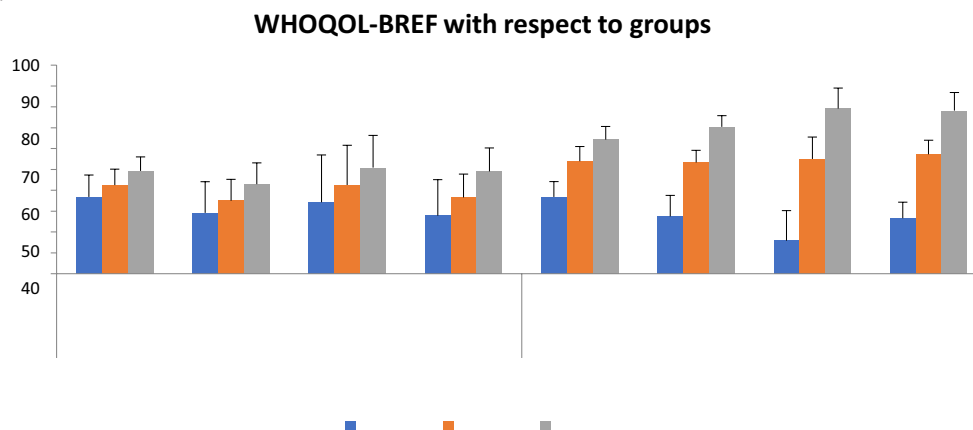
The data presented in the table 1 shows that majority of the participants belonged to the age group of 25 – 30 years, 50% in experimental group and 18 – 25 and 30 - 35 years, 40% in control group. 50% were males and 50% were females in control group and 100% in experimental group, 100%

among them were literate, maximum of 50% in control group and 60% in experimental group were graduates. The patients residing in semi-urban for experimental group and rural for control group, 60%. The patient's marital status is married 60% in control group and 50% in experimental group. The patient's occupation employed 40% in control group and 60% in experimental group. Family income group 60% in the range of 5000 – 10000 in control group and 10000 – 20000 in experimental group. 100% of the patients were suggested by doctors for yoga practices in both control and experimental group. 60% in control group were interested to continue medication and 80% in experimental group were not interested in taking medication.

Table 2: WHOQOL-BREF domains overall (n=20)

Variable	Timeline	Yoga group	Control group
		Mean \pm SD	Mean \pm SD
Physical health	Baseline	36.79 \pm 10.52	36.79 \pm 7.35
	6 th week	42.50 \pm 7.61	53.93 \pm 7.03
	12 th week	49.29 \pm 6.69	64.29 \pm 6.30
Psychological	Baseline	29.17 \pm 14.96	27.50 \pm 10.05
	6 th week	35.00 \pm 10.24	53.33 \pm 5.83
	12 th week	42.92 \pm 10.22	70.42 \pm 5.36
Social relationships	Baseline	34.17 \pm 22.72	15.83 \pm 14.41
	6 th week	42.50 \pm 19.02	55.00 \pm 10.54
	12 th week	50.83 \pm 15.44	79.17 \pm 9.82
Environment	Baseline	27.81 \pm 17.27	26.56 \pm 7.69
	6 th week	36.56 \pm 11.22	57.19 \pm 6.76
	12 th week	49.06 \pm 11.22	78.13 \pm 8.72

The above table shows the mean and standard deviation of all four domains during the baseline, 6th week and 12th week.



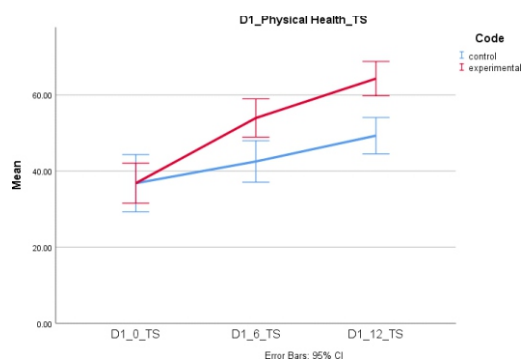
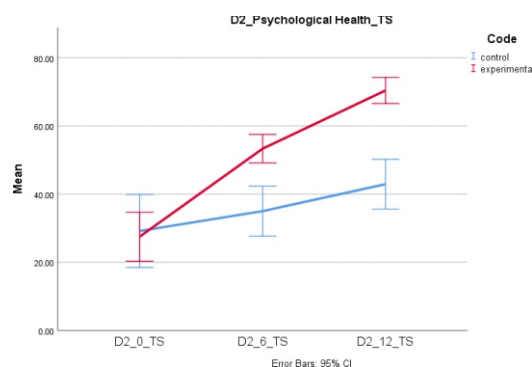
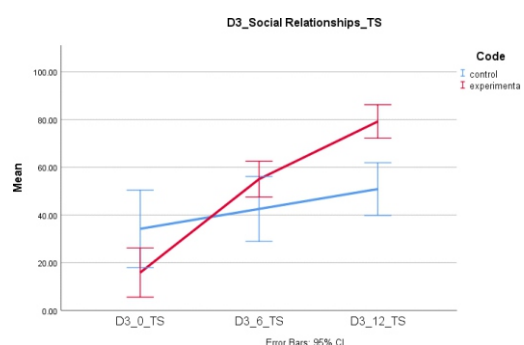
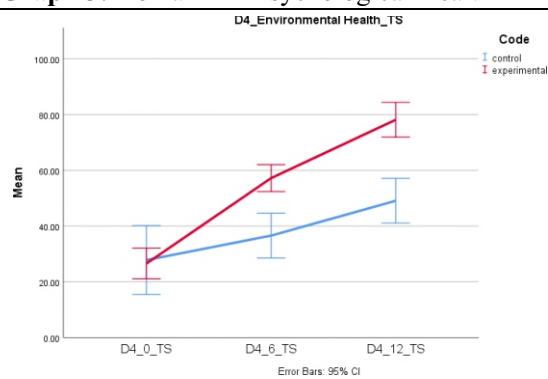
Graph 1: WHOQOL-BREF with respect to groups

The above graph shows the difference between the groups for all four domains in three timelines baseline, 6th week and 12th week.

The above graphs show the four domains, graph 1 shows about the Physical health, graph 2 shows about the psychological health, graph 3 shows about the social relationship, graph 4 shows about the environmental health.

Discussion

This study provides evidence that a 6-week yoga intervention and 6-week follow-up can significantly improve quality of life in patients with panic disorder. The yoga intervention was found to be effective in improving physical, psychological, social, and environmental quality of life. The results also showed that the yoga intervention was effective in reducing panic disorder symptoms.

**Graph 2: Domain 1 – Physical Health****Graph 3: Domain 2 – Psychological Health****Graph 4: Domain 3 – Social Relationships****Graph 5: Domain 4 – Environmental Health**

A randomized controlled trial (RCT) was conducted to investigate the effectiveness of a yoga intervention on the quality of life (QoL) of patients with panic disorder. The study included a total of 20 participants, with 10 assigned to the intervention group and 10 assigned to the control group. The yoga intervention group participated in a six-week program that included five days a week yoga classes, as well as daily at-home practice in the follow-up period of next 6 weeks. The classes were led by a certified yoga instructor and focused on loosening exercise, breathing techniques, physical postures, relaxation techniques and meditation. The control group did not participate in any yoga classes and were instructed to continue with their usual care.

The results show that the experimental group and control group had different demographics. The experimental group had a higher percentage of participants who were 25-30 years old (50%) compared to the control group (20%). The experimental group had only male participants (100%) while the control group had equal number of male and female participants (50% each). The control group had a higher percentage of participants from rural areas (60%) compared to the experimental group (20%). The control group also had a higher percentage of participants who were married (60%) compared to the experimental group (50%). In terms of occupation, the experimental group had a higher percentage of participants who were employees (60%) compared to the control group (40%). The experimental group had a higher percentage of participants who had an interest in taking medicine (20%) compared to the control group (60%).

It showed that the yoga group and control group had different levels of physical health, psychological well-being, social relationships, and environmental factors at baseline, 6th week, and 12th week. The physical domain included measures of physical health, such as pain, energy, and sleep quality. The psychological domain included measures of mental health, such as anxiety and depression. The social domain included measures of social functioning, such as relationships and social support. The environmental domain included measures of the physical and social environment, such as access to resources and level of safety.

Specifically, the yoga group reported a reduction in physical pain, an increase in energy levels, and improved sleep quality. They also reported a decrease in anxiety and depression symptoms and an improvement in social functioning. Additionally, the intervention group reported an increase in access to resources and a sense of safety in their environment.

The results suggest that yoga may be an effective complementary therapy for individuals with

panic disorder, and that it may be particularly beneficial for physical health, mental health, social functioning, and environmental factors. The study highlights the potential benefits of incorporating yoga into the treatment plan for panic disorder, as well as the importance of considering non-pharmacological interventions in the management of mental health conditions. Further research is needed to investigate the mechanisms behind these effects, and to determine the optimal duration and frequency of yoga intervention for this population. However, the results of this study provide promising evidence that yoga can be a beneficial treatment option for patients with panic disorder.

Conclusion

This study provides evidence that a 6-week yoga intervention and 6-week follow-up can significantly improve quality of life in patients with panic disorder. The yoga intervention was found to be effective in improving physical, emotional, social, and functional quality of life, as well as reducing panic disorder symptoms. These findings suggest that yoga may be an effective treatment option for patients with panic disorder, particularly in terms of improving overall quality of life.

However, it is important to note the limitations of this study, including the small sample size and single site. Additionally, further research is needed to understand the specific mechanisms by which yoga may be effective in improving quality of life and reducing panic disorder symptoms.

In conclusion, this randomized controlled trial demonstrated that a yoga intervention can significantly improve the quality of life of patients with panic disorder. The study found that participants in the yoga group had significantly lower levels of anxiety, depression, and panic symptoms compared to the control group. Additionally, the yoga group reported an improvement in physical and mental well-being, including greater flexibility, strength, and relaxation. These findings suggest that yoga may be an effective complementary treatment for individuals with panic disorder and should be further explored in future research. Overall, this study highlights the potential benefits of incorporating yoga into the treatment plan for patients with panic disorder, which could improve their overall quality of life.

Acknowledgments

We acknowledge contributions from Dr. Mohan Reddy M, Professor & HoD, staff and PG students from Dept. of Psychiatry, SDUAHER, Dr. Shilpashree, psychiatrist, SNR hospital, kolar and the contributions of the participants in this study were greatly appreciated.

Conflict of interest

The authors have no conflicts of interest to declare for this study.

References

- American Psychiatric Association, & American Psychiatric Association (Eds.). (2013). *Diagnostic and statistical manual of mental disorders: DSM-5* (5th ed). American Psychiatric Association.
- Arch, J., & Craske, M. G. (n.d.). *CHAPTER 4 PANIC DISORDER*. 64.
- Austin, D., Blashki, G., Barton, D., & Klein, B. (2005). Managing panic disorder in general practice. *Australian Family Physician*, 34(7), 563–571.
- Barlow, D. H. (2004). *Anxiety and its disorders: The nature and treatment of anxiety and panic*. Guilford press.
- Fidry, M., Zugliani, M. M., do Valle, C. R., Martins, R. M., Cabo, M. C. do, Nardi, A. E., & Freire, R. C. (2020). Quality of life in panic disorder: The influence of clinical features and personality traits. *Trends in Psychiatry and Psychotherapy*, 41, 387–393.
- Skevington, S. M., & Tucker, C. (1999). Designing response scales for cross-cultural use in health care: Data from the development of the UK WHOQOL. *British Journal of Medical Psychology*, 72(1), 51–61.
- The Whoqol Group. (1998). Development of the World Health Organization WHOQOL-BREF Quality of Life Assessment. *Psychological Medicine*, 28(3), 551–558. <https://doi.org/10.1017/S0033291798006667>

Disease management through Yoga and alternative therapies (Treating Arthritis through ayurveda, yoga and alternative therapies)

Anshita Bhatnagar (Student)

Maharishi Panini Sanskrit Evam Vedic Vishwavidyalaya Ujjain

anshitab92@gmail.com

Abstract-

In today's scenario we find many people suffering from various problems due to a sedentary lifestyle. These include obesity, diabetes, hypertension, arthritis etc. This article focuses on one of the common ailments seen today i.e., Arthritis. Arthritis involves swelling or inflammation of one or more joints which causes pain and stiffness. This can worsen with age. Most forms of arthritis are thought to be caused by a fault in the immune system that causes the body to attack its own tissues in the joints. People usually go to orthopaedics to find a remedy and relief from their pain. But the medicines and treatment given provide a short-term relief. Also prolonged use of allopathic medicines can produce side effects that can lead to other serious problems or disease. In Ayurveda arthritis is known to occur due to an increase vata dosha. People with arthritis, who need regular physical activity to keep joints flexible, maintain muscle tone and manage weight, may find that yoga is a perfect way to exercise. In fact, some studies show that yoga, which has its roots in ancient India, can reduce arthritis-related pain, improve joint function, build strength and promote relaxation. Apart from yoga there are other natural ways of treating arthritis with alternative healing therapies like naturopathy, reiki, acupressure, acupuncture, sujok, cupping therapy etc. This article focuses mainly on promoting these traditional ways of healing this ailment.

Keywords – Arthritis, joints, orthopaedic, Ayurveda, inflammation, reiki, naturopathy, acupressure, acupuncture, yoga, healing therapies, toxins.

Introduction –

Arthritis is a common disorder that affects your joints. The word arthritis is derived from two Greek words “athron” meaning joint and “itis” meaning inflammation. In short Arthritis involves swelling or inflammation of one or more joints which causes pain and stiffness, making it difficult to move or stay active. This can worsen with age.

Arthritis is the most common in the following areas of the body:

Feet

Hands

Hips

Knees

Lower back.

While arthritis usually affects older adults, it can develop in men, women and children of any age. In India around 3 crore of people are suffering from this disorder.

Types of Arthritis-

Different types of arthritis exist, each with different causes including wear and tear, infections and underlying diseases. Each form causes different symptoms and may need different treatments. Arthritis is a broad term that describes more than 100 different joint conditions. The most common types of arthritis include:

1.) **Osteoarthritis or “wear and tear” arthritis** - is the most common form of arthritis. It develops when joint cartilage — the hard, slippery tissue that covers the ends of bones where they form a joint — break down from repeated stress. It is mostly seen in elderly females after

menopause.

In India, Osteoarthritis is the second most common rheumatologic problem and it is the most frequent joint disease in the country with a prevalence of 22 per cent to 39 per cent. It majorly affects those joints which bear the weight of the body i.e. spine, knee and hip. It is usually seen in obese people.

2.) **Rheumatoid arthritis**- is a disease in which the immune system attacks the joints, beginning with the lining of joints. It is a very painful disease which affects not only the fingers, wrist, hips, knees and feet but also the muscles, tendons and other tissues of the body. It is mostly found in the age group of 25-50 and is more profound in females than males. If not treated timely it can affect heart as well as lungs.

3.) **Gout**- Gout is a disease of metabolism. Scientists suggest that few protein elements known as purines when not digested properly get converted into uric acid. Uric acid crystals form in your joints when there's too much uric acid in your blood. It is most commonly found in men above 40 years of age. It initiates from the foot toe for around 9 out of 10 affected people.

4.) **Ankylosing spondylitis**- Ankylosing spondylitis, or arthritis of the spine usually affects your lower back. This disease is also commonly found in males. It starts between 20-40 years of age.

5.) **Juvenile idiopathic arthritis**-

Juvenile arthritis (JA) is a disorder where the immune system attacks the tissue around joints. All the symptoms of Juvenile rheumatoid arthritis are similar to those of rheumatoid arthritis. This disease is often more common in children and especially girls in the age group of 12 to 15 years. Often without any reason high fever occurs before this disease occurs.

Causes of Arthritis-

Different types of arthritis have different causes. Most forms of arthritis are thought to be caused by a fault in the immune system that causes the body to attack its own tissues in the joints. For instance, gout is the result of too much uric acid in your body. But for other types of arthritis, the exact cause is unknown. Infections or underlying disease, such as psoriasis or lupus, can cause other types of arthritis. You may develop arthritis if you:

- 1) Have a family history of arthritis.
- 2) Have a job or play a sport that puts repeated stress on your joints.
- 3) Have certain autoimmune diseases or viral infections.

Symptoms-

Depending on the type of arthritis, signs and symptoms may include:

Pain

Stiffness

Swelling

Redness

Tenderness

Warmth

Decreased range of motion

Different types of arthritis have different symptoms. They can be mild in some people and severe in others. Joint discomfort might come and go, or it could stay constant.

Treating Arthritis –

Treatments vary depending on the type of arthritis. The main goals of arthritis treatments are to reduce symptoms and improve quality of life. According to Ayurveda mostly pains are caused by an increase in the vata dosha. Arthritis is a condition which is caused by accumulation of toxins and aggravation of vata.

Treating Arthritis through diet-

Following a diet which maintains the vata dosha balance along with Ayurvedic medicinal remedies can help an individual to overcome the problems faced in arthritis. Although no diet can cure arthritis, studies show that certain foods help to strengthen bones, maintain the immune system and fight inflammation. Adding these foods to your balanced diet may help ease pain and other arthritis symptoms. A diet rich in whole foods, including fruits, vegetables, fish, nuts and beans but low processed foods and saturated fat is not only great for overall health but can also help manage disease activity. The vata dosha can be controlled through a regular diet of warm, soupy food and consuming hot drinks. A diet to pacify vata contains more fats and grains than diets for other dosha.

In order to regulate the vata dosha an individual should include-

55% of Grains: wheat, white rice, spelt, quinoa, cooked oats, yeast free bread.

20% of vegetables: fennel, cucumber, carrots, squash, okra, parsnips, beets, spinach, asparagus, sweet potatoes, zucchini, sweet peas, cooked and peeled tomatoes, artichokes.

15 % of fats: dairy products, nuts and seeds: ghee, all cooking oils except for coconut oil, Salted buttermilk, salted butter, fresh cheese, heated cow's milk, mozzarella, sour and sweet cream, hard cheese. Nuts roasted in ghee or soaked in water for 3 hours and peeled almonds, walnuts, hazelnuts, pumpkin seeds, sunflower seeds, sesame seeds.

20 % of legumes: Mung beans, kidney beans, soy milk, red lentils, soy products.

Treating Arthritis through Yoga –

80Researcher suggests that yoga can help people with various types of arthritis reduce joint pain, improve joint flexibility and function, and lower stress and tension for better sleep. Yoga accommodates individual differences in ability and mobility. The existing research in yoga for arthritis shows that it is safe and feasible for people with arthritis. Yoga postures help amplify strength balance flexibility and endurance while strengthening tissues around the joints to further stabilize them. The yoga practices for treating arthritis include-

- 1) Asana- shoulder stand, plow, fish pose, sitting forward bend, inclined plane, cobra, child pose, camel pose, tree pose, crow pose, spinal twist, triangle pose.
- 2) Exercises – neck exercises, hand exercises, shoulder exercises, leg exercises etc.
- 3) Sun salutation
- 4) Pranayama – abdominal breathing, full yogic breath, alternate nostril breathing, lung purification, kapalbhati, bhastrika etc.
- 5) Meditation – om meditation, yog nidra etc

Treating Arthritis through Naturopathy

Although there is no cure for arthritis, naturopathy treatments can help to minimize pain, improve range of motion, and prevent further damage. Naturopathy treatment for arthritis involves natural way of healing such a mud therapy, hydrotherapy, sun therapy, among other ways to treat

arthritis. These treatments are highly effective in reducing stress and improving the overall health of an arthritis patient. Fasting and rasahar can help in this disease. Things of uric acid should not be eaten for individuals suffering from gout.

The following remedies should be used covering the head, face and diseased area with green banana leaves, the bare body should remain in the sun for about half an hour. After that, the whole body should be wiped with a towel wetted with cold water or a bath should be taken with cold water. This should be done thrice a week. After immersing the arthritic foot in hot water for half an hour three times a day or after giving steam on it, keeping a strip of cloth soaked in cold water on the affected area, it should be kept changing again and again for a while. Or add 50 grams of salt and soak the joints with a cloth soaked in hot water and wash them with cold water, or grind raw potatoes and tie them on affected area. Arthritis patients should drink plenty of water. Especially in the morning and evening, squeeze the juice of paper lemon in warm water and drink it. In chronic arthritis after taking rasahar for 14 days, one should take katisnaan in the morning and mehansnaan in the evening, and warm water enema should be taken daily till constipation is removed. Every third day one should lie down in a tub of hot water or taken an espam salt bath. Cold sponge bath and friction bath should be taken in the afternoon.

Treating arthritis through Acupressure –

Various diseases of arthritis can be successfully treated by acupressure. This treatment takes time to get complete relief but it gives instant partial relief. The pressure should be given on the reflex centers of the nervous system in the feet and hands and also on the centers of liver, stomach and intestines because most of the diseases of the joints occur when digestion is not proper. In order to get rid of joint diseases, it is very important to strengthen the kidneys so that the elements are removed from the body as soon as possible. Therefore, pressure must be given on the kidney related reflex centers regularly. Also, give pressure on the centers of the naval chakra and diaphragm. The stretching that occurs around the joints slowly fades away by giving pressure in all the channels on the feet and hand. In addition, give pressure or massage on the four ankles along with the little finger above the foot with the thumb or fingers. By giving light pressure on the front of the wrist on the upper part of the wrist and in the direction of the little finger on the hands, the stiffness and pain in the lower back buttocks, knees and the swelling around the bones in the feet quickly goes away. Pressure should also be given above the neck where the neck and the skull meet and on both side of the spinal chord from top to bottom two three times simultaneously with both hands. Similarly give pressure on the back of the leg with the thumb two three times from top to bottom. Female patients should also give pressure on the reflex centers related to uterus and ovaries for any disorder in these organs. To get rid of all the diseases of the knees, there is a very effective center on the lower part of the back, on both sides of the spine, the outer part of the buttock, just below the buttock, the upper part of the legs and just behind the knees in the middle part. Give light to moderate pressure on the centers for a few seconds according to the tolerance of the patients. Many people who undergo acupressure to treat arthritis report improvements in their quality of life.

Conclusion

Crores of people in the world are suffering from joint diseases especially knee pain (osteoarthritis). There is no satisfactory treatment of this disease in any method except taking pain reliever pills. A large no of people suffering from knee diseases have been benefitted by acupressure. It is certain that many patients get relief from acupressure very quickly and for some it takes a longer time. The immune system of the body is susceptible to many environmental factors such as infection with certain other viruses and bacteria that may trigger a disease. Rheumatoid arthritis occurs when your immune system attacks the synovial membrane connected to two bones which results in inflammation and pain. Pain killers often have their own side effects and threaten the immune system further down the line. It has been noticed that some

patients experience extreme pain and in some cases the severity of the problems is such that they lose their feet and hand shape and it becomes more rigid. Sometimes they are not able to pick up even light weight items. With yoga, naturopathy, acupressure, acupuncture and other related treatment like sujok, Reiki, cupping therapy, chiropractic, etc. we can concentrate on the problem and prevent it from becoming severe. Achieving successful treatment is possible but requires long time dedication on the part of the patients.

References

- 1) Practical Ayurveda – Swami Sivananda (Sivananda Yoga Vedanata Center)
- 2) Acupressure – DR. ATTAR SINGH (Accupressure Health Center Chandigarh)
- 3) Prakratik Ayurvigyan – DR. Arun Jindal
- 4) Yoga therapy for Arthritis – DR. Steffany Moonaz and Erin Byron
- 5) www.mayoclinic.org
- 6) My.clevelandclinic.org
- 7) www.arthritis.org

The Positive Impact of Advanced Meditation Technique (Cyclic Meditation) On Overall Stress levels among Ministerial Employees

[Presenting Author 1- Jain D.* & Author 2 - Dr. Sawalia J. **]

*DIVYANSH JAIN -

PhD. Scholar, Department of Ashtanga yoga, Iyengar Yoga University Ahmedabad Gujarat

** Prof. J.K. SAWALIA -

Professor, Department of Ashtanga yoga, Iyengar Yoga University Ahmedabad Gujarat

divyanshjn20@gmail.com

Abstract

Ministry work can be gratifying, but it also risks increasing the overall stress of ministerial employees due to various factors such as crucial paperwork, excess workload, lengthy processes, etc. To fill this gap, the advanced meditation technique (cyclic meditation) was used as an intervention for three months in this research. This research documented the positive impact of advanced meditation techniques (cyclic meditation) on overall stress levels among ministerial employees. A total of 104 ministerial employees (male and female) ranging in age from 21 to 45 years were selected. Ministerial employees were conveniently split into the experiment (n = 52) and control (n = 52). To analyze the data SPSS software was used. Paired and unpaired sample t-tests were applied to analyze the data. Results showed that After three months of cyclic meditation, there were statistically significant improvements in reducing overall stress at (p<0.01) level in the experimental group, also significant differences in overall stress levels between the experimental and control groups at (p<0.05) level. Hence 3-month cyclic meditation intervention shows substantial improvements in measures of overall stress levels among Ministerial employees. Further investigation of meditation to prevent and treat stress-related disease and the underlying mechanism is warranted.

Keywords: Advanced Meditation Technique, Cyclic Meditation, Overall Stress, and Ministerial Employees

Introduction:

A Ministry is defined as a group of officials who act as policy workers; that is, they serve as the creators and analysts of public policies (Ochra et al., 2019) and Those who work in Ministry, called ministerial employees, are Policy workers and are more likely to be used for routine official acts or, in extreme cases, for 'extinguishing fires. On the contrary, analytical activity and activities related to strategic decision-making are mainly absent. Ministry work can be gratifying, but it also risks increasing the overall stress of ministerial employees due to various factors such as crucial paperwork, excess workload, lengthy processes, etc. Stress (nearly the inverse of resting) is a diagnostic term that refers to a variety of different potent influences, respectively physiological and behavioural, that can cause the overall transformation syndrome, a hormonal response (Kumar, 2008). Workplace stress has been associated with several adverse effects on psychological health (Sioula et al., 2020). Work stress is a global problem among ministerial employees, owing to the need to organize critical paperwork projects, requirements from administrators and inspectors, and an intense governance task. To address the problem, we implemented an advanced meditation technique. Meditation is described as a set of stress-reduction practices that govern intellect, feelings, and the self by controlling emotional and related physiological developments through better movements of consciousness and attention (Raffone et al., 2019).

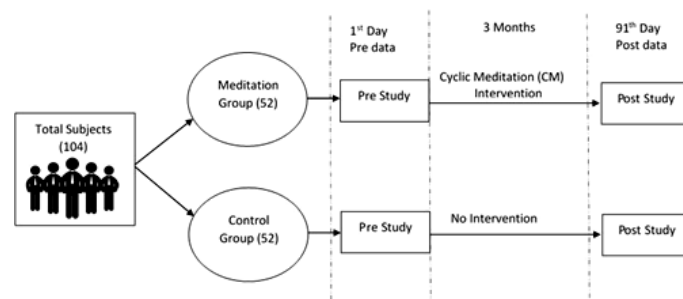
Cyclic meditation (CM) is a meditation method that incorporates yoga asanas with passive rest. This integration is based on historical texts and is figured to be convenient for beginners to understand. Several meditation techniques include Vipassana, osho-dynamic, kundalini,

Sudarshan kriya, etc. One of the unique techniques is cyclic meditation. Cyclic Meditation (CM) is derived from an ancient text mandukiya Upanishad coined by Dr Hr. Nagendra (Nagendra & Pradhan, 2010). Various research has shown the effects of cyclic meditation practices on the influence of autonomic variables (Sharma et al., 2019). This research study used cyclic meditation as an intervention module to fill the gap. But no previous study has evaluated the effect of cyclic mediation on Ministerial employees on Psychological variables. Hence this study was undertaken.

Methodology:

Research Design

Experimental Study - A pre-post experiment-control group study was conducted on 104 ministerial employees aged 21 to 45 using a convenient sampling method. This study was conducted in the Ministry (n=104) after receiving documented permission from the director of the division of the Ministry and the Ministerial employees. Design of the study: Research through experimentation. There were two groups of ministerial employees. Meditation Group I consists of 52 52 employees in Control Group II. Both groups were pre- and post-experiment- controlled.



Intervention module

The participant completed a three-month CM (cyclic meditation) program. For three months, the intervention consisted of a single 35-minute session of Cyclic Meditation each day, five days a week. For the intervention among ministerial employees, several 60 sessions were held. The cyclic meditation technique was taken by S-Vyasa Yoga University in Bangalore (Nagendra & Pradhan, 2010).

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	

Assessments tools

The ADSS (Anxiety Depression Stress Scale) Questionnaire was developed by (Pallavi Bhatnagar, Megha Singh, and Manoj Pandey, 2005). Cronbach's Alpha measured for internal consistency in in terms of reliability of the total score and Spearman-Brown coefficient is 0.81 and 0.89.

Data analysis

Data were analyzed using SPSS software using independent t-tests and paired sample t-tests to assess the overall stress.

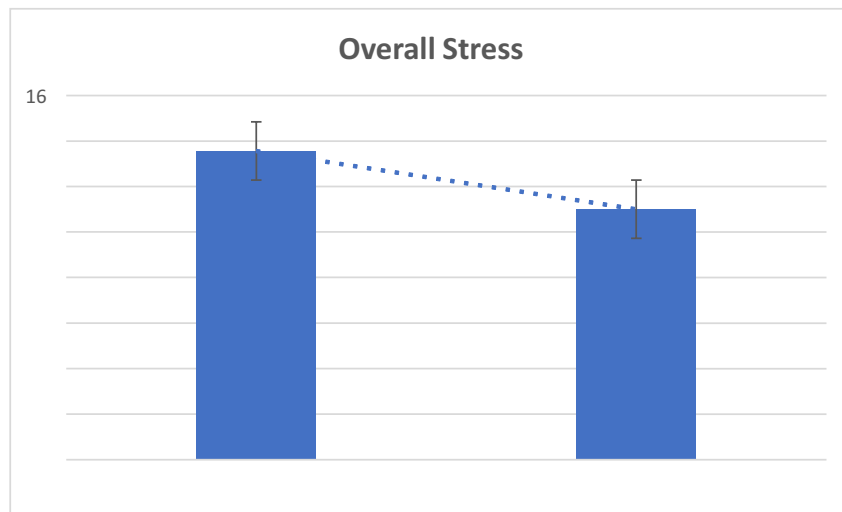
Results:

The table shows Intra group comparison of overall stress among Ministerial employees

Phase	Mean	SD	Correlation	Sed	t Value	Level of Significance
Pre	13.56	10.279	0.778	0.898	2.848	p<0.01 Level
Post	11	7.494				

df =51

Graph representation Intra group comparison of overall stress among Ministerial employees.

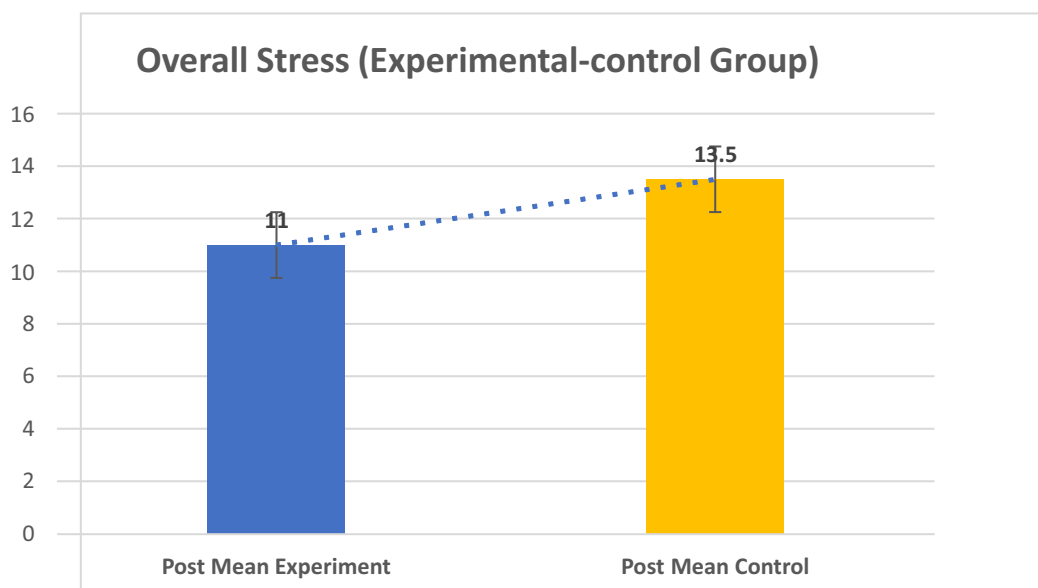


The table shows : Inter Group comparison of overall stress among Ministerial employees

Group	Mean	SD	Sed	t Value	Level of Significance
Experimental	11	7.494	1.373	1.821	p<0.05 Level
Control	13.5	6.47			

df = 102

Graph representation Inter-group comparison of overall stress among Ministerial employees.



Discussion

In this study, before and after the three months of advanced meditation technique (Cyclic meditation), the Pre Mean \pm Sd (Standard Deviation) of overall stress level in the experiment group was 13.56 \pm 10.279 and post-Mean \pm Sd (Standard Deviation) was 11 \pm 7.494 and t value of overall stress was at 2.848; hence the positive impact of advanced meditation technique (cyclic meditation) decreased the overall stress in Intra Group at (p<0.01) level. In the experiment and control group, the Post Mean \pm Sd (Standard Deviation) of the experiment group was 11 \pm 7.494, and the Post Mean \pm Sd (Standard Deviation) of the control group was 13.5 \pm 6.47. The t value of overall stress was 1.821. Hence the positive impact of the advanced meditation technique (cyclic meditation) decreased the overall stress Inter Group at (p<0.05) level among Ministerial employees.

As (Ooishi et al., 2021), in this study, "Differential Effects of Focused Attention and Open Monitoring Meditation on Autonomic Cardiac Modulation and Cortisol Secretion", found that After thirty minutes of om meditation practice, the pre-salivary cortisol level test was (734 pg/ml) and post salivary cortisol level test was (947 pg/ml). The p-value was (p=0.045); hence there was no significant effect on salivary cortisol level. Also, after thirty minutes of focused attention practice, the pre-salivary cortisol level test was (803 pg/ml) and posted salivary cortisol level test was (781 pg/ml). The p-value (p=0.76) showed no significant effect on salivary cortisol levels among fifty-two participants. (Anderson et al., 2017), "Using Yoga Nidra to Improve Stress in Psychiatric Nurses in a Pilot Study", found that after six sessions of yoga Nidra intervention, the pre-means stress score was 1.82 and post score was 1.00. Hence there was no significant change in stress level at (p>0.05) among Nine Nurses. As per (Kirca& Pasinlioglu, 2019), "The effect of yoga on stress level in infertile women. *Perspectives in Psychiatric Care*" found that after a month of yoga practice, the pre means of Copenhagen Multi-center Psychosocial Infertility (COMPI) fertility problem stress scale was 23.55 and post mean was 44.94 in experiment group and control group the pre mean of COMPI fertility problem stress scale was 25.83 and post mean was 29.14. There was no statistically significant change at (p>0.05) among Infertile women. (Nanduri, 2020) this study, "A Study on the Effects of Yoga Prana Vidya System (YPV) Intervention at the workplace for Corporate Employees and Executives to alleviate Anxiety, Depression and Burnout; and participants' perceptions and experiences of the YPV Intervention", found that after three months (once in a week for forty- five minutes) of Yoga Prana Vidya (YPV) Practice, there was no statistically significant reduction in burnout score & Depression at

($p > 0.05$) level among seven participants

As Per (Elder et al., 2014), in the study "Effect of Transcendental Meditation on Employee Stress, Depression, and Burnout: A Randomized Controlled Study", found that after four months of transcendental meditation, the Mean \pm SD of the experiment group was 38.90 ± 6.48 and the Mean \pm SD of the control group was 36.70 ± 6.88 , and there was no statistically significant change in perceived stress scale at ($p > 0.05$) level twenty employees.

In ministerial employees, the experimental group showed significant levels of stress declined. The control group showed no significant stress levels remained unchanged among Ministerial employees. These findings suggest that three months of cyclic meditation can reduce stress levels.

Hence, cyclic meditation has shown a statistically significant decrease in overall stress ($p < 0.01$) among Ministerial employees.

Conclusion

To fill the Gap, an Interventional study was conducted in the Ministry to determine the impact of advanced meditation techniques, i.e., cyclic meditation, on the stress among ministerial employees. The results were tabulated, statistically analyzed, and discussed. The research yielded the following conclusion: We can say that three months of advanced meditation techniques can reduce overall stress among ministerial employees

Ethical clearance –

My PhD work is approved by the Departmental research coordination committee (DRCC), Lakulish Yoga University Ahmedabad Gujarat, and this research is directly related to my PhD work. Before the research study took permission from the Board of the Director of the Ministry to participate in this study, the ministerial employees provided written informed consent.

Source of funding – Nil

Conflict of interest - Author do not have any conflicts of interest.

Informed Consent

All ministerial employees were given consent for participated in research before the study.

Acknowledgment

We are highly thankful to all ministerial employees for their participation.

References:

- Anderson, R., Mammen, K., Paul, P., Pletch, A., & Pulia, K. (2017). Using Yoga Nidra to Improve Stress in Psychiatric Nurses in a Pilot Study. *The Journal of Alternative and Complementary Medicine*, 23(6), 494–495. <https://doi.org/10.1089/acm.2017.0046>
- Elder, C., Nidich, S., Moriarty, F., & Nidich, R. (2014). Effect of Transcendental Meditation on Employee Stress, Depression, and Burnout: A Randomized Controlled Study. *The Permanente Journal*, 18(1), 19–23. <https://doi.org/10.7812/TPP/13-102>
- Kirca, N., & Pasinlioglu, T. (2019). The effect of yoga on stress level in infertile women. *Perspectives in Psychiatric Care*, 55(2), 319–327. <https://doi.org/10.1111/ppc.12352>
- Kumar, K. (2008). A study on the impact on stress and anxiety through Yoga Nidra. *IJTK Vol. 7(3) [July 2008]*. <http://nopr.niscpr.res.in/handle/123456789/1700>
- Nagendra, H., & Pradhan, B. (2010). The immediate effect of two yoga-based relaxation techniques on attention in children. *International Journal of Yoga*, 3(2), 67.

<https://doi.org/10.4103/0973-6131.72632>

Nanduri, V. S. (2020). *A Study on the Effects of Yoga Prana Vidya System (YPV) Intervention at the workplace for Corporate Employees and Executives to alleviate Anxiety, Depression and Burnout; and participants' perceptions and experiences of the YPV Intervention.* Ochrana, F.,

Plaček, M., & Krápek, M. (2019). Ministerial staff of the Czech Republic 25 years after the 'Velvet Revolution.' *Teaching Public Administration*, 37(1), 46–66.

<https://doi.org/10.1177/0144739418806547>

Ooishi, Y., Fujino, M., Inoue, V., Nomura, M., & Kitagawa, N. (2021). Differential Effects of Focused Attention and Open Monitoring Meditation on Autonomic Cardiac Modulation and Cortisol Secretion. *Frontiers in Physiology*,

12. <https://www.frontiersin.org/articles/10.3389/fphys.2021.675899>

Pallavi Bhatnagar, Megha Singh, Manoj Pandey. (2005). *Manual for ANXIETY, DEPRESSION AND STRESS SCALE.* National Psychological Corporation. www.npcindia.com

Sharma, I., Singh, D. S., & Pradhan, D. B. (2019). Effect Of Cyclic Meditation On Autonomic Variables. *Think India Journal*, 22(10), Article 10.

Sioula, E. K., Tigani, X., Artemiadis, A. K., Vlachakis, D., Chrousos, G. P., Darviri, C., & Alexopoulos, E. C. (2020). An 8-week Stress Management Program in Information Technology Professionals and the Role of a New Cognitive Behavioral Method: A Pilot Randomized Controlled Trial. *Journal of Molecular Biochemistry*, 9(1), 22–31.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7842355/>

Importance of Yoga in Lifestyle Diseases

Anita Kumari

Ph.D. Scholar

Faculty of yogic science & naturopathy

Sarla Birla University, Ranchi

954anitarajivpandey@gmail.com

Abstract

Today's lifestyle disorders can be prevented to a great extent by yoga, Yoga plays an important role in our life to avoid lifestyle disorders. Yogic lifestyle, yogic diet, yogic attitudes, and various yogic practices help humans to strengthen themselves and develop positive health, thus enabling them to withstand stress better. This yogic “health insurance” is achieved by normalizing the perception of stress, optimizing the reaction to it, and releasing pent-up stress effectively through various yogic practices. This review paper summarizes important findings of recent research on yoga in lifestyle disorders including a series of studies in India, documenting positive effects. Most studies on yoga and cardiovascular and metabolic health show positive trends and this augur well for the future of health care in general and the use of yoga as a part of integrative health care. Major benefits of yoga may occur due to its lifestyle components (healthy diet, activity, relaxation, and positive attitude) as well as the psychosomatic harmonizing effects of pranayama and yogic relaxation. Yoga places great importance on a proper and healthy lifestyle whose main components are achar (healthy activities), vichar (healthy thoughts), ahar (healthy food), and vihar (healthy recreation). The basic yogic principles useful in the management of lifestyle disorders are discussed including psychological reconditioning and development of appropriate attitudes; stress management normalization of metabolism; and relaxation, visualization, and contemplative practices.

Key Words: Lifestyle disorders, stress, yoga

Introduction

The World Health Organization defines health as “The state of complete physical, mental and social well-being and not merely absence of disease or infirmity.” The yogic way of living is a vital tool that helps attain that “state” of health. We must not forget that it is more important to have both a sense of “being” healthy as well as “feeling” healthy. Hence, the qualitative aspect of health, the spiritual nature of the human life, is rightly considered more important in yoga and other Indian systems of traditional medicine.

The holistic art and science of yoga is the best lifestyle ever designed and is effective in managing prevalent lifestyle disorders such as diabetes and hypertension. Interestingly, modern research has begun to focus on the psycho-physiological beneficial effects of yoga which need to be understood as more than merely a form of physical exercise (Innes, Bourguignon & Taylor, 2005; Innes & Vincent, 2007). Yogic lifestyle, yogic diet, yogic attitudes, and various yogic practices help humans to strengthen themselves and develop positive health, thus enabling them to withstand stress better. This yogic “health insurance” is achieved by normalizing the perception of stress, optimizing the reaction to it, and by releasing pent-up stress effectively through various yogic practices. Yoga is a holistic and integral science of life dealing with the physical, mental, emotional, and spiritual health of the individual and society. RESEARCH STUDIES ON YOGA AND LIFESTYLE DISORDERS Comprehensive reviews have suggested that yoga reduces the cardiovascular risk profile by decreasing the activation of the sympathoadrenal system and hypothalamic-pituitary-adrenal axis and also by promoting a feeling of well-being along with direct enhancement of parasympathetic activity (Innes, Bourguignon & Taylor, 2005; Innes & Vincent, 2007). The authors also suggested that yoga provides a positive source of social support that may also be one of the factors reducing the risk for cardiovascular diseases. In fact, all the

studies reviewed by the authors suggested that yoga improves lipid profile, and as this is an important risk factor for heart disease, such a possibility needs further exploration in greater detail. Their 2005 review covered seventy eligible studies investigating the effects of yoga on risk indices associated with insulin resistance syndrome, cardiovascular disease, and possible protection with yoga, and they reported that most had a reduction of the systolic pressure (SP) and/or diastolic pressure. Most lifestyle disorders adversely impact the functioning of the autonomic nervous system (ANS) and hence research on yoga focusing on this aspect is noteworthy. Studies have shown that central nervous system processing is also affected in diabetes mellitus and that a comprehensive 6-week yoga therapy program produces a significant shortening in auditory reaction time in diabetic patients (Madanmohan, Thombre, Das, Subramanian & Chandrasekar, 1984; Madanmohan, Bhavanani, Dayanidy, Sanjay & Basavaraddi, 2012). It has also been reported that yoga improves nerve conduction (Malhotra et al., 2002) and biochemical profile (Gordon et al., 2008) in patients of diabetes mellitus. It has been reported that even a short lifestyle modification and stress management education program based on yoga reduces risk factors for cardiovascular disease and diabetes within a period of 9 days (Bijlani et al., 2005) while a systematic review of 32 articles published between 1980 and 2007 found that yoga interventions are effective in reducing body weight, blood pressure (BP), glucose level, and high cholesterol (Yang, 2007). Yogic practices may have a role in the prevention and management of diabetes and in comorbid conditions such as hypertension and dyslipidemia (Sahay, 2007). Long-term yoga practice is associated with increased insulin sensitivity and attenuation of negative relationship between body weight or waist circumference and insulin sensitivity (Chaya et al., 2008). The cardiovascular health-promoting benefits of yoga have been studied in a literature review that reported significant improvements in overall cardiovascular endurance of young participants who were given varying periods of yoga training (Raub, 2002). Physical fitness increased as compared to other forms of exercise and longer duration of yoga practice produced better cardiopulmonary endurance. Another detailed review of yoga in cardiac health concluded that yoga is beneficial in the primary and secondary prevention of cardiovascular disease and that it can play a primary or a complementary role in this regard (Jayasinghe, 2004). Other prominent studies (Ornish et al., 1990; Manchanda et al., 2000; Yogendra et al., 2004) conducted prospective, randomized controlled trials on angiographically proven coronary artery disease patients with yoga intervention and demonstrated that yoga-based lifestyle modification helps in regression of coronary lesions and improvement in myocardial perfusion. The effect of yogic lifestyle on some of the modifiable risk factors could probably explain the preventive and therapeutic beneficial effect observed in coronary artery disease.

A series of studies conducted at Puducherry, India (Bhavanani, Sanjay & Madanmohan, 2011; Bhavanani & Ramanathan, 2012; Bhavanani, Madanmohan & Sanjay, 2012; Bhavanani, Madanmohan, Sanjay & Basavaraddi, 2012; Bhavanani, Madanmohan & Sanjay, 2012; Bhavanani, Madanmohan, Zeena & Vithiyalakshmi 2012; Madanmohan, Bhavanani, Sanjay, Vithiyalakshmi, & Dayanidy, 2013), have documented the immediate effects of various pranayamas in hypertension where yoga has been shown to be an effective adjunct therapy. Different pranayamas were studied in patients of hypertension and postulated mechanisms behind healthy reductions in heart rate, SP, diastolic pressure, mean pressure, and BP indices such as rate–pressure product and double product were determined. Beneficial immediate results of sukha (inhalation = exhalation), savitri (6:3:6:3 rhythm for inhalation: held in:exhalation and held-out breath in sitting and supine positions), chandra nadi (exclusive left nostril breathing), and pranava pranayamas (using audible AUM chanting during prolonged sequential exhalation in sitting and supine positions) were reported. These changes were attributed to a normalization of autonomic cardiovascular rhythms as a result of increased vagal modulation and/or decreased sympathetic activity and improved baroreflex sensitivity along with an augmentation of endogenous nitric oxide production. The prolonged exhalation phase of pranava pranayama was hypothesized to mimic Valsalva maneuver, resulting in decreased venous return, cardiac output,

and SP. These findings have potential therapeutic applications in day-to-day as well as clinical situations where BP needs to be brought down at the earliest. These simple and cost-effective techniques may be added to the management protocol of hypertension in addition to regular medical management.

Yoga may be able to have a positive influence in even a single session and a retrospective review from Centre for Yoga Therapy, Education and Research (CYTER) (Bhavanani, Ramanathan & Madanmohan, 2013) analyzed clinical data to determine cardiovascular effects of a single yogic session in 1896 normal individuals as well as patients of different medical conditions. The CYTER team found a healthy reduction in heart rate, BP, and derived cardiovascular indices following a single yogic session. The magnitude of this reduction depends on the preexisting medical condition as well as the yoga therapy protocol adopted. These changes were attributed to enhanced harmony of cardiac autonomic function as a result of coordinated breath–body work and mind–body relaxation due to yoga.

Role of yoga in modulating the stress response

Stress plays a vital role in inducing, precipitating, or worsening all lifestyle disorders and hence it is imperative to understand that we can manage it better through yoga. Streeter et al. proposed a theory to explain the benefits of yogic practices in diverse, frequently comorbid medical conditions based on the concept that yogic practices reduce allostatic load in stress response systems such that optimal homeostasis is restored (Streeter, Gerbarg, Saper, Ciraulo & Brown, 2012). They hypothesized that stress induces an: 1. Imbalance of the ANS with decreased parasympathetic and increased sympathetic activity 2. Underactivity of the gamma aminobutyric acid (GABA) system, the primary inhibitory neurotransmitter system, and 3. Increased allostatic load. They further hypothesized that yoga-based practices (1) Correct underactivity of the parasympathetic nervous system and GABA systems in part through stimulation of the vagus nerves, the main peripheral pathway of the parasympathetic nervous system and (2) reduce allostatic load. According to the theory proposed by Streeter et al., the decreased parasympathetic nervous system and GABAergic activity that underlie stress-related disorders can be corrected by yogic practices, resulting in amelioration of disease symptoms. **YOGIC MANAGEMENT OF LIFESTYLE DISORDERS** Basic yogic principles that are used in the management of lifestyle disorders include the following (Giri, 1976; Bhavanani, 2013):

1. Psychological reconditioning and development of appropriate attitudes such as yama- niyama, chaturbhavana, and pratipaksha bhavanam
2. Stress management through counseling, jathis (loosening techniques), asanas (postures), kriyas (systematic rational breath–body coordination movements), and pranayama (breath–energy harmonizing techniques)
3. Helping normalize metabolic activity through physical activity such as surya namaskar, asanas, kriyas, and pranayama.
4. Relaxation, visualization, and contemplative practices to induce a sense of inner calmness and well-being.

According to Swami Kuvalayananda, founder of Kaivalyadhama, positive health does not mean mere freedom from disease but is a jubilant and energetic way of living and feeling that is the peak state of well-being at all levels – physical, mental, emotional, social, and spiritual (Kuvalayananda & Vinekar, 1971). Accordingly, one of the aims of yoga is to encourage positive hygiene and health through development of inner natural powers of body and mind. In doing so, yoga gives special attention to various eliminative processes and reconditions inherent powers of adaptation and adjustment of body and mind. Thus, the development of positive powers of adaptation and adjustment, inherent to the internal environment of humans, helps them enjoy positive health and not just mere freedom from disease. He emphasizes that yoga produces nadi shuddhi (purification of all channels of communication) and mala shuddhi (eradication of factors that disturb balanced working of body and mind).

According to Swami Kuvalayananda (Kuvalayananda & Vinekar, 1971), yoga helps cultivation of positive health through three integral steps as follows: 1. Cultivation of correct psychological

attitudes (maitri, karuna, mudita, and upekshanam toward those who are sukha, dukkha, punya, and apunya) 2. Reconditioning of neuromuscular and neuroglandular system – in fact, the whole body – enabling it to withstand stress and strain better 3. Laying a great emphasis on appropriate diet conducive to such a peak state of health, and encouraging the natural processes of elimination through various processes of nadi shuddhi or mala shuddhi. To live a healthy life, it is important to do healthy things and follow a healthy lifestyle. The modern world is facing a pandemic of lifestyle disorders that require changes to be made consciously by individuals themselves. Yoga places a great importance on a proper and healthy lifestyle whose main components are as follows (Giri, 1976; Bhavanani, 2013): 1. Achar – Yoga stresses the importance of healthy activities such as exercise and recommends asanas, pranayamas, and kriyas on a regular basis. Cardiorespiratory health is one of the main by-products of such healthy activities 2. Vichar – Right thoughts and right attitude toward life is vital for well-being. A balanced state of mind is obtained by following the moral restraints and ethical observances (yama-niyama). As Mahatma Gandhi said, “there is enough in this world for everyone's need but not enough for any one person's greed” 3. Ahar – Yoga emphasizes the need for a healthy, nourishing diet that has an adequate intake of fresh water along with a well-balanced intake of fresh food, green salads, sprouts, unrefined cereals, and fresh fruits. It is important to be aware of the need for a satwica diet, prepared and served with love and affection.

4. Vihar – Proper recreational activities to relax body and mind are essential for good health. This includes proper relaxation, maintaining quietude of action-speech-thoughts, and group activities, wherein one loses the sense of individuality. Karma Yoga is an excellent method for losing the sense of individuality and gaining a sense of universality.

A yogic approach to prevention and management of lifestyle disorders

Cultivation of right attitudes. The most important part of tackling lifestyle disorders is the cultivation of right attitudes by the development of yogic attitudes toward every part of life. This is vital to reduce the stress that is more often an inner over-reaction than the response to any external stimuli. The attainment of clarity of mind (chitta prasadhanam) through the attitudes extolled by Maharishi Patanjali (maitri, karuna, mudita, and upekshanam) is to be inculcated by the therapist. The therapists need to stress the importance of the individual taking the opposite view toward negative thoughts and actions (pratipaksha bhavanam) as well as emphasis on the cultivation of Karma Yoga, Raja Yoga, and Bhakti Yoga principles in daily life. Healthy heart-friendly diet It is important to have a diet that is of a healthy nature. Meals should be taken regularly and there should be adequate amounts of green vegetable salads, sprouts, fenugreek, turmeric, bitter melon, and neem. There should be the minimum possible amount of salt in the diet and it should have adequate potassium and calcium that are present in fruits and low-fat dairy products. It is important to maintain good hydration, and therapists need to stress that a loss of a few kilograms of body weight will help reduce the BP and enhance insulin sensitivity. Some good pointers are: eat when hungry and after the previous meal has been digested, take regular small meals with complex carbohydrates, and avoid refined foodstuffs and junk foods. Breath–body movement coordination practices Practices that enhance mind–body harmony through the use of “breath-linked movements” should be emphasized. Sukshma vyayama and sheetalikarana vyayama practices as well as the enjoyable jathis of the Gitananda tradition are useful in this regard. The surya namaskar when done slowly with breath awareness can also produce psychosomatic harmony and the postures can be held without strain for a short period with meditative awareness of the surya mantras (names of the sun). Yoga asanas Modified versions of the following asanas as per physical condition and other associated health problems of the patient may be used. Standing postures such as tada asana, trikona asana, padottana asana, hasthapada asana, padangushta asana, and mehru asana are useful. Prone postures that are of benefit include bhujanga asana and ardha shalaba asana while useful sitting postures include vakra asana, gomukha asana, ushtra asana, shashaha asana, and yogamudra asana. The supine postures

include matsya asana, pavana mukta asana, and eka and dwipada uttanpada asana. Topsy turvy postures may help in resetting baroreceptor reflex mechanisms that regulate BP. This may also be achieved by “head-below-heart” postures that do the same if the patient cannot do postures such as sarvanga and sethubanda sarvanga asana. Pranayamas Vibhaga and pranava pranayama are beneficial as also chandra bhedana and chandra nadi pranayamas help reduce sympathetic overactivity. Savitri, nadi shuddhi (aloma viloma in the Gitananda tradition), and bhramari pranayama are excellent practices to reduce stress. Pranayamas such as sheetali and sitkari also produce a sense of relaxation. Kriyas to cleanse the toxins For patients who are able to do them, cleansing practices such as kunjla, nauli, kapalabhati, agnisara, shanka prakshalana may be done as deemed fit for the individual predisposition. Mudras Viparita karani, shanmuki mudra, and brahma mudra are all useful in various ways. Viparita karani helps by virtue of being “head-below-heart” and also has a profound effect on the psychoneuro-endocrine axis. Shanmuki mudra produces a sense of inner calm while brahma mudra by virtue of working with breath and vibration (nada) induces a sense of relaxation and reinvigoration in the head and neck region that reduces stress and normalizes reflex mechanisms. Yogic relaxation Hatha Yoga relaxation practices that can be done from shavasana include spandha nishpandha kriya (alternate tension and relaxation), marmanasthanam kriya (part-by-part relaxation), and kaya kriya (dynamic body relaxation). Jnana Yoga relaxation practices such as anuloma viloma kriya and yoga nidra can help reduce stress levels and create psychosomatic harmony. Even simple makara asana offers an excellent antidote to stress and benefits the patients of all psychosomatic disorders. Dharana and dhyana Concentrative practices that induce a state of meditation include the popular om japa and ajapajapa. Chakra dhyana is another useful practice while mandala dharana may be done on all chakras with special emphasis on anahata chakra to harmonize prana vayu that is based in the heart region and on the navel center to harmonize the samana vayu at manipura chakra. Yogic counseling This is a vital component of Yoga Chikitsa when dealing with any lifestyle disorder as yoga is basically a preventive life science (heyam dukhkam anagatham - Yoga Darshan II: 16). The counseling process is not a “one off” matter but is a continuous process that starts from the very first visit and continues with every session at different levels.

Conclusion

Yoga has a great potential in preventing and managing lifestyle disorders and diseases, and yogic lifestyle can make an appreciable contribution to improvement of health of our masses. Yoga has the potential to prevent progression of the disease and if started early, maybe even possibly manifest a cure. The majority of studies on yoga and cardiovascular health show positive trends and this augurs well for the future of health care in general and the use of yoga as part of integrative health-care system in particular. The major benefits of yoga may occur due to its lifestyle components (healthy diet, activity, relaxation, and positive attitude) as well as the psychosomatic harmonizing effects of pranayama and yogic relaxation. According to tradition, yoga implies both the process as well as the attainment of a state of psychosomatic, harmony, and balance (samatvam yoga uchyate - Bhagavad Gita) and this restoration of physical, mental, emotional, and spiritual balance may be the prime factor behind the changes seen across all short- and long-term studies. It has been aptly stated that with no appreciable side effects and multiple collateral benefits, yoga is generally safe, simple to learn, and can be practiced by even ill, elderly, or disabled individuals. It has also been recommended that it should be considered as a beneficial adjuvant for patients of such disorders as it is a safe, simple, and economical therapy (Jain, Uppal, Bhatnagar & Talukdar, 1993).

References

- Bhavanani, A. B. (2013). *Yoga Chikitsa: The Application of Yoga as a Therapy* (1st ed.). Pondicherry: Dhivyananda Creations.
- Bhavanani, A. B., & Ramanathan, M. (2012). Immediate cardiovascular effects of savitri pranayama in sitting and supine positions in female volunteers. *Yoga Mimamsa*, 44, 101-112.
- Bhavanani, A. B., Madanmohan, & Sanjay, Z. (2012). Immediate effect of Chandra nadi pranayama (left unilateral forced nostril breathing) on cardiovascular parameters in hypertensive patients. *International Journal of Yoga*, 5 (2), 108-111.
- Bhavanani, A. B., Madanmohan, & Sanjay, Z. (2012). Suryanadi pranayama (Right Unilateral Nostril Breathing) may be safe for hypertensives. *Journal of Yoga & Physical Therapy*, 2, 118.
- Bhavanani, A. B., Madanmohan, Sanjay, Z., & Basavaraddi, I. V. (2012). Immediate cardiovascular effects of pranava pranayama in hypertensive patients. *Indian Journal of Physiology and Pharmacology*, 56 (3), 273-278.
- Bhavanani, A. B., Madanmohan, Zeena, S., & Vithiyalakshmi, L. (2012). Immediate cardiovascular effects of pranava relaxation in patients with hypertension and diabetes. *Biomedical Human Kinetics*, 4, 66-69.
- Bhavanani, A. B., Ramanathan, M., & Madanmohan. (2013). Immediate cardiovascular effects of a single yoga session in different conditions. *Alternative & Integrative Medicine*, 2, 144.
- Bhavanani, A. B., Sanjay, Z., & Madanmohan. (2011). Immediate effect of sukha pranayama on cardiovascular variables in patients of hypertension. *International Journal of Yoga Therapy*, 21, 73-76.
- Bijlani, R. L., Vempati, R. P., Yadav, R. K., Ray, R. B., Gupta, V., & Sharma, R. Mahapatra, S. C. (2005). A brief but comprehensive lifestyle education program based on yoga reduces risk factors for cardiovascular disease and diabetes mellitus. *Journal of Alternative and Complementary Medicine*, 11 (2), 267-274.
- Chaya, M. S., Ramakrishnan, G., Shastry, S., Kishore, R. P., Nagendra, H., & Nagarathna, R., ... Kurpad, A. V. (2008). Insulin sensitivity and cardiac autonomic function in young male practitioners of yoga. *The National Medical Journal of India*, 21 (5), 217-221.
- Gordon, L. A., Morrison, E. Y., McGrowder, D. A., Young, R., Fraser, Y. T., & Zamora, E. M., ... Irving, R. R. (2008). Effect of exercise therapy on lipid profile and oxidative stress indicators in patients with type 2 diabetes. *BMC Complementary and Alternative Medicine*, 8, 21.
- Innes, K. E., & Vincent, H. K. (2007). The influence of yoga-based programs on risk profiles in adults with type 2 diabetes mellitus: A systematic review. *Evidence-Based Complementary and Alternative Medicine: eCAM*, 4 (4), 469-486.
- Innes, K. E., Bourguignon, C., & Taylor, A. G. (2005). Risk indices associated with the insulin resistance syndrome, cardiovascular disease, and possible protection with yoga: A systematic review. *The Journal of the American Board of Family Practice*, 18 (6), 491-519.
- Jain, S. C., Uppal, A., Bhatnagar, S. O., & Talukdar, B. (1993). A study of response pattern of non-insulin dependent diabetics to yoga therapy. *Diabetes Research and Clinical Practice*, 19 (1), 69-74.
- Jayasinghe, S. R. (2004). Yoga in cardiac health (a review). *European Journal of Cardiovascular Prevention and Rehabilitation*, 11 (5), 369-375.
- Kuvalayananda, S., & Vinekar, S. L. (1971). *Yogic Therapy: Its Basic Principles and Methods*. India, New Delhi: Central Health Education Bureau, Ministry of Health.
- Madanmohan, Bhavanani, A. B., Dayanidy, G., Sanjay, Z., & Basavaraddi, I. V. (2012).

Effect of yoga therapy on reaction time, biochemical parameters and wellness score of peri and post-menopausal diabetic patients. *International Journal of Yoga*, 5 (1), 10-15.

- Madanmohan, Bhavanani, A. B., Sanjay, Z., Vithiyalakshmi, L., & Dayanidy, G. (2013). Effects of a comprehensive eight week yoga therapy programme on cardiovascular health in patients of essential hypertension. *Indian Journal of Traditional Knowledge*, 12, 535-541.
- Madanmohan., Thombre, D. P., Das, A. K., Subramanian, N., & Chandrasekar, S. (1984). Reaction time in clinical diabetes mellitus. *Indian Journal of Physiology and Pharmacology*, 28(4), 311-314.
- Malhotra, V., Singh, S., Tandon, O. P., Madhu, S. V., Prasad, A., & Sharma, S. B. (2002). Effect of yoga asanas on nerve conduction in type 2 diabetes. *Indian Journal of Physiology and Pharmacology*, 46 (3), 298-306.
- Manchanda, S. C., Narang, R., Reddy, K. S., Sachdeva, U., Prabhakaran, D., & Dharmanand, S., ... Bijlani, R. (2000). Retardation of coronary atherosclerosis with yoga lifestyle intervention. *The Journal of the Association of Physicians of India*, 48 (7), 687-694.
- Ornish, D., Brown, S. E., Scherwitz, L. W., Billings, J. H., Armstrong, W. T., & Ports, T. A., ... Gould, K. L. (1990). Can lifestyle changes reverse coronary heart disease? The Lifestyle Heart Trial. *Lancet*, 336 (8708), 129-133.
- Raub, J. A. (2002). Psychophysiological effects of hatha yoga on musculoskeletal and cardiopulmonary function: A literature review. *Journal of Alternative and Complementary Medicine*, 8 (6), 797-812.
- Sahay, B. K. (2007). Role of yoga in diabetes. *The Journal of the Association of Physicians of India*, 55, 121-126.
- Streeter, C. C., Gerbarg, P. L., Saper, R. B., Ciraulo, D. A., & Brown, R. P. (2012). Effects of yoga on the autonomic nervous system, gamma-aminobutyric-acid, and allostasis in epilepsy, depression, and post-traumatic stress disorder. *Medical Hypotheses*, 78 (5), 571-579.

Prevention and Management of Lifestyle disorder through Yoga & Ayurveda

Shivani Chauhan¹

¹Research Scholar, Dept. of Kayachikitsa, Faculty of Ayurveda,
IMS, BHU, Varanasi

Dr Ajai Kumar Pandey²

²Associate Professor, Dept. of Kayachikitsa, Faculty of Ayurveda,
IMS, BHU, Varanasi

Email – shivanichauhan@bhu.ac.in

Abstract

Lifestyle disorder is the result of unwholesome use of diet and negative thinking. Technology advancements and over use of available resources may lead to give rise the burden of lifestyle disorders worldwide. The World Health Organization states that Non-communicable diseases, (NCDs) are a subset of lifestyle disorders, which are responsible for 41 million deaths worldwide each year, or more than 70% of all mortality. More than 17 million of deaths involve people under the age of 70 years. The main cause of lifestyle disorder is basically sedentary lifestyle, unhealthy food habit, physical inactivity and mental stressors. Obesity, hypertension, diabetes mellitus, thyroid dysfunction, heart attack, rheumatoid arthritis etc are the common lifestyle disorder because the lifestyle have significant role in all these diseases. Ayurveda and Yoga both are considered as Vedic knowledge, which describes its depth towards healthy and meaning life. The holistic approaches of both the science are the best tools, which are found effective in the prevention and management of lifestyle disorders. Ayurveda focus on Dincharya, Ritucharya, Ratricharya, Sadvritta and uses of herbs whereas Yoga focusses on yama, niyama, asana, pranayama, mudra, shatkarma, pratyahara, mantra chanting, meditation etc. Both are different practices but working on the same line of positive interaction of body and mind along with management variety of lifestyle disorders. Ayurveda and Yoga are very broad science but the aim of this paper is limited towards to keep body healthy, and by adopting the measures we can early manage the cases related with lifestyle disorders. In this context we have tried to discuss the effect of Yoga and Ayurveda on lifestyle in the prevention and management of disorders related with adopting faulty lifestyle measures.

Keyword: Yoga, Ayurveda, lifestyle disorder, health

Introduction

Lifestyle is a collection of activities, behaviour, values and attitudes with other or individual that person chose to live their life. In 1948 World Health Organization (WHO) states that "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. Lifestyle disorder is the derangement of lifestyle that linked with people day to day life pattern. In the current situation, people are rushing continuously for adaptation of modernization and are willing to pay any price for it. Technology development, industrialization, rapid changes in the structure of the workforce, and excessive use of resources have made lifestyle disorders. It is also known as non-communicable diseases (NCDs) or chronic diseases of lifestyle (CDLs), a hazard to society. The WHO states that "Non- communicable diseases (NCDs) are a subset of lifestyle disorders, which are responsible for 41 million deaths worldwide each year, or more than 70% of all mortality. More than 17 million of deaths involve people under the age of 70 years. Sedentary lifestyle, lack of physical activity, unhealthy diet & dietary habits, occupational stress, smoking, excess consumption of alcohol, use processed food, artificial sweetener, low vulnerability of sun light etc. are the basic causes of lifestyle disorder. The major

risk factors are high blood pressure, obesity, thyroid dysfunction, diabetes & high blood cholesterol and in long term these factor converted into chronic diseases such as renal failure, chronic obstructive pulmonary disorder, heart stroke, cancer, bronchitis, chronic liver disease, psoriasis, rheumatoid arthritis etc. Yoga & Ayurveda both are the ancient science, which found very effective in prevention and management of lifestyle disorder.

The word Ayurveda is comprise from two words *Ayu* and *Veda* in which 'ayu' means life and veda means science or knowledge. So, Ayurveda is science of life especially concerned with somato-psycho-spiritual development of an individual. Yoga is derived from the Sanskrit root *Yuj*, which means "union". It is primarily inclined towards maintain harmony under the influence of mind. It is the practices of body, mind & soul that have the potential to bring prosperity & happiness in anyone life and developed a sense of achieving moksha (liberation). As per Ayurvedic text Acharya Charaka has stated that yoga is the overall wellness of man in term of the preparation of higher consciousness and realisation of the oneness of the 'self' and 'whole'.

Ayurveda

The ultimate goal of Ayurveda is maintain health and subsequent cure of disease. The Ayurvedic approach of healthy life is well described in Ayurvedic text. In Charak samhita, (Sutra sthan, chapter 1,5,6,7&8), shushrut samhita (Sutra Sthan, chapter 6) & Astanga hridaya (sutra sthan, chapter 1,2,3,4,8). In the context of Dinacharya (day-time regimen), Ratricharya (night-time regimen), Ritucharya (seasonal regimen), Sadvritta (good conduct) and Rasayan ancient seers have rightly conceived the idea of health preservation, restoration and prevention of ailments, which are described as below,

Dinacharya

Dinacharya is the name of the daily routine during the day time. Dinacharya aims to protect health and help live a hundred years without becoming sick. The main elements of dinacharya are getting up early, drinking water, and adhering to natural urges brushing teeth, tongue cleaning, gargling, mouthwash, collyrium, nose drops, exercise, body massage, daily bathing, and wearing clothes etc. Dinacharya promote the equilibrium of agni and the maintenance of all the body's doshas. It fosters health and guards against unhealthy lifestyles. The vata dosha encompasses all activities. Early in the morning, when the vata dosha is strongest, the body is energised and the mind is fresh. Having a late wake-up time would aggravate the kapha dosha in the body and block natural flow. Laziness, lethargy, and slothfulness result when the kapha energy in the body is dominant. According to the Charaka Samhita, vata have rajas inspired quality, whereas kapha have a tamas-inspired quality in mind.

Dosha (dominant)	Sun rise	Sun set
Kapha	(6-10am)	(6-10pm)
Pitta	(10-2pm)	(10-2am)
Vatta	(2-6pm)	(2-6am)

101Ratricharya

Half of life or sleep is covered by the night regimen. Ratricharya is the term used to describe the evening to night schedule. Ratricharya includes things like evening prayer, eating at night, sleeping and dreaming, sexual activity, pregnancy, study & learning, and celibacy. According to Acharya Bhavamishra, engaging in sexual activity, eating, sleeping, studying, and travelling by

foot are all prohibited during the evening hours because they all contribute to disease, poverty, and the premature end of life. The most important element of ritucharya is sleep. Acharya Charaka state that when the body and mind become exhausted, all of the sense organs become dormant, and person feel sleepy, which is the result of tamas and kapha. All of the senses become detached from the intellect at night when sleep is predominant. A restful night's sleep gives person the motivation to work, inudedced claming effect over brain and a balanced physique.

Ritucharya

Ritu (season), also known as the season-respecting system. Vagbhata's state that, Ritucharya is the term concerned with dietary and behavioural adjustments made in response to environmental conditions. According to the Charaka Samhita's Tasyashitya chapter, "the strength and complexion of the person are strengthened, which depends upon the adopting right food and regimen in respective season." Shishira (winter), Vasanta (spring), Grishma (summer) in Uttarayana; Varsha (monsoon), Sharad (autumn) and Hemanta (late autumn) in Dakshinayana, that six seasons make up a year. Just like in Shishira having Amla, cereals, new rice, corn, milk & milk product etc, oil massage on body and exposure of sun light are recommended. In Vasanta, easily digestive food like old (barley, wheat, rice), lentils, add honey in diet, do collyrium, gargle, nasya & bath from warm water etc., are recommended and in Grishma, foods which are light to digest such as rice, lentil etc., drinking plenty of water, buttermilk, fruit juice and other liquid, staying in cool places, applying sandal wood etc., are recommended. In Varsha, the food which is sour & salty with unctuous properties, old barley, rice, wheat, meat soup yusha and the use of medicated or boiled water is recommended. In Sharad, food which is sweet, bitter, light to digest and has cooling properties and purified water from sun & moon ray is recommended. In Hemanta, food which is unctuous, sweet, sour, and salty, cereals and pulses, new rice, flour preparations, green gram, masha, tila, exercise, body and head massage, use of warm water, sunbath, residing in warm places are recommended. Ayurveda advises seasonal preventive measures for the maintenance and promotion of physical as well as mental health.

Sadvritta

The positive activities or behaviour that teach us how to live a civilised life are known as sadvritta in Ayurveda. Acharya Charaka asserts that "the one who follows that complete code of conduct undoubtedly attains control over senses have excellent health." These are a few good conducts that assist in managing and preventing lifestyle disorders. Sadvritta are categorized into many parts in which mental sadvritta is working consciously, being pleasant, tolerant of harsh comments from others, smashing the cause of attachment and grudges. Social sadvritta are respecting relatives, sages, guru (teacher), old age people, keeping mercy on others, protecting those in distress etc. Characteristic sadvritta are truthful, patience, forgiving, generosity depending on the situation etc. Religious sadvritta are mantra chanting, practising 103japa, respecting God, do penance etc. Personal sadvritta are non-suppression of natural urges, wearing clean cloth, daily exercise, daily bath, early sleep or awaking, refraining from drinking alcohol and smoking, etc.

Rasayana

Rasayan is the one of most important part of Ashtanga Ayurveda. Rasayan is a term used to describe some rejuvenating foods, medicines, or rasa that assist people to stay healthy and achieve dhatu excellence. All of the rasayana improves the body's ability to absorb macro- micro nutrients, which therefore improves the quality of dhatus or body tissue. Just like shatavari, dates, milk and ghee etc are the rasa increasing rasayana, pippali is agni (cetabolism) increasing rasyana and gugglu is srotas purifying rasayana. Applications of rasayana are advised for both healthy

and ill people. In a healthy individual, Rasayana increases ojas, prevent aging, and improve mental competence whereas, in a sick person, it promotes health and treats illness. Four Medhya rasayana, shakhpushpi, mandukparni, guduchi, and madhuyashti are mentioned by Charaka. Triphala rasayana is advocated for eye-related disease, Arjun for heart disease, vidangaa and gandhaka for skin disorders, pippali & bhallataka for autoimmune disorders and nagabala for tuberculosis.

Yoga

Yoga is an Indian ancient science and philosophy of life. Its literature prove the holistic approach of health in life and practice it accordance to the diseases & lifestyle pattern. There are so many different yoga styles, including Iyengar yoga, Vinyasa yoga, Kundalini yoga, Astanga yoga and Hatha yoga etc are practiced nowadays. Many sages tell different limb of yoga just like great sage Patanjali taught about eight limb of yoga or Astanga yoga whereas Sage Gherand taught about seven limb of yoga or Saptanga yoga. Regular practice of any form of yoga helps in establishing natural harmony and functional balance between various organ systems, leading to better health and a feeling of well-being. Yoga Practices are like Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana (Meditation), Samadhi / Samyama, Bandhas & Mudras, Shatkarmas, yogic diet, Mantra japa, philosophy etc. are the best practices to overcome from lifestyle disease.

Yama & Niyama (Ethical Commitment)

Yama (proscriptive moralities) and Niyama (prescriptive observation) are two ethical commitments that control emotion and enhance intra- and interpersonal connections. Yama are the five commandments, which are "non-violence (Ahimsa), truth (satya), honesty (asteya), 104continence (brahmacharya), and Non-possessiveness (aprighraha)." Niyama are the five self-purification, which are purity of body and mind (shauch), contentment (santosh), self-discipline (tapa), study of literature (swadhyaya), and resignation to God (ishwar-pranidhan)". According to Traditional Chinese Medicine, each of the seven emotions has a close relationship to the five primary organ: joy is associated with the heart, anger with the liver, contemplation with the spleen, worry and sadness with the lung, and fear and shock with the kidney. Xu et al., practising Yama and Niyama over time not only helped to clear up the body's energy system of chaos, but it also significantly enhanced the ability to control emotions. It could lead to inner peace and compassion towards all beings and environment.

Shatkarma

Shatkarma are six purification techniques that help to clean the body internally and externally and keep healthy. These six practice are dhouti, Vasti, neti, nauli, trataka & kapalabhati. Studies show that in both physiological and clinical perspectives, four out of six cleansing practices are quite beneficial. Dhauti is found to improve digestive and respiratory processes. Neti is found to be quite helpful for treating diseases of the supra-clavicular region, especially for treating rhinosinusitis. Although trataka practice improves cognition and induces a state of relaxation, there is no evidence to indicate its involvement in eye diseases. Under Shatkarmas procedure, most of the studies have been conducted on Kapalabhati. It is effective in neurocognitive assessments, enhancing autonomic and metabolic activities and improving the respiratory functions in patients with asthma. It promotes cognition, increases metabolism, and plays a positive role in sympathetic nervous system activation.

Asana

Asana is an important part of yogic practices that refer to a calm and steady position. Asana improves balance, strength, firmness, clarity of communication and expression, relaxation of nerves, improved sleep quality, increased vitality, and an optimistic attitude towards life. Asana provides body relief and help the body to use oxygen, which increases energy and power through the oxidation of glucose. Just like standing asana tadasana, trikonasana, katichakrasana, hasta

uttanasana etc asana are useful to improve posture balance and muscular coordination. Backward bending asana bhujangasana, sarpasana, ardha shalabasana, shalabhasana, kandrasana, makrasana, etc stretch the abdominal muscle and tone and strengthen the muscle controlling the spine. Forward bending asana paschimotanasana, janusirasana, hasta pada angushthasana, etc asana use gravity to release tension and pain and loosen up the back, maintain good health and increase vitality. Inverted asana 105 vipreetkarniasana, sarvangasana, halasana, etc increase mental power, concentration, and self- confidence and reduce stress and anxiety and encourage blood flow to brain, nourishing the neurons and flushing out the toxins from the body. Always used modified version of asana as per the physical condition and health problem of the person.

Pranayama

Pranayama simply means to control over breath. It regulate breath rhythm and develops a steady mind & strong will power. Breath is directly connected to the brain and central nervous system and when pranayama is practiced it stimulate parasympathetic system and control overstimulation of sympathetic system. Pranayama have three major aspect: purak, rechak and kumbhak.it is categorised into three categories on the basis of balancing, vitalizing and tranquillizing property. The aim of every pranayama is tranquillizing but some particularly activate pranic movement, while others pacify or cool the body. Nadishodhan, savitri, ujjayi, bhramari pranayama are the balancing pranayama because they balance both hemisphere of brain. For people who have insomnia and mental anxiety, Ujjayi is strongly advised. Shitli and sitkari both are tranquilizing pranayama because they pacify body and mind, and brought the state of harmony and improved parasympathetic-to-sympathetic balance. Bhastrika and suryabhedan are come under the category of vitalizing because these practices rapidly create heat in the physical and subtle bodies. After the practice of these two all the dullness and lethargy are out from the body.

Pratyahara

Pratyahara is composed of two sanskrit word prati + ahara. “Prati” means “control” and “Ahara” means “food” or everything that we take inside from outer sources whether it is physical food that nourishes the body or mental impression & association that nourish the mind & soul. Pratyahara is the technique in which we cultivate senses from wrong food, impression & association to right food, impression, and association. Patanjali state that by the practice of pratyahara sense are under the control of the mind. Mostly lifestyle diseases arise due to unwholesome diet or dietary habits and pratyahara gives the control on senses so that person will not crave for wrong food. Pratyahara is very necessary in all kind of yogic practices because it provide strength to all kind of sensory and motor impulses.¹⁰⁶

Relaxation

Yoga nidra, shavasana and makrasana etc these are widely used and effective yoga practices that calm the mind and relax the body. Yoga nidra or yogic sleep is state between sleep and waking, and in this consciousness is at a deep level of awareness. It is most used technique in stress, anxiety and mental health related disorder. Studies shows that during yoga nidra, alpha wave is generated from brain, which is directly associated with peace, relaxation, mood and secretion of serotonin. Amita et. Al found that Yoga nidra combined with oral hypo glycaemic medications provide control on fluctuating blood glucose in Type2 diabetes mellitus patients.

Mediation

Meditation is the scientific technique to control the mind. In this state one can feel peace and bliss of unity and there is not a single feeling of stress, anxiety, guilt, greed, envy, jealousy, anger, etc. Meditation stimulate parasympathetic system and decrease the overstimulation of sympathetic

nervous system. Meditation gives significant reduction in pain (physical and mental), increase the grey matter in the brain and decrease stress, anxiety and depression. It increase energy, memory power and the power of concentration. Ajapa japa, Cyclic meditation, transcendental meditation, chakra mediation etc are the some famous technique of mediation but the purpose of all are expansion of consciousness.

Yogic diet

Diet play a major role in lifestyle disorder because what we eat is directly reflects on the body and mind. In Hathpradipika (chapter 1), Mitahara means a moderate diet in which a person should consume agreeable & sweet food and keep one-fourth part of the stomach free for air. Good grains, wheat, rice, barley, milk, ghee, brown sugar, sugar candy, honey, dry ginger, patola (bottle guard), five vegetables, mung, and such pulses, and pure water are all conducive food. According to Bhavagad Gita, food is divided into three categories: satvik, rajsik, tamsik. Satvik foods are positive, juicy, fatty, wholesome, nourishing, and pleasing to the heart like fruits, green leafy vegetables, grains, cereals, milk & milk product, honey, etc. They provide purity of thought, increase the duration of life, keep the body disease free, and give strength, health, happiness, satisfaction & peace of mind. Rajsik food are too bitter, too sour, salty, hot, pungent, dry, and burning like refined cereals, meat, non-vegetarian, etc. They promote negativity, passion & restlessness and that causes distress, misery, and disease. Tamsik Food are tasteless, prepared more than three hours before eating, decomposed and putrid, and food that consists remnants and untouchable things like alcohol, tobacco, caffeine, non-vegetarian, 107 beverages etc. That kind of food promote mode of darkness, lack of concentration & chronic diseases. To keep body healthy, disease free, improve function of mind, and also for spiritual attainment satvik food is necessary.

Conclusion

Holistic health is the basic requirement of everyone life. Yoga and Ayurveda, both have the potential to not only prevent disease progression but also reverse the body from lifestyle disorder. The ultimate aim of dincharya, ratricharya, ritucharya, sadvritta and rasayana is to help maintain a healthy lifestyle and happiness endowed by sages to us without anticipation. Yama and niyama are moral code & conduct that give guidance in any situation, asana provide strength and stability, pranayama, relaxation technique and meditation gives a sense of calmness and mental & emotional stability, pratyahara gives the power to control over senses, shatkarma clean the body internally and externally. Yogic diet is simple, pure and nutritious that keep body and mind healthy and balanced. These two are found to be very effective, safe, and acceptable and these things needs to be implemented in practice. Both of them help an individual to shift from an unhealthy lifestyle to a healthy lifestyle. Yoga and Ayurveda play a very major role in prevention and management of diseases and with the help of these two lifestyle modifications, dietary changes and regular physical activity have been proved to be successful treatment in various lifestyle diseases.

References

1. A.J. Veal (1993): The concept of lifestyle: a review, *Leisure Studies*, 12:4,233-252
2. Acharya JT,(2008); Charaka Samhita of Charaka, Sootra Sthana Arthedashamahamooliya (reprinted ed.) Varanasi: Chaukhamba Surabharati Prakashana
3. Amita, S., Prabhakar, S., Manoj, I., Harminder, S., & Pavan, T. (2009). Short communication effect of yoga-nidra on blood glucose level in diabetic patients. *Indian Journal Physiol Pharmacol*, 53(1), 97-101.
4. Bhavanani, A. B. (2017). Role of yoga in prevention and management of lifestyle disorders. *Yoga Mimamsa*, 49(2), 42.

5. Chattopadhyay K.(2017), Ayurveda and Lifestyle Modification: Research to Practice. *Int J Med Public Health.* ;7(3):132-3
6. Dr. Shashikala Kurbet, Dr. Pratibha Kulkarni, & Dr. Raviraj Kurbe. (2021). Nidra: a prerequisite to healthy life. *Journal of Ayurveda and Integrated Medical Sciences*, 6(01), 245-248. 108
7. Frawley Y, D.(2010). Pratyahara the forgotten limb of yoga
8. Gupta, N., & Tiwari, R.S. (2017). PREVENTION OF LIFESTYLE DISORDERS THROUGH AYURVEDA.
9. Kunte AM, (2000). *Ashtanga Hridaya of Vagbhata, Sootra Sthana*; (Reprint ed) Varanasi: Krishnadas academy
10. Niranjana S., (2012) *Gherand Samhita (golden jubilee ed.)*, yoga publication trust, Munger, Bihar
11. Mishra S P,(2004) ;*Yoga and Ayurveda (3rd ed.)* , Chaukhambha Publication
12. Muktibhodananda S,(1993) *Hatha Yoga Pradipika* Yoga Publications trust ,Bihar school of yoga.
13. P.S. Swathi;B.R. Raghavendra;Apar Avinash Saoji; (2021). Health and therapeutic benefits of Shatkarma: A narrative review of scientific studies . *Journal of Ayurveda and Integrative Medicine*
14. Pandi-Perumal, S. R., Spence, D. W., Srivastava, N., Kanchibhotla, D., Kumar, K., Sharma, G. S., & Batmanabane, G. (2022). The origin and clinical relevance of yoga nidra. *Sleep and Vigilance*, 6(1), 61-84.
15. Prabhupada S,(1972-2004) *Bhagavad-gita As It Is*, Bhaktivedanta book trust
16. Rao M V (2007), *A text book of svasthviritta* ,(1st ed.) , Chaukhambha Orientalia
17. Reddy S P, M D Beena, (2022), *A text book on Swasthavritta* , (1st ed.), Chaukhambha Orientalia
18. Saraswati S S, (reprint 2013), *Four chapters on Freedom (golden jubilee ed.)*, yoga publication trust , Munger, Bihar
19. Saraswati S S, (reprint 2013), *Asana Pranayama Mudra Bandha (golden jubilee ed.)*, yoga publication trust , Munger, Bihar
20. Sharma H. Meditation: Process and effects. *Ayu* 2015;36:233-7.
21. Singh R H (reprint 2009), *Swasthviritta Vigyan*, Chaukhambha Sanskrit prathisthan
22. Singh, S. A. T. Y. A. P. A. L. (2016). Yoga: an answer to lifestyle disorders. *Int J Applied Natural Sci*, 5, 27-34.
23. Tripathi B, editor. *Acharya Charaks' Charak Samhita*. Varanasi: Chowkhamba Surbharati Prakashan; 2007.
24. Thakkar, J., Chaudhari, S., & Sarkar, P. K. (2011). Ritucharya: Answer to the lifestyle disorders. *Ayu*, 32(4), 466–471.
25. Vagh, M. G. (2019). Influence and intimation of yogic diet over the mind. *Int J Yogic Hum Move Sports Sci*, 4, 878-81.
26. Xu W, Kumar IR, Srinivasan TM (2021) Effects of Yama and Niyama on body energy systems: Evidence from Electro Photonic Imaging – A randomised controlled trial. *Indian Journal of Science and Technology* 14(7): 610-617.

Role of Yoga in the Management of Occupational Stress: A Narrative Review

Juhi Kumawat,

M.Sc. Ph.D. Scholar (Yoga)

Central University of Rajasthan, NH-8 Bandarsindari Tehsil, Kishangarh

Rajasthan Juhii.16kumawat@gmail.com

Abstract:

Background: Occupational stress is a negative response brought on by factors at work that have a negative impact on a person's performance and general well-being. An employee may get physically and emotionally exhausted due to an increase in job demands, extraordinarily long workdays, and tremendous work pressure. Prolonged exposure to stress may have harmful effects on physical, psychological, social and behavioural well-being of an individual. Occupational stress is associated with increased risk of chronic diseases such as heart disease, arthritis, low back pain etc. Therefore, it is important to manoeuvre effective stress management techniques to ensure a stress-free workforce that would enhance the work efficiency.

Yoga is mind-body intervention. It encompasses yoga postures, breathing techniques and meditation. Studies on yoga have demonstrated its positive effects on physical and mental health.

Methods: The current narrative review was aimed at providing an overview of yoga intervention in managing occupational stress. Articles published in English language indexed with PubMed, PubMed central, and Google Scholar were searched using search terms "yoga," "occupational stress", "workplace stress", "job stress" "employee" for the last 15-year period. Studies that addressed this topic were included. 19 studies were met the inclusion criteria and out of which, 14 were randomized control trials.

Results: This review identifies yoga as an effective intervention to reduce stress, burnout, anxiety, depression, fatigue and mood swings among professionals. Yoga practice is associated with decreased absenteeism to work and increased work efficiency among employees. Yoga found to be effective in improving work-related musculoskeletal pain conditions such as pain in the knee, neck and low back. It improves fatigue, sleep difficulties, breathing rate, heart rhythm and quality of life.

Conclusion: These findings suggest yoga as an effective intervention to prevent occupational stress and its effects.

Keywords: Yoga, Occupational Stress, Stress Management

Introduction:

People are forced to multitask in order to complete a variety of tasks by a number of pressures in modern life, resulting in an anxious, restless, and overwhelmed state of mind. The degree to which a person feels overburdened or helpless as a result of excessive or unmanageable pressures is the definition of stress. (Segerstrom and Miller, 2004; Hammen, 2005; Varvogli and Darviri, 2011). Modern society is characterised by a high prevalence of stress, which has turned into a global public health issue that affects everyone's ability to live well, maintain mental health, and perform their jobs effectively, which increases the risk of developing several chronic diseases and the number of doctor visits (Maddux et al., 2018). Pressures at home, at work, or both can cause stress. This affects people's health and, in turn, the health of the organisations they work for, which has an impact on their total job performance (Gura, 2002; Wolever et al., 2012).

Occupational stress is a bad reaction brought on by factors at work that have a negative impact on a person's performance and general well-being. Workplace burnout, productivity loss, and absenteeism in the organisation can result from an employee being physically and emotionally exhausted from an increase in workload, extraordinarily long workdays, and intense work pressure. These factors can negatively impact an employee's performance at work (Dyer et al., 2020). Organizations now have serious concerns about rising stress. To safeguard the health and wellbeing of their employees, employers have a duty to control workplace stress. Employers can foster a healthy and effective work environment for their staff by taking proactive measures to decrease and manage work stress.

Companies are developing programmes for managing stress that are successful. Stress management programmes that involve physical activity have shown to improve employees' mental and physical health as well as the connection between the employee and the company. Asanas, breathing exercises, and meditation are all part of the ancient discipline of yoga, which can help lower physiological signs of stress like high blood pressure, heart rate, and cortisol levels. According to research, yoga can improve both mental and physical health (Hartfiel et al., 2012)

This article aimed to give readers a general overview of the use of yoga for managing work-related stress. As a result, the objective of this investigation is to analyse the literature on the topic of "yoga and job stress" in order to assess the state of the art in this area and to offer suggestions for future research to advance this field.

Yoga

Yoga is a traditional Indian practice. The root yuj (to connect, or yoke) is where the Sanskrit word "yoga" is derived (to bind together or to concentrate). However, in essence, the term "yoga" now refers to a disciplined method of joining the body and mind in order to join the self (soul) or the union of the individual self with the transcendent self. (Garfinkel, M., & Schumacher et al. 2000) Yoga involves physical postures (asanas), breathing techniques (pranayama), and meditation (dhyana) to promote physical, emotional, and mental well-being. Yoga has been used to treat various health conditions, including stress-related disorders. Yoga has been demonstrated to foster feelings of wellbeing, relaxation, improved concentration, self-confidence, increased effectiveness, positive interpersonal relationships, increased attentiveness, decreased irritability, manage stress and an upbeat outlook on life. (Malathi et al., 1999) (Butterfield et al., 2017).

Methods Search Strategy

The research team performed a literature search using key terms Yoga and "occupational stress", "work stress", and "employees" in the following database: Google Scholar, PubMed, and Scopus. RCT, pre-post design, review studies revealing the effect of yoga on job stress were included. The following inclusion criteria were applied: a) published articles written in the English language; b) Yoga Intervention only. Exclusion criteria included: a) case studies, conference abstracts.

Summary Characteristics of the included studies:

Author; Year	Study Type	Population (n interventio n / n control)	Intervention	Control	Outcome measures	Conclusion
Koch et. al 2022 (Germany)	RCT	Police Officers 120 (60/60) Male = 80	Pranayama 6 Months/ once a week for 1 hour	No interventio n	Recovery Experience Questionnaire (REQ), PSS, Resilience Scale (RS) (German version)	Significant reduction in perceived str and bl pressure in IG vs. CG

Author; Year	Study Type	Population (n interventio n / n control)	Intervention	Control	Outcome measures	Conclusion
Biman et.al 2021 (India)	RCT	Diamond Industry Employees 166 (84/82) Male = 81	Asana, Pranayama, relaxation Technique 3 months/ 4 days a week, 1 hour	Waitlist Controls	Perceived Stress Scale (PSS)	Significant reduction Musculo skeletal pain, fatigue, stress in IG
Mandal et. al 2021 (India)	RCT	Hospital Nurses 51 (19/32) Male= 30	Asana, Pranayama, Deep relaxation Technique 12 weeks/ 2 times for 50 mins	Waitlist Controls	Perceived Stress Scale (PSS)	Significant Stress reducti
Chhugani et. al 2018 (India)	A controll ed Pilot Study	Care Givers 30 (17/13) Male = 0	Asana, Pranayama, Meditation, Relaxation Techniques 4 weeks/ 6 days a week, 1 Hour	Waitlist Controls	DASS-21	Significant improvement anxiety, depression, stress emotio regulation, sleep quality in IG CG
Rao et. al 2017 (India)	RCT	Primary School Teachers 60(30/30) Male= 0	Yogic Relaxation 4 weeks/ 5 Days a week, 30 mins	Daily Routine	Perceived Stress scale (PSS)	Significant Reduction in Stress, anxiet Fatigue and psychologica distress.
Maddux et. al 2017 (Sweden)	RCT	Employees 80 (43/37) Male = 14	Yoga Program 16 weeks/ twice a week , 60 mins	Waitlist Crossover group No yoga for 8 weeks then, 1 hour twice a week for 8 weeks	Perceived Stress scale (PSS)	Significant decreases in stress, anxiet and general psychologica health
Mathad et. al 2017 (India)	RCT	Nursing Students 80 (40/40) Male= 0	Yoga Therapy 8 weeks/ 5 days a week, 60 mins	Waitlist Controls	Perceived Stress Scale (PSS)	No significan

Author; Year	Study Type	Population (n interventio n / n control)	Intervention	Control	Outcome measures	Conclusion
Axen et. al 2017 (Sweden)	Quasi Experimental pilot study	Medical staff in home nursing 25 (13/12) Male= 1	Medical Yoga Training: breathing, seated exercise, seated meditation 9 Weeks/ 3 times (1 at work, 2 at home)	No intervention	Perceived Stress Scale (PSS)	No statistical difference b/ groups, change in perceived stress were found to
Alexander et. al 2015 (USA)	RCT	Hospital Nurses 40 (20/20)	Yoga Program 8 weeks	Usual self-care	Maslach Burnout Inventory for emotional exhaustion (MBI-EE)	Significant stress reduction in IG but not in CG
Lin et. al 2015 (Taiwan)	RCT	Mental Health Professionals 60 (30/30)	Breathing, Meditation, Asana 12 weeks/ 1 hour session in a week	Watched TV in tea break, no exercise	Work related Stress Scale	Significant stress reduction in IG vs. CG
Fang et. al (2015) China	RCT	Staff Nurses 105 (54/51) Male = 0	physical postures, loosening exercises, breathing exercises and meditation two times every week for 50-60 minutes for 6 months	No intervention	Questionnaire on Medical worker's stress (QMWS)	IG had better sleep quality and lower work stress
Hartfield et. al 2012 (UK)	RCT	Government employees 59 (33/26) Male= 6	Breathing and relaxation techniques 8 weeks/ 50 mins, 1 session in a week + 20 mins DVD for home practice twice a week	No Intervention	Perceived Stress Scale (PSS)	Significant reduction Stress, back p

Author; Year	Study Type	Population (n intervention / n control)	Intervention	Control	Outcome measures	Conclusion
Hartfiel et. al 2011 (UK)	RCT	British University Employees Male = 4	Dru Yoga, flowing movement, Directed breathing and relaxation techniques 6 weeks, one of three 60 mins lunchtime classes per week + guided 35 mins home practicesession	No intervention	Inventory of Psychological Attitudes (IPPA)	Positive effect on emotional
Wolver et. al 2012 (USA)	RCT	Insurance carrier employees 143 (90/53)	Vini Yoga Stress reduction Program: Asana, breathing, relaxation techniques 12 weeks/ 1 hour per week	No intervention	Perceived Stress Scale (PSS)	Positive result compared to group in stress reduction
Bhandari et. al 2010 (India)	RCT	Telephone industry 100 (50/50) Male= 50	Asana, Pranayama, Meditation 4 weeks/ 6 days 1 hour	No Intervention	Cornel Medical Index Health Questionnaire (CMIHQ) Hindi version	Significant effect managing distress enhancing w performance
Granath et. al 2006 (Sweden)	RCT	Company Employees 37 (18/19) Male = 7	Kundalini Yoga 4 months, 10 sessions	Cognitive Behavioural Therapy 4 months, 10 sessions	Perceived Stress Scale (PSS)	Stress significantly decreased both of groups.
Tiwari et. al 2021 (India)	Single Group Pre-Post	IT professional 30	12 weeks, weekly 1 hour	N/A	Occupational Index (OSI)	Stress A significant decrease overall occupational stress.
Verma et. al 2020 (India)	Single group pre post	Principals 33 Male= 27	Residential Yoga Training 1 week, 105 mins every day, lectures for 3 h/day	N/A	Occupational Index (OSI)	Stress Occupational Stress significantly decreased

Results:

The RCT by Koch et al. evaluated the efficacy of yoga-based stress management program in 120 healthy police trainees aged between 18-39, they practiced pranayama weekly 1 hour for 6 months. They were equally assigned to either intervention or control group. The control group were indulged into sports activities. Recovery Experience Questionnaire, PSS and Resilience Scale were used to access workplace stress. Stress related parameters were found be decreased in intervention group. Within the group, perceived stress score had reduced from 29.77 to 28.87 ($p < 0.001$) and resilience score had increased from 69.20 to 73.80 ($p = 0.001$). Conversely, in control group, PSS had increased and resilience reduced. This study found to be effective in combat work related stress.

A RCT by Biman et al. explored the effects of yoga on stress, fatigue, QoL, and musculoskeletal pain in diamond industry employees. 166 employees were equally divided either yoga intervention group ($n=84$) or waitlist control group ($n=82$). The intervention group received 3 months yoga sessions four times a week for an hour. For QoL world health organisation (WHOQoL- BREF), for stress PSS scale, Fatigue severity scale and pain intensity scale were used. Yoga group showed a significant reduction in pain intensity ($p < 0.05$), (-66.4%, effect size = 1.5), perceived stress (-35.30, effect size=1.8), fatigue (-57.09% effect size= 1.9). This study showed positive results of yoga in stress, fatigue and managing musculoskeletal pain.

In a RCT by Mandal et al., 51 hospital nurses completed 12 weeks yoga therapy sessions. And intervention PSS score 15.4 (95% CI 12.6-18.2, SD 5.8) in intervention group, 20.7 (95% CI 19.7-21.7, SD 2.8) in wait-list control group (p -value < 0.0001). Structured yoga found to be effective in reducing perceived stress.

In another RCT by Rao et al., studied the effect of yoga on 60 primary school teachers, where they were divided into either yoga group ($n=30$) or control group ($n=30$). They were given Yogic Relaxation for 5 Days a week for four months and found significant reduction in stress, anxiety and fatigue.

Yoga is found to be effective in reducing stress, back pain and improving psychological well-being. (Maddux et al. 2017; Hartfiel et al. 2012). Yoga's effectiveness in managing occupational stress may be due to its ability to activate the parasympathetic nervous system, which is responsible for the "rest and digest" response. Yoga's physical postures and breathing techniques can reduce muscle tension, improving sleep quality, promoting relaxation and reducing stress. (Fang et al, 2015; Tiwari et al., 2021)

Mechanism of Yoga for Stress:

Yoga may reduce the stress response by downregulating the HPA and SNS axis, which operate as a primary stress effector. The exact mechanism of yoga's effects is still unknown. (Ross, 2010; Selvamurthy, 1998) The paraventricular nucleus (PVN) of the hypothalamus may be inhibited by yoga. (Arora et al., 2008) The direct neural regulation of PVN neurons by the neurotransmitter GABA is a key mechanism for the suppression of the HPA axis. (Kovács et al., 2014) According to several research, yoga stimulates the vagus nerve to change the balance of the autonomic nervous system from sympathetic to parasympathetic. (Michalsen et al. 2005) Yoga appears to activate pressure receptors in the skin's dermis and subcutaneous layer, increasing vagal activity. (Field et al., 2011)

Conclusion

This narrative review summarizes the published literature in the field of work stress and offers yoga as a practical implementation strategy for employees. Further, the potential yoga mechanism is reviewed in detail. The above mentioned studies suggests yoga as a promising intervention, in particular for work stress, fatigue, quality of life, musculoskeletal pain. Hence, organisations should consider yoga as an effective Stress Managing Therapy. In conclusion, the

data points to yoga as a potentially effective method for reducing work-related stress. Yoga can lessen physical and psychological symptoms of work stress, such as musculoskeletal pain and discomfort, as well as perceived stress, anxiety, and depression. The success of yoga may be attributed to its capacity to stimulate the parasympathetic nervous system, which encourages relaxation and lowers stress. Further research is needed to better understand the optimal types and dosages of yoga for different populations and work settings.

References:

Alexander, G. K., Rollins, K., Walker, D., Wong, L., & Pennings, J. (2015). Yoga for Self-Care and Burnout Prevention Among Nurses. *Workplace health & safety*, 63(10), 462–471. <https://doi.org/10.1177/2165079915596102>

Arora S, Bhattacharjee J. Modulation of immune responses in stress by Yoga. *Int J Yoga* 2008;1:45-55.

Axén, I., & Follin, G. (2017). Medical yoga in the workplace setting-perceived stress and work ability-a feasibility study. *Complementary therapies in medicine*, 30, 61–66. <https://doi.org/10.1016/j.ctim.2016.12.001>

Biman, S., Maharana, S., Metri, K. G., & Nagaratna, R. (2021). Effects of yoga on stress, fatigue, musculoskeletal pain, and the quality of life among employees of diamond industry: A new approach in employee wellness. *Work (Reading, Mass.)*, 70(2), 521–529. <https://doi.org/10.3233/WOR-213589>

Butterfield, N., Schultz, T., Rasmussen, P. and Proeve, M. (2017) Yoga and mindfulness for anxiety and depression and the role of mental health professionals: a literature review. *The Journal of Mental Health Training, Education and Practice*, 12, 44–54.

Chhugani, K. J., Metri, K., Babu, N., & Nagendra, H. R. (2018). Effects of Integrated Yoga Intervention on Psychopathologies and Sleep Quality Among Professional Caregivers of Older Adults With Alzheimer's Disease: A Controlled Pilot Study. *Advances in mind-body medicine*, 32(3), 18–22.

Dyer, N. L., Borden, S., Dusek, J. A. and Khalsa, S. B. S. (2020) A pragmatic controlled trial of a brief yoga and mindfulness-based program for psychological and occupational health in education professionals. *Complementary Therapies in Medicine*, 52, 102470

Fang, R., & Li, X. (2015). A regular yoga intervention for staff nurse sleep quality and work stress: a randomised controlled trial. *Journal of clinical nursing*, 24(23-24), 3374–3379. <https://doi.org/10.1111/jocn.12983>

Field T. Yoga clinical research review. *Complement Ther Clin Pract* 2011;17:1-8

Garfinkel, M., & Schumacher, H. R. (2000). *YOGA. Rheumatic Disease Clinics of North America*, 26(1), 125–132. doi:10.1016/s0889-857x(05)70126-5

Granath, J., Ingvarsson, S., von Thiele, U., & Lundberg, U. (2006). Stress management: a randomized study of cognitive behavioural therapy and yoga. *Cognitive behaviour therapy*, 35(1), 3–10. <https://doi.org/10.1080/16506070500401292>
Gura, S. T. (2002) Yoga for stress reduction and injury prevention at work. *Work*, 19, 3–7
Hammen, C. (2005) Stress and depression. *Annual Review of Clinical Psychology*, 1, 293–319

Hartfiel, N., Burton, C., Rycroft-Malone, J., Clarke, G., Havenhand, J., Khalsa, S. B., & Edwards, R. T. (2012). Yoga for reducing perceived stress and back pain at work. *Occupational medicine (Oxford, England)*, 62(8), 606–612. <https://doi.org/10.1093/occmed/kqs168>

Hartfiel, N., Havenhand, J., Khalsa, S. B., Clarke, G., & Krayner, A. (2011). The effectiveness of yoga for the improvement of well-being and resilience to stress in the workplace. *Scandinavian journal of work, environment & health*, 37(1), 70–76. <https://doi.org/10.5271/sjweh.2916>

<https://www.theyogicjournal.com/pdf/2021/vol6issue1/PartB/6-1-21-808.pdf>

Koch, S., Esch, T., & Werdecker, L. (2022). Effects of a Yoga-Based Stress Intervention Program on the Blood Pressure of Young Police Officers: A Randomized Controlled Trial. *Journal of integrative and complementary medicine*, 28(3), 234–240. <https://doi.org/10.1089/jicm.2021.0294>

Kovács KJ, Miklós IH, Bali B. GABAergic mechanisms constraining the activity of the hypothalamo-pituitary-adrenocortical axis. *Ann NY Acad Sci* 2004;1018:466-76

Lin, S. L., Huang, C. Y., Shiu, S. P., & Yeh, S. H. (2015). Effects of Yoga on Stress, Stress Adaptation, and Heart Rate Variability Among Mental Health Professionals--A Randomized Controlled Trial. *Worldviews on evidence-based nursing*, 12(4), 236–245. <https://doi.org/10.1111/wvn.12097>

Maddux, R. E., Daukantaitė, D., & Tellhed, U. (2018). The effects of yoga on stress and psychological health among employees: an 8- and 16-week intervention study. *Anxiety, stress, and coping*, 31(2), 121–134. <https://doi.org/10.1080/10615806.2017.1405261>

Malathi A, Damodaran A. Stress due to exams in medical students-role of yoga. *Indian J Physiol Pharmacol*. 1999;43:218–24.

Mandal, S., Misra, P., Sharma, G., Sagar, R., Kant, S., Dwivedi, S. N., Lakshmy, R., & Goswami, K. (2021). Effect of Structured Yoga Program on Stress and Professional Quality of Life Among Nursing Staff in a Tertiary Care Hospital of Delhi-A Small Scale Phase-II Trial. *Journal of evidence-based integrative medicine*, 26, 2515690X21991998.

Mathad, M. D., Pradhan, B., & Sasidharan, R. K. (2017). Effect of Yoga on Psychological Functioning of Nursing Students: A Randomized Wait List Control Trial. *Journal of clinical and diagnostic research* : J C D R , 1 1 (5) , KC01–KC05. <https://doi.org/10.7860/JCDR/2017/26517.9833>

Michalsen A, Grossman P, Acil A, Langhorst J, Lüdtke R, Esch T, *et al*. Rapid stress reduction and anxiolysis among distressed women as a consequence of a three-month intensive yoga program. *Med Sci Monit* 2005;11:R555-61. Rao, M., Metri, K. G., Raghuram, N., & Hongasandra, N. R. (2017). Effects of Mind Sound Resonance Technique (Yogic Relaxation) on Psychological States, Sleep Quality, and Cognitive Functions in Female Teachers: A Randomized, Controlled Trial. *Advances in mind-body medicine*, 31(1), 4–9.

Ross A, Thomas S. The health benefits of yoga and exercise: A review of comparison studies. *J Altern Complement Med* 2010;16:3-12.

Seegerstrom, S. C. and Miller, G. E. (2004) Psychological stress and the human immune system: a meta-analytic study of 30 years of inquiry. *Psychological Bulletin*, 130, 601–630.

Selvamurthy W, Sridharan K, Ray US, Tiwary RS, Hegde KS, Radhakrishan U, *et al.* A new physiological approach to control essential hypertension. *Indian J Physiol Pharmacol* 1998;42:205-13.

Varvogli, L. and Darviri, C. (2011) Stress management techniques: evidence-based procedures that reduce stress and promote health. *Health Science Journal*, 5, 74–89

Verma, A., Shete, S. U., & Doddoli, G. (2020). Impact of residential yoga training on occupational stress and health promotion in principals. *Journal of education and health promotion*, 9, 30. https://doi.org/10.4103/jehp.jehp_394_19

Wolever, R. Q., Bobinet, K. J., McCabe, K., Mackenzie, E. R., Fekete, E., Kusnick, C. A. et al. (2012) Effective and viable mind-body stress reduction in the workplace: a randomized controlled trial. *Journal of Occupational Health Psychology*, 17, 246–258

Effect of Yoga and Alternative Therapy for Migraine – A Descriptive Study

Sheetal Narware

M.Sc. Student,

Dev Sanskriti Vishwavidyalaya Haridwar

sheetalnarware22@gmail.com

Abstract

The word migraine was derived from the Latin word “hemicrania” meaning “half” (hemi) or “skull” (crania). This term was first used by Galenus of Pergamon to describe the pain felt across one side of the head during a migraine. A migraine is a common neurological disease that causes a variety of symptoms, most notably a throbbing, pulsing headache on one side of your head. It’s often accompanied by nausea, vomiting, and extreme sensitivity to light and sound. Migraine attacks can last for hours to days, and the pain can be so severe that it interferes with your daily activities. This neurological disease can cause debilitating throbbing pain that can leave you in bed for days! Movement, light, sound and other triggers may cause symptoms like pain, tiredness, nausea, visual disturbances, numbness and tingling, irritability, difficulty speaking, temporary loss of vision and many more. A 3,000-year-old tradition, yoga, is now regarded in the Western world as a holistic approach to health and is classified by the National Institutes of Health as a form of Complementary and Alternative Medicine (CAM). The word “yoga” comes from the Sanskrit root “yuj” which means union, or yoke, to join, and to direct and concentrate one’s attention. Yoga is recognized as a form of mind-body medicine that integrates an individual’s physical, mental and spiritual components to improve aspects of health, particularly stress-related illnesses. Evidence shows that stress contributes to the aetiology of neurological disease, migraine, heart disease, cancer, and stroke as well as other chronic conditions and diseases. Due to the fact that stress is implicated in numerous diseases, it is a priority to include a focus on stress management and the reduction of negative emotional states in order to reduce the burden of disease. Alternative therapy refers to health treatment other than Medicine or otherwise can be considered as a complimentary treatment.

Keywords - Migraine, Yoga, Alternative therapy, Acupressure, Pranic Healing, Naturopathy Diet supplement.

Introduction

This severe form of headache occurs more commonly in women than men. It is characterized by periodic headaches which are usually one-sided and often accompanied by visual disturbance and vomiting. Migraine is thought to be caused by swelling of arteries outside the skull due to instability of the autonomic nervous system which controls the flow of blood into the head. pain is caused by stretching of pain nerve endings in the arterial wall. Migraine usually starts after puberty and continues until late middle life. Acute attacks are often related to emotional stress, occasionally occurring during a period of relaxation when the stress appears to be over (Karmananda S 2013). In migraine pain is located in only one part of the head. Either the right side of the head is in pain or the left side. The pain is felt on the upper part of the eye forehead, temple and back side of the head. Migraine appears periodically and lasts from two way to two months. Before a migraine starts there is a defect in the eyesight like blurred vision, an inability to look at light, double vision etc. There is also tiredness, constipation, vomiting, and nausea. Headache during a migraine is more severe than during an ordinary headache. Migraine is a disease of the nerves. it is caused by the accumulation of foreign matter around the brain and the nerve in the neck Jindal R (2020).

Four stages of Migraine

(I) Prodrôme- The first stage lasts a few hours, or it can last days. You may or may not

experience it as it may not happen every time. Some know it as the “preheadache” or “premonitory” phase.

(II) Aura- The aura phase can last as long as 60 minutes or as little as five. Most people don't experience an aura, and some have both the aura and the headache at the same time. (An aura is a group of sensory, motor and speech symptoms that usually act like warning signals that a migraine headache is about to begin.)

(III) Headache - About four hours to 72 hours is how long the headache lasts. The word “ache” doesn't do the pain justice because sometimes it's mild, but usually, it's described as drilling, throbbing or you may feel the sensation in your head. Typically, it starts on one side of your head and then spreads to the other side.

(IV) Postdrome- The postdrome stage goes on for a day or two. It's often called a migraine “hangover” and 80% of those who have migraines experience it.

Symptoms of migraine

Problems concentrating Irritability and/or depression, Difficulty speaking and reading, Difficulty sleeping. Yawning, Nausea, Fatigue, Sensitivity to light and sound, Food cravings, Increased urination, and Muscle stiffness. Numbness and tingling. Visual disturbances. You might be seeing the world as if through a kaleidoscope, have blurry spots or see sparkles or lines, Temporary loss of sight, Weakness on one side of the body, Inability to concentrate, Depressed mood, Fatigue, Lack of comprehension, Euphoric mood. Neck pain, stiffness, Depression, giddiness and/or anxiety, Sensitivity to light, smell and sound, Nasal congestion, Insomnia, Nausea and vomiting.

Causes of migraine

The cause of migraine headaches is complicated and not fully understood. When you have a headache, specific nerves in your blood vessels send pain signals to your brain. These releases inflammatory substances into the nerves and blood vessels of your head. It's unclear why your nerves do that.

Yoga Therapy

Yoga is a science of consciousness. It is an integrated system of techniques by which we develop our hidden potential to the fullest. Our qualities of love Joy security confidence discrimination, intelligence, intuition, higher abilities and awareness, expand as we practice yoga. This is the fundamental aim and use of the actual system. Several patients suffering from various chronic diseases had lost faith in the medical system because in spite of years of treatment they had not achieved any permanent or satisfactory cure. Many people suffering from various diseases achieved permanent cures through yoga therapy within 2 to 3 months from Diabetes, Arthritis, asthma, Gastrointestinal disorder, nervous tension, migraine, headache and various other diseases (Suman, K K& Ahluwalia, V K. 2010).

Yogic management for migraine

Shatkarma- Kunjal and Neti daily. Laghoo Shankh prakshalan once a week.

Asanas - pawanmuktasan Part 1, Surya Namaskar, padottanasana ,sarvangasana, vajrasan bhujangasan and shalbhashan.

Pranayama- Deep breathing, bhramari Pranayam, gently bhastrika, nadi shodhan Madras- Surya mudra, paan mudra

Alternative therapy

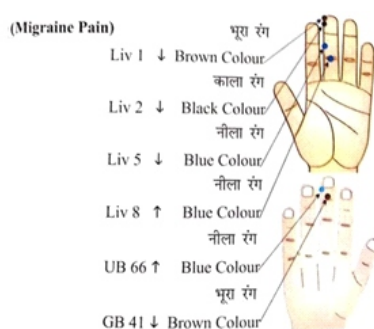
Alternative therapy is a treatment that is used along with standard treatment but is not considered to be standard treatment. It refers to a broad group of natural and spiritual healing methods that are different from conventional Western medicine many of these healing methods have been used for centuries in many different cultures. Naturopathy-a system of treatment of disease that avoids drugs and surgery and emphasizes the use of natural agents (such as air, water, and herbs) including 5 elements of physical means (such as tissue manipulation and electrotherapy).

Treatment

To cure these migraine diseases the patient should not Harbour any hatred, anger or jealousy against anyone. He should do light exercise and leave in fresh air. In the beginning of the treatment, the patient should keep fast for 3 days or live on fruit juice. He should take an enema to keep the stomach and intestines clean. After that, he should take a hot water bath once a week and during fasting. Every day he should take a hip bath or sitz bath till the disease is cured. Before the attack of migraine starts the patient to take an enema with Luke's warm water he should drink from the water and Kunjar it and after some time take a hot foot bath.

Acupressure and colour therapy - A form of alternative therapy in which manual pressure is used to stimulate specific points on the body correspondence along what are considered to be lines of energy.

Figure 1: Colour Therapy for Migraine



Dietary supplements - Certain alternative medicines in India and integrative practitioners use nutritional supplements, such as vitamins, minerals, or other helpful chemicals, to cure or manage illnesses.

Treatment chart for migraine

1. Upon arising - 25 black raisins are soaked overnight in water along with water which they are soaked, and water is kept overnight in a copper vessel.
2. Breakfast - 7 Almonds kernels after removal of the skin, milk sweetened with honey and fresh fruit.
3. Lunch - A bowl of freshly- prepared steamed vegetables.
4. Mid-afternoon - A glass of carrot juice or coconut water.
5. Dinner - A large bowl of fresh green vegetable salad with lemon juice dressing, mung bean sprouts and cottage cheese or nuts.
6. Bedtime snacks - A glass of milk sweetened with honey or one apple. Take carrot and orange juice diluted with water at 50:50 for three days and cleanse the bowels daily with a warm water enema during this period.

Avoid- Tea, coffee, alcoholic beverages, flesh foods, condiments, highly flavoured dishes, sugar and white flour products.

Conclusion

In migraine there is additional attacks a severe headache it is well known that psychic stress is an important cause for the development of headache. Especially tension headache also known as migraine. In modern Medical Science there are many treatment for migrant but there is also many side effect but in yoga and alternative therapy there are few treatment and therapy for migraine in which there are no side effects and affordable treatment for people.

References

- Karmananda S (2013). *Yogic Management of Common Disease*; Yoga Publication Trust, Munger, Bihar
- Jindal R (2020). *Science of Natural Life*; Arogya Sewa Prakashan Panchwati, Modinagar
- Suman, K K&Amp; Ahluwalia, V K.(2010). *Yoga therapy*; Lotus Press ,Darya Ganj,New Delhi
- Agarwal,JP.(2005). *Ayurvedic Acupressure*; Acupressure Shodh Prashikshan Evam Upchar Sanshthan, Minto Road, Prayagraj
- Bakhru, H.K. (2013). *Diet for cure common aliments*; Jaico Publishing House, Mumbai
- D Nayar, M Mahapatro, and P Nayar, (2022), *Role of Yoga as an Adjunct in the Management of Migraine Headache-Current Status and Future Indications*, Wolters Kluwer -- Medknow Publications, (International journal of yoga). URL
- GÖKSEL, B. K (2013). *The Use of Complementary and Alternative Medicine in Patients with Migraine*. Nöro Psikiyatri Arşivi. Başkent University Adana Application and Research Center, Division of Neurology, Adana, Turkey.
- John P.J et al. (2007). *Effectiveness of yoga therapy in the treatment of migraine without aura: a randomized controlled*. National library of medicine. Department of Zoology, University of Rajasthan, Jaipur, Rajasthan, India.
- Kisan, R.K. Sujan, M. U & Sathyaprabha, T. N (2014). *Effect of Yoga on migraine: A comprehensive study using clinical profile and cardiac autonomic functions*. International Journal of Yoga. SS Institute of Medical Sciences and Research Centre, Davangere, Karnataka, India.
- Kumar, A. Bhatia, R & Sharma. G (2020). *Effect of yoga as add-on therapy in migraine (CONTAIN)A randomized clinical trial*. American Academy of Neurology. Wolters Kluwer Health, Inc. on behalf of the American Academy of Neurology, America.
- Mehta,J.N et al. (2022).*Study of Additive Effect of Yoga and Physical Therapies to Standard Pharmacologic Treatment in Migraine*. National journal Library of medicine. KM Patel Institute of Physiotherapy, Shree Krishna Hospital, Karamsad, Gujarat, India.
- Nayar, D. Mahapatro, M. & Nayar, P (2022). *Role of Yoga as an Adjunct in the Management of Migraine Headache-Current Status and Future Indications* International Journal of Yoga. MBBS Intern, Kasturba Medical College, Manipal, Karnataka, India.
- Peter J. Goadsby, (2012), *Pathophysiology of migraine*, Wolters Kluwer – Medknow Publications, (Annals of Indian Academy of neurology).
- Sharma, V. N et al. (2018). *A combination of Ayurveda and Yoga therapy reduces pain intensity and improves the quality of life in patients with migraine headaches*. National Library of Medicine. Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) A Deemed to Be University, Bengaluru, Karnataka, India.
- Wu, Q. Liu, P. Liao, C.F. & Tand, L. (2022). *Effectiveness of yoga therapy for migraine: A meta-analysis of randomized controlled studies*. Journal of Clinical Neuroscience. Department of Emergency Medicine, The First Hospital Of Changsha, Hunan Province, China.

Disease Management Through Yoga And Alternative Therapies (Treating Cardiovascular Disorders Through Yoga And Alternate Therapies)

Abhay Choubey Student
abhaychoubey983@gmail.com

Abstract:

Lifestyle diseases are ailments that are primarily based on the day-to-day habits of people. Habits that detract people from activity and push them towards a sedentary routine can cause several health issues that can lead to chronic non-communicable diseases. The incidence of lifestyle diseases like hypertension, diabetes mellitus, dyslipidaemia, and overweight/obesity associated with cardiovascular diseases is high on the rise. Cardiovascular disorders continue to be the major cause of mortality representing about 30% of all deaths. **Yoga & Ayurveda** is recognized as the foremost life science and describes ways to prevent and manage lifestyle disorders, the world is being attracted towards its potential. Ayurveda provides a better solution in the forms of proper dietary management, lifestyle advice, *Panchakarma* like detoxification and bio-purification procedures, medicaments, and rejuvenation therapies. The holistic approach of Ayurveda, treating the patient as a whole, meaning intervention targeted toward complete physical, psychological, and spiritual well-being makes this science a wonderful option in lifestyle disorders. Beyond that, complementary and alternative therapies are difficult to define, largely because the field is so diverse. Alternative Therapy Categorization, **Physiological approach:** This includes alternative therapy practices like meditation and hypnosis. **Physical approaches:** It encompasses diet and exercise changes, hypnosis, chiropractic adjustment, and poking needles into a person's skin (aka acupuncture), among other massage treatments. **Combination of physiological and physical:** These are therapies that affect the mind and body simultaneously. They include yoga, yin-yang, dance therapy, and a host of others.

Keywords: Cardiovascular Disorder, Physiological approach, Physical approach, Yoga & Ayurveda.

Introduction.

Yoga and Ayurveda are two interrelated branches of the same tradition. Together, ayurveda and yoga form a complete approach for optimal health, vitality, and higher awareness this combination of Yoga and Ayurveda also provides the basis for a real dialogue with modern medicine. Addressing not only specific therapies but also the real causes of disease and how to maintain health and well-being in society cardiovascular disease is a leading cause of disability and death worldwide. Yoga, a mind-body exercise, utilizes breathing techniques with low-impact physical activity that may be an alternative treatment for cardiovascular disease regular practice of yoga has shown significant improvement in cardiovascular risk factors such as hypertension, diabetes, hyperlipidaemia, obesity, metabolic syndrome, and psychological stress. There has been plenty of research done now indicating the value of yoga and lifestyle therapies for heart disease including for reducing stress and hypertension which are major contributors. Yoga has shown promise as a useful lifestyle intervention that can be integrated into cardiovascular disease management algorithms although many investigators have reported the clinical benefits of yoga in reducing cardiovascular events. **Types.**

Cardiovascular disorder comprises many different types of conditions. Some of these might develop at the same time or lead to other conditions or diseases within the group

- Coronary Artery Disease (CAD)
- Heart Attack

- Heart Failure.
- Stroke
- Dilated cardiomyopathy
- Acute Arterial Occlusion
- Hypertrophic cardiomyopathy
- Mitral Regurgitation
- Mitral Valve Prolapse
- Aorta Dissection
- Pulmonary stenosis
- Heart Valve Disease.
- Sudden Cardiac Arrest

Causes

- A heart attack (medically known as a myocardial infarction) is a deadly medical emergency where your heart muscle begins to die because it isn't getting enough blood flow.

Coronary Artery Disease

- which affects the arteries that feed the heart muscle.

Heart Attack.

- or a sudden blockage to the heart's blood flow and oxygen supply.

Heart failure.

- wherein the heart cannot contract or relax normally.
- A stroke is your brain's equivalent of a heart attack, happening when there's an issue with blood flow to part of your brain. This can happen when blood vessels are blocked or because of bleeding in your brain.
- Dilated cardiomyopathy, a type of heart failure, in which the heart gets larger and cannot pump blood efficiently.
- Acute arterial occlusion is a blockage in one of your peripheral arteries that prevents blood from flowing to one of your limbs. It usually occurs in your legs, and blood clots are the most common cause.
- Hypertrophic cardiomyopathy, in which the heart muscle walls thicken and problems with relaxation of the muscle, blood flow, and electrical instability develop.
- Mitral regurgitation, in which blood leaks back through the mitral valve of the heart during contractions.
- Mitral valve prolapses, in which part of the mitral valve bulges into the left atrium of the heart while it contracts, causing mitral regurgitation.
- Aorta dissection is a tear in the inner layer of a weakened area of your aorta. Your aorta is the main artery that delivers oxygen- and nutrient-rich blood from your heart to the rest of your body.
- Pulmonary stenosis, in which a narrowing of the pulmonary artery reduces blood flow from the right ventricle (pumping chamber to the lungs) to the pulmonary artery (blood vessel that carries deoxygenated blood to the lungs).
- Heart Valve Disease, tightening or leaking in your heart valves structures that allow blood to flow from one chamber to another chamber or blood vessel.
- Sudden Cardiac Arrest is an emergency in which your heart suddenly stops beating. An electrical issue makes your heart stop pumping blood. This leaves your cells unable to receive the oxygen they need.

Symptoms

Symptoms of abnormal heart rhythms, pounding or racing heart (palpitations), chest pain, sweating, light-headedness.

Symptoms of heart valve disease, dizziness, tiredness, shortness of breath.

Symptoms of heart pump difficulties, swelling in your lower body, exhaustion, difficulty sleeping, sudden unexplained loss of consciousness.

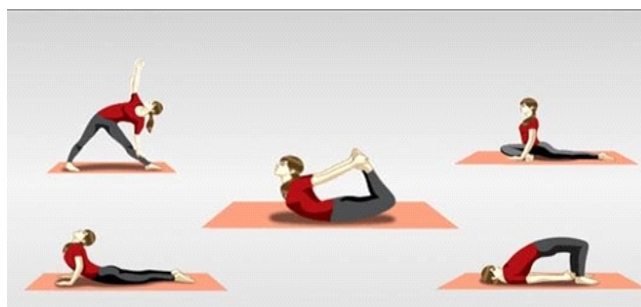
- Numbness of the face, arm, or leg, especially on one side of the body;
- Confusion, difficulty speaking or understanding speech;
- Difficulty seeing with one or both eyes;
- Difficulty walking, dizziness and/or loss of balance or coordination;
- Severe headache with no known cause; and/or
- Fainting or unconsciousness.

Treatment

- Treating Through Yoga

Many forms of cardiovascular disorder can be prevented or treated with healthy lifestyle choices. Yoga practice is the best way to keep the heart healthy. Asana prepares the entire physical functioning of the body, while pranayama improves the physiology of the body. Standing poses strengthen the cardiac reserve. Forward bends soothe the nerves and bring down the heart rate. An inverted pose improves contractility. Back bending poses lengthen the cardiac muscle and the septum. This improves the contraction of the heart and improves the quality to pump blood in and out. The twisting pose stretches the wall of the heart. The diaphragm is squeezed and the endurance of the heart is increased.

Fig. No 1 Yoga Poses For CVD



- Treating Through Alternate Therapies Healing of cardiovascular disorders can be done with the help of fruits like watermelons, strawberries, plums, and cherries. Coconut water and cucumber juice are natural diuretics and thus help in reducing water retention in the body, which eventually helps in lowering blood pressure. Nutrient supplements like magnesium, potassium, and calcium help reduce water retention as well as hypertension. Vitamin E is extremely necessary for maintaining good health of the heart. Its prime role is to maintain the fluidity of the blood and thus not allow the blood to clot. It has been seen that people taking regular doses of vitamin E are less chance to heart attacks. Foods like shark cartilage and fish oil tend to decrease the risks of cardiac diseases.

Hydrotherapy can also be used as one of the most effective ways to bring down blood pressure really fast. Hydrotherapy by means of cold spinal bath or sponge bath is effective in such cases. Acupuncture is used to lower blood pressure in patients with hypertension, and to relieve angina in patients with coronary artery disease. Cupping therapy is a traditional treatment used to create

suction on the skin cupping therapy is divided into dry and wet cupping. Wet cupping affects the enhancement of blood supply and activates the autonomous nerves.



Fig.No.2 Acupuncture Image.



Fig.No.3 Cupping Therapy Image

Conclusion

Alternative medicine is a term that describes medical treatments that are used instead of traditional (mainstream) therapies. Whatever form of treatment a person chooses, it is always important to consider the evidence that supports it, potential risks, and side effects. Treating Cardiovascularly disordered is the main cause of stress, Stress reduction programs include those involving various kinds of meditation, cognitive behavioral skills training, yoga, and muscle relaxation using alternate therapies.

References

- Kumar Kamakhya, Yoga Psychology: A Handbook of Yogic Psychotherapy Edition: 1st August 2013 (Paperback) SBN 13 9788124607121
- Mohan M.G, Yoga Therapy: A Guide to the Therapeutic Use of Yoga and Ayurveda for Health and Fitness 14 December 2004 ISBN-10 : 8183820336 ISBN-13 : 978-8183820332
- Podder Tanushree, Perfect Health - Stress & Alternative Therapies - The Complete Guide for Body & Mind Edition 1st (English, Paperback) ISBN: 9789381588390, 9789381588390
- Jayasuriya Anton, Clinical Acupuncture B Jain Publishers Pvt Ltd Edition 7th 1st August 2002 011-49344934 CBS Publishers And Distributors PVT. LTD ISBN-10 : 8170213487 ISBN-13 : 978-8170213482
- Sarkar Dilip Yoga Therapy, Ayurveda And Western Medicine- A Healthy Convergence Edition 2021 Motilal Banarsidass International New Delhi (English Paperback) ISBN: 9789390696727

PHILOSOPHICAL AND PHYSIOLOGICAL CONCEPT OF HEALTH AND DISORDER IN THE CONTEXT OF ANCIENT TEXTS

Neeta Singh,
Student MA Yogashastra
KJSIDS(Mumbai)
e-mail: nsneeta11@gmail.com

Abstract

The objective of this study is to understand the Philosophical and Physiological concept of health and disorder in the context of selected ancient scriptures. Philosophical health are the intrinsic method to achieve happiness and harmony in life. In Samkhya darshana, it is mentioned that the main cause of sufferings is not knowing the difference between Drasta(our true nature) and Drasya (23 elements).And these 23 elements are trigunatmaka (Satva,Rajas,Tamas)in nature. Gunas are the psychological components of personality and are very closely related to the physical/physiological components (tridoshas) of the body. According to Ayurveda and Hatha yoga any imbalance in these three (vata,kapha and pitta) give rise to diseases. Therefore, gunas not only affect the psychological well-being of an individual but also have the potential to affect one's physiological well-being. Disturbance in mental functions also results in the disturbance of brain anatomy and physiology. Yoga Vasistha describes Adhi (mental sufferings) and Vyadhi(physical ailments) both are causes of sorrow. By removing them by medicine etc., happiness is attained but by valid knowledge (atma- jnana) they are completely destroyed. Maharashi Patanjali also mentions vyadhi as one of the obstacles of the mind (citta vikshepa/distractions).Taittiriya Upanishad describes human being have five sheaths i.e. Pancha Koshas. These are scale to identify the level of consciousness of a person. Avidya (ignorance/wrong knowledge) is the root cause of disturbance in (manomaya kosha). Unhealthy manomaya kosha leads to disturbance in pranamaya kosha, which ultimately affects our annamaya kosha resulting into manifestation of diseases by creating physiological disturbance. This manuscript will be helping in preventive and curative measures for various lifestyle diseases, by focusing on the root cause.

Keywords: Triguna,Tridosha,Avidya.

Introduction The Philosophical concept of health and diseases has been documented to normalise physiological function and recent advances in the field of research have shown that it has sound scientific basis.

Tridosha-as per ayurveda:

समदोषः समाग्निश्च समधातुमलक्रियः ।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥ (Sushhrut Samhita 15/10)

Ayurveda describes balance state of Doshas (humors), Agni (digestive fire), Dhatus (tissues), Malah kriya (Physiological functions of excretions etc.) and happy state of Aatma (soul), Indriya (senses) and Mana (Mind) is considered as a Healthy individual.

Vata- Vata is responsible for all movements,sensations including motor actions inside the body.**Pitta-** Pitta is responsible for all physic chemical activities of the body in the form of metabolism,production of heat and energy.

Kapha- Kapha is the substance which maintains compactness in the body by providing the fluid matrix to it.

Tridosha: function

Dosha	Function	Place in human body	Prominence
Vata	Movement	Below umbilicus	Old age
Pitta	Digestion	Between heart and umbilicus	Middle age
Kapha	Growth	Above heart	Childhood

Tridosha: season wise

Dosha	Composition	Sanchaya	Prakopa	Prashmana	Energy
Vata	Ether+air	Grishma (summer)	Varsha (rainy)	Sharad (autumn)	Kinetic energy (Vata)
Pitta	Fire+water	Varsha (rainy)	Sharad (autumn)	Vasanta (Spring)	Thermal energy (Pitta)
Kapha	Water+earth	Shishira (water)	Vasanta (spring)	Grishma (summer)	Potential energy (Kapha)

Vata: types

Vata-Types	Particulars
Prana	Life,allows intake of food,water in the body,inhalation
Udana	Strength of body and mind,speech,memory and intellect,exhalation
Vyana	Carrying rasa and blood throughout the the body
Samana	Digestion
Apana	Expulsion of urine ,excretion

Kapha: types

Kapha-Types	Place	Functions
Kledaka	Intestinal mucosal lining	Mixes with food
Bodhaka	Oral cavity	Taste of food
Avalambaka	Lungs,heart	Protection of lungs,heart and intestine
Sleshaka	Joints,ligaments,cartilage	Lubricates joints,prevents friction during movements
Tarpaka	Head	Nourishes brain cells,lubricates and protects brain and spinal cord

Pitta: types

Pitta types	Place	Functions
Pachaka	Gastro-intestine	Digestion
Ranjaka	Liver	Gives red colour to blood
Alochaka	Eye	Responsible for vision,when an object is sensed with eyes
Sadhaka	Brain	Helps in acquiring knowledge and memory
Bhrajaka	Skin	To maintain temperature and complexion

The human body verses the universe

All the energies in the human body are true incarnation of the energies working in the universe, that means whatsoever we see in this universe at macrocosm level is present in the human body at microcosm level and perform the same functions.

Energy at Microcosm level i.e. Human body	Functions	Energy at Macrocosm level i.e. Universe	Functions
Vata (Kinetic energy)	Movements	Wind (Wind energy)	Motion
Pitta (Thermal energy)	Heat regulation	Sun (Solar energy)	Temperature control
Kapha (Potential energy)	Strengthening	Moon (Lunar energy)	Nutrition

Tridosha: with 6 tastes

Rasa	Pancha mahabhuta distribution	Dosha
Sweet	Earth+water	Kapha increase, vata and pitta decrease
Sour	Water+fire	Kapha and pitta increase, vata decrease
Salty	Earth+fire	Kapha and pitta increase, vata decrease
Astringent	Air+earth	Kapha and pitta decrease, vata increase
Bitter	Air+space	Kapha and pitta decrease, vata increase
Pungent	Air+fire	Kapha decrease, vata and pitta increase

Tridosha: in relation to triguna

Prakruti-As per ayurveda prakruti decided by predominance of doshas at the time of conception

Tridosha	Composition	Guna	Activity	Nature
Vata	Space+air	Rajasik	Catabolic	Activity, dyanism
Pitta	Fire+water	Satvik	Metabolic	Balancing, transformation
Kapha	Water+earth	Tamsik	Anabolic	Conserving, stabilizing

Particulars	Vata	Pitta	Kapha
Skin	Dry, rough, cool	Soft, oily, warm, fair	Thick, oily, black, cool, white
Hair	Dry, rough, grey	Soft, oily	Thick, oily, dark
Appetite	Scanty, variable	Good, low	Steady
Sleep	Scanty, fast	Moderate, medium	Sound activity, lethargic, slow
Mind	Restless	Aggressive	Calm

Tridosha: as per hatha yoga

Hatha Yoga describes the root cause of ill health is impurities in the body that create disorders. Impurity does not simply imply waste matter, but physical, mental, emotional and spiritual impurity. When the body is purified, internal disorders are removed and good health is achieved. Without such purification the body will not be ready for the higher spiritual practices.

In Ghatastha yoga sage Gheranda mentioned impurities in the body arises due to imbalance in the tridoshas. One should practice shuddhi kriya first to remove these impurities. Once these are in

balance than one can start the other practices.

Physical imbalance- Diseases, such as high blood cholesterol are often caused by an uncontrolled diet because the quantities of vata, pitta and kapha are unbalanced.

Mental imbalance- The negative thoughts, worries, disturbances, arises and disorders or diseases take place.

Emotional imbalance- The fight and flight hormone adrenalin secretion increases in the stressful situation and also in excitement situation, resulting in various physiological changes in the body.

Spiritual imbalance- Arises due to unsteadiness in mind, mental and inner conflicts arises resulting into expression of samskaras and karmas.

Pitta dosha- When Vayu gone astray is situated in the region of Pitta, pain in the chest, sides and back-ache develops. Then massaging the body with oil, hot water bath, light food with milk and ghee is eaten and digested.

Kapha dosha- When vayu remains accumulated in the region of kapha diseases like cardiac asthma, hiccup, bronchial asthma and headache develops.

Vata dosha- One should concentrate on the vayu stuck up in that region. With concentrated mind one should meditate upon that vayu and start inhalation and exhalation as per one's own capacity. When the tenfold prana begins to function again in a healthy manner the disease, symptom and resulting pain disappear. One should eat lubricated food. In this way diseases like colic produced by vata and pitta are alleviated.

Adhi-vyadhi concept from yoga vasistha:

Ignorance is the root cause of both. With the accurate knowledge both can be destroyed.

Adhi- The adhi is lustful mental pain. It arises due to absence of true divine knowledge and sense control out of rage, aversion/hatred certain things has been attained and certain not attained. Sage Vasistha said when the mind is disturbed by mental pains, defects arise in the body. As in anger a person is unable to see the right path, then he goes to the wrong path. Just as a deer wounded by an arrow leaves its natural path and follows a different path. Like that when prana vayu is vitiated, the nadis are filled with doshas like vata, pitta and kapha. Due to the disturbance in the circulation of air, the food eaten is not digested, then the disease of indigestion arises. In this way diseases arise from adhi and in the absence of adhi, the disease also perishes.

Vyadhi- The vyadhi is physical pain. Due to repeated awakening of strong desires, by consuming contaminated food, due to weakening of the nerves, due to the ingress of air in the nadis, due to filling of the nerves, physical diseases arise in the body. It results into non-entry of food and juice in the nadis. Diseases are destroyed by the effect of mantras. Just as the use of harad causes diarrhea, in the same manner characteristics of the beej mantras of ether, air, fire, water and earth one should chant respectively, Om, Ham, Yam, Vam and Lam.

Sage services and pious virtuous actions bring purity in the mind and purification of the mind leads to an increase in happiness. Due to the purification of the inner heart, the prana flows in correct path and proper food digestion, assimilation takes place resulting in cure for all type of diseases.

Vyadhi types		
Adhija Vyadhi		Anadhija Vyadhi
Born by Adhis		Not born by Adhis
Saara adhis (Essential type)	Responsible for birth and death, can be destroyed by self knowledge	Infections and Contagious diseases
Samanya (Ordinary type)	Examples are psychosomatic ailments caused due to worldly interactions can be destroyed by mantra chanting, virtues etc	Cured by medicines

Pancha kosha theory:

In Taittiriya Upanishad's Brahmanand Valli concepts of pancha kosha is mentioned. In Vedanta darsana also it is mentioned.

Tri Sarira	Pancha Kosha
Gross body or sthula sarira	Annamaya and pranamaya
Subtle body or suchama sarira	Manomaya and vijnanamaya
Causal body or karana sarira	Anandamaya

Psychosomatic ailments progress through four distinct phases:

Phase	Symptoms	Affected Kosha	Remedy
Psychic phase	Psychological behavioural symptoms of stress, irritability, disturbed sleep	Vijnanamaya and manomaya kosha	Mind-body therapy
Psychosomatic phase	Physiological symptoms occasional hypertension and tremors	Manomaya and pranamaya kosha	Mind-body therapy
Somatic phase	Disturbed functions of organs	pranamaya and annamaya kosha	Pharmacological
Organic phase	Full manifestation of disease with pathological changes such as ulcerated stomach and chronic hypertension, cancer	annamaya kosha	Philosophical concept is very helpful in this state if terminally ill patients are there

In yoga darsana maharishi Patanjali also mentioned primary cause of stress base disorders are pancha kleshas (psychological afflictions). He also mentions bahiranga practices in sadhana pada such as yama, niyama, asana, pranayama helps in producing physical health while antaranga practices like pratyahara, dharana, dhyana and samadhi helps in maintaining mental health.

In vibhooti pada Patanjali mentions deep concentration on samana (energy of digestion) leads to radiant effulgence.

समानजयाज्ज्वलनम् ॥३.४०॥

Triguna: nature as per samkhya-yoga darsana

Triguna	SATTVA	RAJAS	TAMAS
Yoga sutra 2.18	Prakash (illumination)	Kriya (activity)	Sthithi (stagnation)
Samkhya karika 13	Illuminating and lightness	Motivator and action	heavy and veiling
Samkhya karika 12	Priti (happiness)	Apriti (sorrow)	Vishada (delusion)
	Jyoti of lamp	Wick of lamp	Oil of lamp

Anyonya abhivavaha-they suppress each other Anyonya ashraya-they support each other

Anyonya janana-one guna can give rise to other guna Anyonya mithuna-they are always be together.

Their activities are like a lamp even though having different nature always work together for specific reason i.e. is to give bhoga (experience) and apavarga (liberation) to purusha.

Concept of citta bhoomi as per yoga darsana- In the Vyasa Bhasya, commentary on Yoga Sutra by Vyasa, classifies the state of mind according to predominance of triguna. There are five types of Citta Bhoomi.

Citta Bhoomi	Prominent guna	Symptom	Causes	Inclination	Modifications
Mudha (Dull)	Tamo (Inertia)	Sleep Delusion Fear Laziness	Lust, anger, greed, Infatuation	Vice	Many vritti in the citta

Kshipta (Distracted)	Rajo (Activity)	Pain, worry, fickle mindedness, selfish actions	Attachment, Selfishness, Desire	Virtue and Vice	Many vritti in the citta
Vikshipta (Sometimes distracted sometime one pointedness)	Rajo and Sattva	Joy, patience, virtuous qualities, selfless actions	Selflessness, righteousness	Knowledge, virtue, dispassion, spiritual, prosperity	Many vritti in the citta
Ekagrata (One pointedness)	sattva	Increasing detachment	Lower Detachment (apara vairagya)	wisdom	One vritti in the citta for longer duration samprajnat samadhi
Niruddha (controlled)	No activity of guna	Abiding in the self	supreme detachment (Para vairagya)	Liberation /kaivalya	no vritti in the citta for longer duration asamprajnat samadhi

With the understanding of states of mind one can be aware of modifications of mind and it will be helpful in channelising the mind in right direction.

SVETASVATROPNISHAD:

अजमेकां लोहितशुक्लकृष्णां ब्रह्मीः प्रजाः सृजमानां सरूपाः ।

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥

There is One, unborn, white(sattva) and black(tamas) and red(rajās), who is ever bringing forth many creatures with forms and her one unborn loves and cleaves to and lies with her; another unborn abandons, when all her enjoyments have been enjoyed.

BHAGAVAD GITA:

The prakriti is made up of trigunas. There is no one who can remain without action even for a moment. Indeed, all beings are compelled to act by their qualities born of material nature (the three guṇas).

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशरु कर्म सवर्षु प्रकृतिजैर्गुणैरु ॥3.5॥

PARTICULARS	SATTVA	RAJAS	TAMAS
Characteristics	Stainless, Luminous, unobstructive	Passion and source of thirst	Ignorance, Delusion
Binds by	Happiness, knowledgeable	Action	Heedlessness, indolence and sleep
Predominance Over	Rajas and tamas	Satva and tamas	Satva and Rajas
	Light of knowledge beams through all the gateways of the body	Greed,activity, the undertaking of actions,unrest, longing	Indiscrimination, inertness, heedlessness and delusion
After death with the predominance of	Pure worlds of those who know the highest	Attached with action	Born in the wombs of the deluded
Fruit	Pure,wisdom	Pain,greed	Ignorance,heedlessness

काम एष क्रोध एष रजोगुणसमुद्भवरु ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 3.37 ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥3.38॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥3.41॥

With the influence of rajo guna desire and anger manifests and cannot be appeased by supplying it with sense objects.3.37

It covers the intellect, as smoke covers the fire,dust covers the mirror and embryo covers the womb.3.38

So,at the very beginning one should control the senses which not only destroys the knowledge but also the realization.3.41

Conclusion- By attaining a pure physical state,the mind also becomes pure.In Indian philosophical system mind and body are closely related.So disorders in the mind create physical disorders and disorders of body create mental disturbances.When the body and mind is disease free one can stay in balance.And can start higher spiritual practice. One who knows both ayurveda and yoga should treat himself/herself or others also. Whenever there is affliction due to disease,filling that region with prana and after holding the prana over there for some time i.e.doing dharana practice and whenever the practitioner faces antaraya(chitta vikshepa) or any other affliction that distracts the mind than one should start practicing yoga as per one's own capacity.

Bibliography:

1. Svatomarama,1998,Hathapradipika ,Kaivalyadhama S.M.Y.M.Samiti,Lonavla, 2nd edition.
2. Chidbhavananda , S. ,2018,The Bhagavada Gita a commentary,Sri Ramakrishna Tapovanam,Tirupparaithurai.
3. Saraswati,S., N., 2013,Gheranda Samhita a commentary on the yoga teachings of Maharshi Gheranda, Yoga Publications Trust,Munger,Bihar.
4. Srivastava,K.Concept of personality;Indian perspective,Indian psychiatry J.21(2):89- 93
5. Karambelkar,P.,V.,2011,Patanjala Yoga Sutra, Kaivalyadhama S.M.Y.M.Samiti's publication,Lonavla
6. Saraswati,S., N., 2008,Samkhya Darshan Yoga Perspective on Theories of Realism, Yoga Publications Trust,Munger,Bihar.7. Sharma,P.,V.,1981,Translator,Charaka Samhita, Chaukhamba Orientalia,Varanasi. 8.Sanchhipta Yoga Vasistha,Gita press Gorakhpur
9. Gambhirananda,S.,1957,Eight Upanishads,taittiriya Upanishad, Advaita Ashrama publications department, Kolkata

REFERENCES:

<http://www.indianyogatherapy.com/therapy.html>

1. 20.12.2022
2. Ayush note from Yogacharya Dr.Ananda Balayogi Bhavanani Saraswati
3. Svetasvatraopnishad,Upanishads.org.in 25.01.2022
4. Ayurveda,yoga therapy notes,Dr.Sanjay lele

Effect of Yoga in our Modern life

Ekta Gupta

M.Sc in Yogic Science Sarala Birla University, Ranchi

ektagupta.gupta42@gmail.com

Abstract

Modern life patterns affect our health in different aspects physical, psychological, and social. There is a need for increasing people awareness about the effect of modern life to control the effects of the patterns of life. Promoting healthy lifestyle includes proper eating, physical activity, and better way of communicating and socializing in the community. All these have positive impacts which we can easily get in practicing yoga. Yoga will reduce the risk of getting so many diseases which resulted from our day-to-day lifestyles. This paper, therefore, deals with the significance of yoga in modern life. Health is a primary goal of any individual and hence without spending lots of money by practicing yoga one can achieve proper health. This article therefore, deals with significance of Yoga in modern life to encourage the reader to practice. Yoga to sustain physical, social and spiritual health. At present, yoga is enriched with several branches. From those some are traditional and some are modern branches. The traditional approaches are based on the goal of Self-realization. But Yoga should not be compared with such a tree which has merely many branches. Rather than, it is a comprehensive spiritual art which has different way of practice according to the needs of different individuals, and even the same individual at different times.

Keywords: Yoga, Modern Time, Health, Diseases

Introduction

Before discussing the importance of Yoga in modern lifestyles. It is essential to discuss the problems associated with modern life. It is obvious that modern lifestyles are easing the life of today's man. However, it also has a negative effect on health physical, social, psychological and spiritual. The reasons for such problems are multiple to mention some of them lack of physical exercises, using technology given machine for easing life and spending much of our time on these machines, moving with transportation from place to place and sitting long hours in the office and in front of computers are some of them. Modern lifestyle intensifies the risk of fatness or obesity. Accordingly, creating diabetes, heart diseases, and cancers. Pollution due to modern technologies causes different respiratory diseases which many are suffering. Psychologically, persons are susceptible to increased stress and depression. Social isolation will occur due to spending a long time on computer and internet. As a result, the health which WHO defines is affected. Hence, it is possible to conclude that the existing different modern lifestyle arrangements affect our health in many ways.

The modern man has problems of tension due to fast life style driven by science and technology. The amount of rest he / she is taken is minimal to make the physical, mental, and spiritual happiness. At the time people think they are in rest, they make themselves busy in chatting on Mobil which create another mental stress in their life. In the modern life in addition to technological advancement and easing lifestyles, the habit of food is also being changed. In previous time people were using natural food fruits and vegetables. This habit is shifted to food produced in artificial ways in a factory like fast foods. The environment and work style is also changed and has the negative effect in the life of the people especially in the urban industrial setting. This paper, therefore, deals with the significance of yoga as a remedy for problems resulted from modern lifestyle patterns.

Significance of yoga

Yoga derived from the Sanskrit root Yuj, which is to mean to yoke, join or attach, and it is considered as any 'practices' that help facilitate a union between self and the Divine. "There are four Yoga, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga" (Sivananda, 1999) [5]. "Yoga is based on the philosophy that is practical and useful for our daily lives. Yoga constructs desirable physiological alterations and has sound scientific foundations" (Verma et al. 2015) [8]

It's important first to understand the characteristic of modern life to explain the significance of yoga in modern life. Soewondo (1996) [6], pointed out the characteristics of modern life in terms of work life, Eating style and family life in the following way.

In terms of a busy life the people of the city have much work to do, as a result, they leave early in the morning and back home late, the time they have for rest is very short because they are driving in a very stressful traffic jam. The modern man involves not in a single activity but in diversities of activities for earning their life, and involve in strong business activities driven by technologies which makes the activities faster.

In terms of eating style, the modern men have no sufficient time to cook his own food, and hence he/she consume from fast food restaurants which lack nutritional diet.

Family life, the family life is in most cases nuclear family type, and the time the father, the mother and children meet are very short, the role of both the mother and father play to fulfill the family demand is difficult and stressful. Above all, due to the competitiveness especially that of advertising agencies, the demand for children increased which is a headache for the parents to fulfil their demand.

The change in the lifestyle of the individual has positive contribution for physical, mental and spiritual health. This requires behavioral adjustment and attitudinal change. The adjustment and change is a positive contribution to our health. Hence, Practicing Yoga brings change in all walks of life. It is useful for creating emotionally, physically and mentally healthy citizens. From my practical experiences, I came to India from culturally different society; I came for my research work. And, hence the whole day I passed my time sitting in the library writing and reading. Sitting for prolonged periods in the library gradually make my life boring even if I did not test its impact on my metabolic health. It is obvious that sitting affects our body's processing of fats and sugars in ways that increase our risk of heart disease and diabetes. There is no doubt that sitting for most of the day may be as dangerous to health as other causes of disease. I also gradually susceptible to increased stress and depression. Then, I started attending evening yoga class in the University of Kerala. To reach my training center I almost travel around 10-15 km by bus for one trip and to come back to my living place took the same km. I demonstrated that the yoga class taught me a life lesson. I started doing different physical exercises. After completing the three months certificate program I am practicing the exercise in my small living room at least three days in a week, which improves my situations. The exercise of yoga without a doubt involves "discipline, willpower, determination, and great effort", and the experience of yoga happens unexpectedly (Farhi, 2005) [3].

The importance of yoga in modern life can be categorized under physical, mental, spiritual benefit. In practicing Yoga several people related Yoga with Physical exercise only but that is not correct it goes beyond the physical fitness or posture, it is whole sided system of thought that can provide valuable understanding of how to make our life best, including not only the concern of the physical, but also the emotional, mental, and spiritual parts of of life. In general Yoga is a "way of life" (Claire: 2004) [2].

There is an interrelationship between the mind and the body "when the body is physically healthy, the mind is clearly focused and stress is under control" (Sunil, 2015) [7]. Hence, practicing yoga in the day to day life helps to maintain a healthy relationship between the mind and the body. The development and balance of the two is important for mental, physical and emotional development in all aspects of our life. There is a need for finding the right science of

living to cope up in the present life situation. And no doubt, Yoga is the science of right living because its focus is on both holistically integrated aspects of individual such as spiritual, physical, mental and social wellbeing. Yoga helps in “reducing stress, maintaining and improving your health and physical fitness, and forming more harmonious and satisfying personal and sexual relationships” (Claire 2004) [2]. It is also useful to be more fruitful in work (Ibid).

In order to understand the importance of yoga in modern life, it is vital to understand the situation of life in modern time. Which is an economic, social, and environmental situation that human being is suffering both mentally and physically. In modern society, structure and values shift quickly and family life has undergone a good deal of restructuring in their era. Just to quote a few examples: more working mother, more financial pressures, nuclear families are not as stable as before, extended families are diminishing, and there are more pressured work schedules. Individualism and loneliness increase due to busy time scheduled. In other words, lives in an urban modern society are more complex and often filled with tensions. As consequence, many people experience stressful lives and have hectic schedules which characterize an urban modern lifestyle. Hour by hour, day by day, the body is mobilized to help us deal with the interpersonal and impersonal stresses we encounter.

All of us know that Yoga improves posture, increases the intake of oxygen enhances the Functioning of the respiratory, digestive, endocrine and reproductive and excretory systems. Its effects on the emotions are equally beneficial by calming the mind, tuning us to the environment and diminishing insomnia caused by mental restlessness. Yoga is highly recommended for people in competitive, stressful working environments, for those who suffer from headaches, back and shoulder aches, allergies and asthma. Yoga also cures the behavioral disorder, nervous breakdown, and manic depression. The regular practice of Yoga helps us to accept whatever physical or mental conditions we might be suffering from, by increasing our immediate sense of well-being, concentration, and calmness (Anita:2014) [1].

Yoga is what is mainly experienced in practice and this helps the modern man to gain much from the daily practices. “Due to its metaphysical nature, yoga adepts have suggested that Yogacannot be explained or understood by our intellectual faculties and that it can only be experienced as such” (Heerman 2014). That is why I start writing this article after practically experiencing Yoga. Yoga in this modern time provided as the best solution for the sufferings of the modern man due to his/her dependency nature on modern technology and sedentary behaviours. Though the development of science and technology simplify life it also has an adverse effect on our life. In this modern times, physical labour is highly reduced which makes the modern man change his lifestyles. The change in lifestyle creates competition for survival which leads to suffering from stress both psychological and physical. Yoga provides a solution to such problem with the systematic exercises that it provides to those who are practicing. According to WHO – “Health is a state of complete physical, mental and social well-being and not merely an absence of disease or infirmity” (WHO 1964). Hence the contribution of yoga in providing this integrated whole benefit to individuals who practicing yoga in the day to day life is huge.

Regular yoga practice builds mental lucidity and coolness, boost body awareness, relieves stress patterns, relaxes the minds and sharpens concentration. Yoga provides tools through which one can manage which the pain and helps contradict with the feeling of helplessness and depression (Verma 2015) [8].

As it is shown in the above discussion practicing yoga give physical, mental, social and spiritual health. WHO also emphasize the fulfilment of physical, mental and social well-being? It is not a mere absence of disease which brings health according to WHO. There is a strong interrelationship between the physical, mental, social and spiritual world. The malfunctioning of one has an impact on the overall functioning of our system. It is only when the physical body is in health, that the mind function properly and tension also be controlled. This makes the social and

spiritual life smooth, so it is under this interrelated factor that yoga aimed at to realize. In yoga, the other important thing is the breathing exercise. The breathing exercise performed in practicing yoga is a solution for stress and anxiety. It is obvious that the modern life driven by science and technology resulted in such problem as stress and anxiety. Hence, while exercising the breathing exercise the anxiety and stress we are faced are gradually reduced.

Yoga helps to live in harmony with our environment; it helps us to give recognition for ourselves, the natural environment we are living and help us to peacefully interact with the society to which we belong. In maintaining the physical health it is essential to balance our diet. The type of food we are eating has an effect on our body. Yoga teaches as an ethical principle we have to be selective of the food we eat and focus on vegetable food, and we have to avoid meat foods, and alcohols, drugs, and nicotine. In yoga, there are different ways of maintaining mental health.

"An important tool in self-investigation and self-knowledge is the technique of "Self-Inquiry Meditation", a step-by-step meditation technique of Self-Analysis. In this meditation practice, we come into contact with our subconscious, the source of our desires, complexes, behavioral patterns and prejudices" (Sunil 2015) [7].

In general, yoga is significance in modern life in "improving postures, increases the intake of oxygen enhances the functioning of the different system of our body such as the respiratory, digestive, endocrine and reproductive and excretory system" (Anita, 2014) [1]. Yoga is highly suggested for people in competitive, stressful working atmospheres, (ibid), which is characteristics of modern life.

Yoga is a tool to get rid of the deceptive curtain that positions in the middle of us and vibrant energy of life (Farhi 2005) [3]. Unlike other physical exercises yoga does not require running field, stadium or the like; we can easily practice in small space which is enough for yoga mat nearby your bed or any places in your home.

Therefore, practicing yoga is significant in controlling all the problems resulted from modern life situation. Yoga is holistic which provide physical, psychological, social and spiritual benefits.

Conclusion

The modern lifestyle is complex and filled with tension. As a result, people in urban areas are busy with work schedules to full fill what life demands survival. The modern man is living in a competitive environment due to technological progress. In the current lifestyles especially in urban industrial society the work style, eating habit and family life structure is completely changed. The extended family structure in this society is unthinkable, and administering the nuclear family structure itself is hectic due to the huge demands it requires. This lifestyle brought stress to the individuals which leads to different types of diseases. Therefore, practicing yoga is significant in controlling health problems resulted from modern life situation. Yoga is holistic which provide physical, psychological, social and spiritual benefits.

References

1. Anita. Need and Importance of Yoga in Healthy Living An International Indexed Online Journal. Global International Research Thoughts, 2014.
www.darpanonline.org/GIRT,accessed14/06/2017.
2. Claire T. Yoga for men. Postures for Healthy Stress freeliving. The Career press, Inc, USA, 2004.
3. Farhi D. Bringing Yoga to Life: The everyday practice of Enlightened Living. Harper Collins Publisher, Australia, 2005.
4. Heerman G. Yoga in the Modern World: The Search for The “Authentic” Practice: Asia 489, Independent Research Project, Sociology, and Anthropologythesis, 2014.
http://soundideas.pugetsound.edu/csoc_theses Accessed 12/06/2017.
5. Sivananda Sri Swami. Yoga in daily life. Eighth Edition: A divine life society publication, 1999. <http://www.SivanandaDlshq.org/>. Accessed 14/06/2017.
6. Soewondo S. Stress factors in modern urban lifestyles: Indonesian perspectives. Asia Pacific J Clinical Nutrition. 1996; 5(3):135-137.
7. Sunil. The importance of yoga in daily Life. <https://www.Researchgate.net/publication/278673574>, accessed. 2015, 2017.
8. Verma, et al. The importance of yoga in the twenty-first century. International Journal of Physical Education, Sports and Health. 2015; 2(2):1-2. <https://www.Kheljournal.com>. Accessed, 2017.
9. World Health Organization (WHO). Constitution of World Health Organization. <http://www.who.int/about/mission/en/>, Accessed, 2017.

Management of diseases through Yoga and Alternative Therapy

Poonam Kumari,
M.sc (Yoga Student) Sarala Birla University, Ranchi.
Email-poonam.mahto2208@gmail.com.

Attainment of good health is an invaluable asset of man, on the basis of which man keeps doing one thing or the other to fulfil all the objectives of life. The worldly man always wishes for happiness; it is not possible to attain overall health. If the spiritual benefit of yoga is seen, then it is a good art of being one with the divine but if the practical benefit of yoga is also seen, then it is the best medical method to cure physical and mental diseases. Today every human being is constantly striving for his health and long life. Yoga teaches us the secret of a healthy lifestyle. The materialistic approach has distanced man from nature and natural lifestyle. At present, man is suffering from many diseases and sufferings, most of which are caused by stress, heart disease, brain disease, diabetes, stomach and vascular diseases are important in these stress related diseases. Diseases are increasingly rapidly due to excessive work, consumption of unnatural foods, environmental pollution and mental agitation. The percentage of cancer, heart disease, Aids tuberculosis, diabetes has increased in the whole world including our country. Management of these diseases can be done by yoga and alternative therapy. In many of the study it has been shown that yoga improves the redox health of body whose imbalance has been well proven to cause many health complications. The impact of yoga on neurodegenerative diseases has revealed that it reverses memory loss, reduces anxiety, depression and stress, the biological indicators of disease. The various alternative therapies like homeopathy, acupuncture, naturopathy, diet therapy, massage therapy, yoga therapy and music therapy etc are used to manage many chronic diseases.

Keywords-Asset, Disease, yoga, alternative therapy.

Introduction-

Health systems around the world are experiencing increased levels of chronic illness, population aging and escalating health care costs. Patients and health care providers alike are demanding that health care services be revitalized, with a stronger emphasis on individualized, person-centered care. Alternative therapy is often seen as more accessible, more affordable, and acceptable to local populations. People want natural products and want to have more control over their health. When the patient is given only traditional therapy, no modern medicine is used. This therapy is called “alternative therapy”. In alternative therapy it includes many modes of treatment within itself. Many of which are not even known by name and each method of treatment is something special in itself. It refers to a system of medicine, which includes innumerable such methods of treatment, which work on the principle of vital energy. The basic belief of this system of therapy is that any disease arises due to imbalance of energy and deformity originates in the subtle or energy body before the gross or physical body. After this its symptoms are visible in the gross body. Therefore, in this not only the physical body of the creature is treated, but along with the body, emphasis is laid on keeping the mind and soul that is, such measures are adopted, so that the mind is concentrated and calm and the soul issatisfied. In this way only one aspect of health is not emphasized , but overall health is talked about .For this reason it is also known as” holistic medicine”

“Alternative medicine has now become internationally prevalent. There are more than a hundred forms of alternative medicine. Under this , the human body is seen as a whole of physical ,mental , social , and emotional aspect .Progressive aspects are equally highlighted” (Dr. Rajkumar pruthi). Yoga is an ancient discipline designed to bring balance and health to the physical, mental,

emotional, and spiritual the individual. Thousands of years ago yoga originated in India ,and in present day and age , an alarming awareness was observed in health and natural remedies among people by yoga and pranayama which has been proven an effective method for improving health in addition to prevention and management of diseases. It is long popular practice in India that has become increasingly more common in western society .”Yoga” means union of our individual consciousness with the Universal Divine Consciousness in a superconscious state known as Samadhi .The first book of humankind , Rigveda , mentions about yogic meditation by the wise, while Yajurveda exhorts us to practice yoga for enhancing mental health ,physical ,strength, and prosperity .Alternative therapies have been either alongside or instead of traditional medicine to treat a host of conditions that affect you. Alternative therapy refers to a medicine, which refers to a system of medicine, which includes innumerable such methods of treatment, which work on the principle of life energy. The basic belief of this system of medicine is that any disease arises due to imbalance of energy and deformity originates in the subtle or energy body before the gross or physical body . After this its symptoms are visible in the gross body.

In this, not only treatment of the body is done, but emphasis is laid on keeping the mind and soul healthy along with the body. For this reason it is also known as “holistic medicine”. Alternative medicine has now become popular internationally. There are over a hundred forms of alternative therapy Under this, the human body is seen as a whole of physical, mental, and emotional aspects. The basic principle of alternative medicine is that the root cause of diseases is an imbalance of energy. Do you know that every substance in this universe, whether it is inert or conscious form energy. Because energy is transformed into matter and ultimately every matter turns into energy. This energy within the living beings is called” Prani”only when it is alive and dead when it is devoid of life.

Today every human being is constantly striving for his health and long life. Medical science is the only way to know the secret of a healthy life . The materialistic approach has distanced man from nature and natural lifestyle. At present man is suffering ,most of which are caused by stress. Heart diseases, brain disease, diabetes, stomach and vascular diseases are important in these stress related diseases. Alternative therapies like yoga, acupressure, meditation, massage, and herbal remedies etc have been used to treat these remedies.

Management of diseases by different alternative therapy-

- **Ayurveda:** - It focuses on using specific herbs, massage, and diet techniques to treat conditions. It's an ancient Indian practice and has been in use for thousands of years. Research shows that Ayurvedic medicine can help with conditions such as osteoarthritis, type2 diabetes, and colitis etc.
- **Meditation:** - The practice of meditation has been used for many centuries. There are many types of meditation, but the primary aim of meditation practice is to help you focus your attention and achieve a state of calm and relaxation. This, in turn, can help you cope with certain disorders and improve your overall health and wellbeing. It effectively treats symptoms of mental health conditions such as high blood pressure, depression, and anxiety.
- **Acupuncture:** - Acupuncture is a traditional Chinese medicine technique that involves sticking finely pointed needles in areas of your body known as acupuncture points. This practice has historically been used as natural pain –relieving technique. In a 2016 study, researchers found that acupuncture was somewhat effective in treating tension and chronic headaches.
- **Yoga:** - Although some might consider yoga simply a form of exercise, yoga has been used for centuries as a healing technique. Eight limbs of yoga manages a person's physical, mental, social, and spiritual health also. Regular practice of pranayama helps a person to reduce stress and anxiety and increases concentration. Removes cough related disorders. Keeps blood circulation, heart and lungs fine. Asanas help to maintain body alignment and manages so many diseases like constipation, pcod, obesity, heart diseases etc.

- **Reiki:** - Reiki is an ancient Japanese form of alternative therapy. It is based on the belief that you have a “life force energy “flowing within your body. When this energy is low, you become sick. Reiki aims to restore this energy by laying hands on different parts of the body. Doing so helps with any physical or psychological problems you have. It's a form of energy therapy.
- **Naturopathy:** -In this therapy soil, water, fire, air and sky are the five great elements. Treatment is done by various methods such as by bath, bandage and coating etc.
- **Pyramid therapy:** - This medical method is the gift of Nis. In this therapy, the part of the body which has deformity is treated by placing the pyramid device on that part. This therapy is also used very effectively in removing mental disorders.
- **Comedy therapy:** - This method is also very popular in the present time. Person today laughing openly for a couple of moments is as if the core has gone. Therefore, in this method various methods of laughter are explained and humor therapy is given according to the diseases.

Principles of alternative therapy: -

1. Imbalance of energy is the main cause of diseases.
2. Emphasis on holistic health
3. Equally on both the protective and progressive aspect of health
4. Principle of self healing
5. Emphasis on natural lifestyle
6. Emphasis on the total destruction of the disease, not quickly but slowly.

1. **The main cause of disease is energy imbalance:** - The basic principle of alternative therapy is that the root cause of diseases is energy imbalance. Every substance in this creation whether it is in inert form or animate form it is form of energy .This energy within the living beings is called “prana”.
2. **Emphasis on holistic health:** - The person whose doshas, metal and stool and fire actively are even, that is free from disorders and whose senses, mind and soul are happy, he is healthy. Thus, it is clear that overall health should be our goal and alternative therapy should be our goal because it leads to this goal, that is along with the physical and mental aspect of health. Emphasis is also laid on the mental, social and spiritual aspects, so that the overall personality of the person can be developed.
3. **Equal emphasis on both protective and progressive aspect of health:** - Alternative therapy emphasizes the protective aspect of health as well as the progressive aspect. This means that in this medical method , not only the disease that has arisen is cured, but such efforts are made that the person does not sick again in the future ,that is measures are taken to increase his immunity.
4. **Principle of self-healing:** - According to this theory, the body itself has the ability to keep itself healthy. It is the law of nature that it does not allow perversion to remain inside. If the deformity physical then it emerges in the form of physical disease and if it is mental then in the form of mental disease, in this way the body by raising the disorders in the form of diseases.
5. **Emphasis on natural lifestyle:** - The alternative therapy inspires the creature to live a natural life. We are all familiar with the fact that the root cause of all the problems human are facing today is unnatural and mechanical lifestyle. So today there is a need for such a treatment method which takes the person back to nature.
6. **The emphasis is on the complete destruction of the disease, not quickly but gradually:** - There is also a recognition of alternative therapy that instead of getting cured quickly for some time, the disease should be eradicated gradually from the root, so that the disease does not recur in the future and along with the removal of the disease, there is also an emphasis on health promotion.

Conclusion

In the modern lifestyle, a person is moving away from peace and god in a race for materialism. The person is not able to get time even for himself and is making both body and mind sick. Today a person is becoming dependent on machines. Due to which the physical and mental power of a person is being seen to decrease. Yoga not only provides the ability to fight against many diseases but also manages many diseases. Asanas, Pranayama, Shatkarma, Mudra eliminate many diseases from the root and increase the immunity of the body. Yoga also reduces stress, tension and it is an effective form of psychological therapy. It reduces nervousness and improves health and concentration of our mind. Yoga helps in treating a wide variety of emotional and mental disorders, including acute anxiety, depression, and mood swings. It also helps to lower blood pressure and improve blood circulation in the body. It cures insomnia and regular practice leads to better and deeper sleep. Yoga and Alternative therapy is often seen as more accessible, more affordable, and more acceptable to local populations and can therefore be a tool to help achieve universal health coverage. Yoga and alternative therapy manage acute as well as chronic diseases, improve the quality of life and protect against illness and diseases in a holistic way. In the best of all worlds, yoga and alternative therapy would be an option, a choice, offered by a well-functioning, people-centered, and integrated health system that balances curative services with preventive care.

References

1. [www://healthandyoga.com/html/news/yoga](http://www.healthandyoga.com/html/news/yoga)
2. <http://www.medicalnewstoday.com/articles/148373.php>
3. <http://www.artofliving.org>
4. <https://uou.ac.in>files>slm> 5. <https://www.yaasyc.in> 6. <https://www.ncbi.nlm.nih.gov> 7. <https://www.lybrate.com>
8. <https://www.verywellmind.com/alternative-therapies-types-and-uses-5207962> 9. [www://yoga/for the mind.info/article.3](http://www.yogaforthemind.info/article.3)
10. Swami Karmananda. Yogic Management of common disease, Yoga publication trust, Munger, 2001.

Importance of Yoga Education in Modern Lifestyle

Raina Banker,

M.Sc. (Yoga Student) Sarala Birla University, Ranchi

email- rainabanker728@gmail.com

The word yoga means to unite. Yoga unites the body, mind and soul. Yoga is the journey of the self, through the self, to the self. In the modern lifestyle, a person is moving away from peace and God in a race for materialism. He is in a dilemma as to what his mind and heart are seeking. The person is not able to take out time even for himself and is making both body and mind sick. In the modern lifestyle, a person is becoming dependent on machines. The whole world is running on one thumb (mobile). Due to which the physical and mental power of a person is being seen to decrease. Yoga education has become very necessary to prevent this type of upheaval in modern life. Yoga originated several thousand years ago. But in this modern lifestyle, yoga education is as much needed as food. Yoga provides the ability to fight against many diseases. Asanas, Pranayama, Shatkarma, Mudra eliminate many diseases from the root and increase the immunity of the body. Yoga ends the distance between body and mind. By making the body healthy and flexible, it stabilises the mind and provides peace. From which we get a new direction. If seen from social activity, yoga has not remained just an exercise in this run-of-the-mill life. Yoga education is becoming a good means of livelihood. For example, the demand for yoga therapists etc. Is increasing everywhere. Due to which it is playing an important role in strengthening the economic situation in the modern era.

Keywords – Modern Lifestyle, Yoga, Education, Food

Introduction-

Standard of living means the way a person lives to one's own capability. It includes day to day behaviours and functions of individuals in job, activities, fun and their regular diet. Modern lifestyle means new or up to date of living. Modern lifestyle is also synonymous with luxury and closely associated with time and technology. Introduction of advanced technology in every sphere, man becomes more at ease and leads a comfortable and luxurious life. The present generation is becoming completely dependent on new technology. Technology has been drastically changing the way our society functions. People are more acquainted with mobile phones, TV, computers, luxury cars and household commodities. This leads to lazy and lethargic lifestyle habits. Now, the easy availability of many consumer items in the market attracts each and every consumer and they try to procure the item either by spending their savings or taking a loan from the banks etc. Our attitude has changed and people are constantly running after luxury in order to find happiness and peace within us and in our surroundings. It is true that the modern lifestyle has drastically changed the way we live and the way it has affected our health and fitness. According to WHO, 60% of related factors to individual health and quality of life are correlated to lifestyle. Millions of people follow an unhealthy lifestyle. Hence, the people face health problems like illness, disability, metabolic diseases, joint and skeletal problems, cardio-vascular diseases, hypertension, overweight, and so on, even death. All these health problems are associated with an unhealthy lifestyle. The relationship of lifestyle with health should be highly considered. Modern lifestyle has lost the harmony in mind-body relationship which has caused several stress based diseases and yoga has become a valid tool in modern medicine. Yoga is a spiritual science which has its aims to develop holistic health as well as the development of our physical, mental, social, moral and spiritual aspects.

“Yoga is the journey of the self, through the self, to the self.”– The Bhagavad Gita an urban modern lifestyle is led and sought by several millions across the globe. A nine to five job, a

corporate lifestyle and sleepless nights are the norm. In the scurry to lead a fulfilled life, one is detached from spirituality and tranquillity that the mind seeks and the body desires. Taking time out for oneself is an unachieved luxury in the modern world for most. The need to balance family, work and take some time out for oneself remains unfulfilled. Stress caused by such unsettling worries often leads to a plethora of diseases which affect the mind and the body. This has led to the modern human seeking to flush out such toxins and achieve peace and self-healing. Thus, Yoga, an ancient discipline, was reborn and popularised in the modern world. Yoga originated in ancient India around five thousand years ago. The Rig Vedas is the earliest known source of its documentation. Yoga comprises physical, mental and spiritual practices and promotes self-healing. The word “Yoga” means to unite and it does just that with the mind, body and soul. A union with the universe can be attained as well along with a proper understanding and appreciation of the world one lives in. As Lord Krishna himself explains to Arjuna in the Bhagavad Gita, “Yoga is our intimate connection with the whole universe, with eternal realms even beyond the manifested universe, and with our own being's endless capacity to love.” In a hectic sleep deprived world, Yoga is not just a practice, it is a lifestyle. Several countries have adopted and lived by it ever since. Apart from bringing about detoxification, Yoga also incorporates several health benefits, something the body of the modern human craves. In the chaos of establishing a loving family and attaining a well to do job, one barely has the time to lead a well-nourished lifestyle. A thirty-minute Yoga session is both enriching and fulfilling. The health benefits are plentiful. Yoga is also beneficial in fighting several diseases. The Pranayama exercises strive to cure asthma, several Yoga Asanas can help to contain cholesterol levels, induce good posture and elevate the body's immunity. Yoga is a worldwide phenomenon and is widely practised in the modern world for its far-reaching properties. Yoga is an essential part of life for many who adore doing the Asanas and is being continuously adopted by many more.

Common risks of the modern lifestyle and their causes

By practising yoga, a spirit of oneness is created- oneness of the mind, body and intellect, oneness with our families, with the society we live in, with fellow humans, with all the birds, animals and trees with whom we share our beautiful planet..... This is yoga.” – Narendra Modi, Hon'ble Prime Minister The hustling metropolitan lifestyle to secure a standard life comes with its own opportunity cost- the peace of mind. It is here that yoga comes up as a bridge to narrow the gap between the mind and the body, a bridge made up of good vibes that heals and leads to the discovery of oneself. Simply put, the benefits of yoga are manifold- physical, psychological, social and spiritual which enables us to weave a more structured pattern of living. As Bhagavad Gita puts it, “yoga is the journey of the self, to the self, through the self.” Yoga combines strength and flexibility exercises along with relaxation and meditation. Hatha, one of the most popular styles of yoga, focuses on pranayamas, followed by asanas and savasana. Yoga supports the healing process and thereby makes a significant contribution in health care, education, sustainable development issues. We have often heard about the benefits of yoga in the physical domain- like it improves posture of joints, helps in the functioning of respiratory, digestive organs, maintains flexibility of body, enhances oxygen supply but what goes unnoticed is the fact that yoga also plays a pivotal role in psychological well-being of a person. It calms the mind, increases concentration and brings emotional stability. It plays a significant role in reducing the emotional, stressful baggage and is also helpful in curing behavioural disorder, nervous breakdown, manic depression. Even during the Covid- 19 pandemic, when there were limited options of physical and social activity and the feeling of being stuck in a constant loop seemed true, yoga acted as a channel to increase our personal power. Seeing the benefits of yoga as a simple alternative of harmonising ourselves with the world, the World Health Organization mentioned yoga as a means to improve health in its 'Global Action Plan on Physical Activity 2018- 2030: more active people for a healthier world.' As India celebrates its 75 years of independence, this 8th edition of the International Yoga Day celebrations come as a great feat in

the sense of soft power for the Indian foreign policy. Given that yoga is a traditional practice developed in India, with its aim of self-realisation popularised globally by Hon'ble Prime Minister, Narendra Modi, it has ushered an awareness for a conscious lifestyle across the world. It was on his recommendation that in December, 2014 International Day of Yoga was declared to be celebrated on 21st June, 2015 by the UN General Assembly, for the inaugural commemoration of a thenceforth annual celebration of yoga. "Yoga is no longer just Indian, but rather India's gift to the world, embraced with overwhelming enthusiasm and support." -Jaggi Vasudev, spiritual leader and yoga practitioner (As a recommendation in panel discussion of India's Permanent Mission to UN).

As we all know that a coin has two sides, similarly the modern lifestyle has both advantages and disadvantages. The advantage of modern lifestyle is the development of Nation. Due to rapid introduction of new technology, particularly mobile phones and computers, it is easier for us to travel, communicate and work. The education system also developed with the help of the internet. Every year, the civil, mechanical, electrical, electronics and automobile engineering works are rapidly in progress. The new sophisticated medical equipments and disease preventive medicine has been invented by the medical scientist for the benefit of humankind. The disadvantages of the modern lifestyle are more complicated. Modern living has made people weak, unhealthy and disease prone. A sedentary lifestyle coupled with a rich food habit, has made us all prone to disease and illness. Now days, most of the people are depending on fast food which affects their health. Even food habits particularly in younger generation have changed. The numbers of people are suffering from cardiac and thoracic diseases. These days diseases like diabetes and cancer are very common in our country. All these ailments are the results of our lifestyle habits. In India, the percentage of obesity has also been increased comparable to past and childhood obesity is also a serious threat to the entire mankind. Long working hours at desk jobs particularly in the software industry and banking sector are prone to hypo-kinetic diseases like low back pain, knee pain, cervical spondylitis and hypertension etc. The environmental condition particularly global warming, air, noise and water pollution are all serious threats for the entire world. The garbage problem is another issue in every country. Moreover, the new generation gradually forgets their own culture and tradition. All these problems are associated with:

- Attitude towards more easy and comfort life
- Lack of self discipline and self control
- Greed and money oriented
- Selfish attitude
- Unexpected desires and ambitions
- Over busy life that leads to stress
- Self-discipline and self control
- Overpopulation
- Urbanisation
- Industrializations.

Yoga Education to deal with the modern lifestyle:

Yoga is misunderstood and confined with asana and pranayama with many people. The term yoga is derived from the Sanskrit word 'yug' which means union, the union of atma the individual soul with the universal soul Paramatma. Yoga is one of the six orthodox schools of Indian Philosophy. These six schools of Indian philosophy are Naya, Baiseshika, Sankhya, Yoga, Mimamsa and Vedanta. The other three groups of Indian Philosophy are Buddhist, Jain and Charbak which comes under heterodox philosophy. The philosophy of yoga regards the world as full of suffering, all experiences are ultimately pain. The quality of pain is greater than the quantity of pleasure, so that the wise people realise it and turn themselves away from the so-called pleasure of life. This

philosophy further says human suffering is due to five kinds of klesha affliction or burden. These are avidya (ignorance), asmita (egoism), raga (mental attachment), dvesa (aversion or hatred) and abhinivesha, the complex burden of irresistible passion for life coupled with the unknown of death. These five afflictions are the burden which the soul wants to lay off. In the modern world of materialistic thinking, most people understand health is merely as a disease-free state, but also it is a positive state of being where one's body, mind and spirit exist and maintain a harmonious balance. To reach this state of being, the path of yoga must be followed. Yoga is concerned with maintaining a state of equilibrium of body, mind and soul. Patanjali is the founding father of Ashtanga Yoga (eight fold paths) that is Yama, Niyam, Asana, Pranayama, Dhyana, Dharana, and Samadhi. Patanjali explains rightly in his second verse 'Yoga Chitta Vritti Nirodhah', which means, yoga is the cessation of all the modifications of mind'. Vritti here means all painful or nonpainful elements of the mind which keep on surfacing in the forms of thoughts, feelings, and emotions. Yoga is rooted in the notion of developing a positive personality. Therefore, ethical discipline or the practice of correct conduct is necessary for success in yoga and also in daily life to attain peace. At least, people should follow five principles of yama and niyama respectively. The five principles of yama are Ahimsa (non-violence), Satya (truthfulness), Asteya (honesty), Brahmacharya (Sensual abstinence), Aparigraha (non acquisitiveness). The Niyama also consist of five principles, namely shaucha (internal and external purification), santosha (contentment), tapas (austerity), swadhyaya (self study) and Ishvara pranidhana (surrender to divinity). This is the basis of yama and niyama, the two moral backbones of yoga. They define the attributes to be practised in everyday life. Yama is the first limb of Patanjali's ashtanga yoga and means 'taking a vow' while niyama is the second limb and means 'rule of conduct'. Yama and niyama are interdependent. Niyama strengthens and safeguards yama. For example, if one is content, the other will not steal, hurt others or tell lies and will find it easy to practise non-covetousness. The third and fourth limbs of yoga is Asana and Pranayama. Regular practice of asana and pranayama helps the individual to keep their body and mind fit. In a simplest form, the regular practice of pranayama will help to improve more oxygen uptake capacity. The first four limbs yama, niyama, asana, pranayama are considered external cleansing practices. The next fifth to eight stages are pratyahara, dharana, dhyana, and samadhi are advanced forms of ashtanga yoga. These stages are related to internal cleansing practices, which deal with the senses, the mind, and attaining a higher state of consciousness.

Benefits of performing yoga Education

- Maintain physical and mental fitness
- Purifies the blood.
- Maintains heart beats.
- Maintains body system.
- Relieves fatigue and stress.
- Strengthens the body parts and the muscles.
- Improve flexibility.
- Helps to regulate temperature.
- Helps to develop quality of cleanliness, simplicity, purity which removes the bad thoughts.
- Spiritual development.
- Good eating habits.
- Yoga develops the ability to plan and set goals.
- Yoga develops a positive world-view.
- Yoga develops positive attitudes.
- Yoga develops healthy and happy behaviour.
- Yoga develops honesty and integrity or character and moral qualities.

- Yoga brings about fulfilment in man's life.
- Yoga makes men broad-minded.
- Yoga develops healthy and happy behaviour.
- Yoga develops self confidence and positive thought.

Conclusion

Yoga is based on philosophy that is practical and for our day-to-day living. Yoga is an integral part of our educational as well as health care systems. The beauty of yoga is that it is for all people, regardless of their age, lifestyle, finances, health, religion, family relations, circumstances etc. The main aim of yoga is to attain peace and tranquillity within and it is not necessary to give up our normal living to find this. Everybody can receive the benefits of yoga. Yoga works on a practical level and it should not be confined to asana and pranayama. The people must understand and practise the principles of the first and second limb of ashtanga yoga which is yama and niyama. Modern research has established the scientific basis of yogic techniques and yoga has now gained international acceptance. Yoga has numerous physical benefits. The asana and pranayama (stretching and breathing exercises) improves muscle tone, flexibility, strength and stamina. Yoga also reduces stress, tension and it is an effective form of psychological therapy. It reduces nervousness and improves health and concentration of our mind. Yoga helps in treating a wide variety of emotional and mental disorders, including acute anxiety, depression, and mood swings. It also helps to lower blood pressure and improve blood circulation in the body. It cures insomnia and regular practice leads to better and deeper sleep. Every day, people should spend at least forty five minutes to one hour practicing yoga for a better healthy living.

References

1. Robin M, Nagendra HR, Ford-Kohne N. Yoga for Common Ailment Simon & Schuster, U.K, 1990.
2. Swami Karmananda. Yogic Management of common disease, Yoga Publication Trust, Munger, 2001.
3. Dasgupta SN, Yoga Philosophy Mlb. Varanasi, 1974.
4. Raman, Krishna. Yoga and Medical Science FAQ, East West Books, Madras, 2003.
5. Saraswati Swami Satyananda, Asana Pranayama and Mudra Bandha, Bihar School of Yoga, Munger, 1969.
6. Nagendra HR. New Perspectives in Stress Management, Vivekananda Kendra, Bangalore, 1988.
7. <http://www.bodymechanixonline.com>
8. Ramdev, swami: yoga sadhana (2001) divya prakashan, hardware.
9. www.yoga/forthe mind.info/article.3
10. www.healthandyoga.com/html/news/yoga

Yoga: An Approach To A Healthy Lifestyle

Manish Kushwaha

B. Sc in Yogic Science Sarala Birla University, Ranchi

Manishqwe2@gmail.com

The purpose of this article on yoga: an approach to a healthy life is to raise awareness of yoga's advantages and how practicing it can lower one's overall risk of developing chronic diseases. Yoga has been shown to help control chronic conditions like obesity, cancer, metabolic syndrome, cardiovascular, respiratory, and endocrine disorders as well as boost immunity. Yoga poses, or asanas, such as dhyana for meditation and pranayama for breathing control enhance innate immunity, reduce inflammation, and delay the onset of chronic diseases. Yoga is gaining significance in the treatment of a range of psychiatric and psychosomatic problems because of its ability to enhance mental health, physical health and quality of life. Yoga also improves joint flexibility and microcirculation, which reduces the symptoms of chronic arthritis. Neurotransmitters, neuropeptides, hormones, and cytokines that mediate interactions between the immune system and the central nervous system are regulated by yoga and meditation. The psychological and physical impacts of ongoing stress are lessened by these methods. Yoga has been demonstrated to directly produce serotonin, oxytocin, and melatonin, which have been shown to better reduce anxiety and panic, particularly during the pandemic. We think that incorporating yoga-based lifestyle adjustments can improve the efficacy of the present trends in managing chronic diseases. Yoga is more than just a trend or fad — it's a route to better physical and mental health. Different people take up yoga for different reasons. They may be trying to maintain their health and well-being, improve their physical fitness, relieve stress or enhance their quality of life. Some people are also trying to relieve symptoms of other overarching health problems.

Keywords: Yoga, lifestyle, Health, Diseases, modern Life.

Introduction

The word "modern" refers to the recent and present. Lifestyle refers to one's way of living within their means. It encompasses people's routine eating habits and day-to-day actions related to their jobs, hobbies, and other activities. Modern lifestyle refers to contemporary or new living. A modern lifestyle is strongly related to time and technology, and it is also connected with luxury. With the introduction of modern technology in all areas, man is more at ease and leads a comfortable existence. Modern society is growing utterly reliant on new technology. The way that technology operates has fundamentally altered our culture. People used to be more familiar with household goods, luxury cars, television, computers, and mobile devices. This results in a lifestyle of laziness and indolence. Each and every customer is now drawn to the market by the simple availability of numerous consumer goods, and they attempt to purchase the goods by either using their savings or obtaining loans from the banks, etc. In order to obtain happiness and peace, people are continuously chasing after luxury, but these things already exist within us and all around us. True, the modern way of life has fundamentally altered how we live and how it affects our health and fitness. WHO estimates that 60% of factors that affect a person's health and quality of life are related to their lifestyle. There are millions of people that live unhealthy lives.

Yoga, which has its roots in traditional Indian philosophical, spiritual, and health practices, is now widely used to promote both physical and mental wellness. Yoga is today most frequently linked with physical postures (asanas), breathing exercises (pranayama), and meditation in Europe, Australia, and the US. (dyana). Yoga, however, has a long history and is a complicated discipline that includes guidance for leading a moral and healthy life. Yoga's ethical principles, or "restraints," are particularly focused on encouraging conduct that doesn't harm oneself or other

people. This 'ahimsa' is defined as nonviolence against all living things, including both the practitioners and animals. Following a vegetarian diet is considered an ethical and health imperative for doing yoga according to these rules because consuming meat would result in animal suffering. The use of drugs, alcohol, and other potentially dangerous behaviors like smoking are also frequently seen as incompatible with yoga practice since they are supposed to interfere with mental yoga techniques. In addition to formal yoga exercises, a generally healthy lifestyle is frequently advised. Similarly, almost all widely practiced meditation techniques have their roots in spiritual or religious traditions, such as Buddhism for mindfulness meditation and Hinduism for Transcendental meditation, which both advocate abstaining from meat consumption as well as alcohol and drug use because they are thought to interfere with practice.

Common risks of the modern lifestyle and their causes:

The modern lifestyle has both benefits and drawbacks, just as we are all aware that a coin has two sides. The advancement of the nation is a benefit of the modern lifestyle. We can travel, connect, and work more easily because to the quick development of new technologies, especially computers and mobile phones. The internet assisted in the advancement of the educational system as well. Every year, engineering projects in the fields of civil, mechanical, electrical, electronic, and automotive engineering advance quickly. For the benefit of humanity, medical scientists have developed new, highly advanced medical devices and illness prevention treatments. The drawbacks of the contemporary way of life are more nuanced. People are weaker, unhealthier, and more susceptible to disease as a result of modern living. We are all more susceptible to illness and disease due to a sedentary lifestyle and a high-fat diet. Most people rely on fast food these days, which has an impact on their health. Even eating habits have altered, especially for the younger generation. The number of persons with heart and thoracic disorders is increasing. Cancer and diabetes are now both quite prevalent in our nation. These illnesses are all a result of our way of life. Childhood obesity poses a severe hazard to all of humanity, and the prevalence of obesity in India has increased in line with historical trends. Long workdays in desk professions, in especially in the banking and software industries, increase the risk of hypo-kinetic disorders such high blood pressure, cervical spondylitis, low back pain, and knee discomfort. Global warming, air, noise, and water pollution are the main environmental problems facing the entire planet. Another issue that exists in every nation is the rubbish issue. Additionally, the younger generation is slowly losing touch with its own traditions and culture. All these problems are associated with:

- Attitude towards more easy and comfort life
- Lack of self discipline and self control
- Greed and money oriented
- Selfish attitude
- Unexpected desires and ambitions
- Over busy life that leads to stress
- Self-discipline and self control
- Overpopulation
- Urbanisation
- Industrializations.

How Is Yoga Beneficial?

Yoga Minimizes the Stress

Yoga reduces the physical effects of stress hormones by encouraging relaxation and lowering blood pressure, improving heart rate, boosting the immune system, and improving the process of digestion. Yoga also helps in easing the symptoms of depression, asthma, depression, anxiety, and fatigue.

Yoga Promotes Pain Relief

Yoga assists to ease the pain. By practicing yoga postures regularly your body becomes flexible, which encourages the flexibility of bones & joints. People who suffer from diseases like cancer, multiple sclerosis, digestion or immunity disease, arthritis, chronic disease, back /neck pain, and so on must practice yoga. Additionally, yoga not only helps to cure physical pain, but also cures emotional pain.

Yoga Benefits Heart Health

Due to a high level of stress in the body or mind, people suffer from heart disease, including high blood pressure, high cholesterol, and excess weight. Regularly practicing yoga assists you to reduce all such risks and contributes towards a healthier heart.

Yoga Improves Flexibility

Improving or gaining flexibility is the most obvious advantage that you can get from regularly practicing yoga. Working all day long and just sitting in one posture makes your body lethargic, which further may lead to aches and pains in the body. By doing regular exercise or yoga, you'll probably notice that your body becomes more flexible and stretchable.

Makes You Posture Perfect

When your body parts are perfectly balanced it takes less force for neck and back muscles to support. Additionally, poor posture is the main reason or that you suffer from aches such as on the back, neck, joints, muscles, and so on. Yoga not only helps to make your body healthy but also maintains its posture by balancing the overall functioning of your body.

Protect Your SpineNo doubt, yoga provides long-term flexibility to your body. Yoga includes plenty of postures like forwarding bending, backward bending, twists, and turns to make your spine healthy and flexible.

Yoga helps to revise the blood flow

Yoga relaxes your body and mind by improving blood circulation all over the body, especially in your hands and feet. Twisting poses and practicing various postures also improves the oxygen level in your body cells. Different stands like handstand, headstand, and shoulder stand, encourage the blood flow back to the heart and lungs. This can help to increase the activity of your heart and kidney. Further, yoga helps to boost the level of red blood cells, and hemoglobin, which further assists in thinning the blood by making platelets less sticky and thus decreases the risk of heart attack and strokes.

Lowers the blood pressure

People who suffer from high blood pressure must practice yoga to maintain it. Additionally, it has been seen that for people who practice Savasana (Corpse Pose) a good drop in systolic blood pressure can be seen on them. Yoga helps in maintaining the blood pressure level in your body.

Maintain your heart-rate

You lower the risk of a heart attack when you regularly maintain your heart rate. If you do yoga vigorously, it can improve the heart rate, which helps to relieve depression, improves cardiovascular conditioning, increases endurance, and improves the oxygen level in the body. Further, studies have shown that practicing yoga lowers the resting heart rate.

Lowers blood sugar

Yoga helps in lowering the LDL (bad cholesterol) and boosts HDL (Good Cholesterol). People, whose blood sugar level is always found high can be lowered in various ways: by adrenaline levels, by lowering cortisol, by improving sensitivity to the insulin effects, and by encouraging weight loss. Additionally, lowering the blood sugar level helps in decreasing the risk of diabetic complications such as kidney failure, heart attack, constipation, and blindness.

Maintains your nervous system

In maintaining the health of your body, your nervous system must be mediated. Using a yogic meditation technique helps to cool down your body, mind, and soul. Meditation is an excellent process to keep your nervous system healthy. Regularly practicing 20-30 minutes of meditation promotes good sleep, alertness, confidence, and keeps you engaged in activities.

Helps you sleep deeper

We all are so much into work that we compromise our sleep, resulting in headaches, anxiety, stress, etc. Meditation and asanas encourage better sleep by reducing the tiredness, and stress from the body. Better sleep is one of the key benefits that you can get by doing yoga.

Prevent Digestive Problems

Digestive problems like ulcers, syndrome, constipation, and irritable bowel all can affect your health and even you are more likely to suffer stress. Yoga works well in providing relief from all such problems. Physical exercise activates the efficiency of your body cells, which helps your body to fight against various problems.

Boosts your immune system functionality

Stress is one of the main reasons for the weakened immune system. Several asana and pranayama help to improve the functionality of your immune system. Yoga helps to lower the stress hormones in your body and thus strengthen the immune system. Further, yoga calms the nervous system and improves the respiratory tract and lungs by stimulating the lymphatic system.

Depression

Some people believe that you may face some kind of depression during the type of yoga exercise you perform, but when you perform any yoga posture or asana you will not have any negative energy left or you will never stop in between the negative circumstances. Yoga has that much power that it can release any type of negativity which leads to the reduction of depression.

Mind-body connection

Yoga is an excellent way to connect your mind and body. With certain asanas, you can do that by controlling breathing with the movement of your body and retrain your mind to get calm and peaceful.

Stress Reduction

The concentration that you are looking for in your work you will only get by practicing yoga as it helps you to focus your attention on the matter at hand. Therefore, yoga helps in many ways by reducing the stress in your life.

Relieves Anxiety

Many people believe that yoga works wonders in relieving anxiety and even according to this study it has been seen that people, who have anxiety disorder participate in yoga classes and then see a great result in reducing the anxiety level from the body.

Gives you peace of mind

No doubt, yoga provides numerous benefits to your body, but most importantly, it provides you peace of mind by slowing down the loops of frustration, anger, fear, regret, stress, and so on. These all terms lead to many health problems such as high blood pressure, heart attacks, insomnia, eczema, and high sugar level, etc.

Conclusion:

The modern way of living is complicated and tense. People in metropolitan regions are therefore busy with their job schedules in order to fulfil their needs for survival. Due to technological advancement, the modern man lives in a hostile environment. The job style, eating habits, and family life structure of today's lives, particularly in urban industrial culture, have drastically changed. In modern society, the extended family structure is unimaginable, and the nuclear family structure itself is chaotic due to the enormous demands it places on its administration. The stress brought on by this way of living contributed to a variety of ailments in the people. The appeal of yoga is that it may be practised by anybody, regardless of their age, way of life, means of support, health, religion, relationships with family, or other conditions. Yoga's primary goal is inner peace and tranquility, and renouncing daily life is not necessary to achieve this. Yoga is a practise that is beneficial to everyone. Yoga should not only consist of asana and pranayama because it has practical applications. Yoga practise is therefore important in managing health issues brought on by the circumstances of modern living. Holistic practises like yoga improve the body, mind, soul, and society.

References:

1. Tessema, T. A. (2017). Significance of yoga in modern life. *Significance*, 2(5).
2. Cramer, H., Sibbritt, D., Park, C. L., Adams, J., & Lauche, R. (2017). Is the practice of yoga or meditation associated with a healthy lifestyle? Results of a national cross-sectional survey of 28,695 Australian women. *Journal of psychosomatic research*, 101, 104-109.
3. Rath, S. S. (2016). Modern lifestyle and Yoga: An analysis. *International Journal of Physical Education, Sports and Health*, 3, 445-447.
4. Karmananda, S. (2003). *Yogic management of common diseases*. Munger: Yoga Pub. Trust. Bihar, India, 145-146.
5. Ramdev, S. (2001). *Yoga Sadhana*. Divya Prakashan, Divya Yog Mandir Trust.
6. Joshi, K. S. (2007). *Yoga in daily life*. Orient Paperbacks, New Delhi.
7. <https://blog.mygov.in/editorial/why-is-yoga-important-in-modern-life/>
8. <https://timesofindia.indiatimes.com/readersblog/fromydiaries/veracity-and-falsity-35356/>

Importance of Yoga in Modern Times

Suman Kumari

Research Scholar, SBU., Ranchi

Email id :- sumansim76@gmail.com

Abstract

Modern lifestyle has lost the harmony in mind-body relationship which has caused several stress-based diseases such as hypertension, coronary heart diseases and cancer. An attempt to prevent and treat these diseases triggered a search for better lifestyles and better strategies that converged on the rediscovery of ancient disciplines such as Yoga, combining lifestyles with potent infallible prescriptions for lasting mental peace as confirmed by clinical studies.

Key Word – Spiritual, Yoga, Mental, Modernization.

Yoga is the science of modern living, of right living, and should be incorporated into our daily lives. It is not just a two-hour hobby class once a week. Yoga has technical systems to help calm the mind, maintain resilience, harness physical and mental energies and to develop an integrated personality. It's a way of balancing the emotions and establishing the harmony between the mind and body. A person can choose one or a combination of two or more from the many paths of yoga - hatha, bhakti, raja, jnana and karma yoga – according to their lifestyle. One can practice pranayama, asanas, relaxation, meditative and pratyahara techniques, as well as follow personal and social disciplines where possible. It is up to the individual to find which path best suits his/her needs, lifestyle and personality. Yoga can be practiced while leading a normal lifestyle, but with different aspirations, mentality and attitude towards oneself and the interactions in life.

Yoga is a way of living and its aim is 'a healthy mind in a healthy body'

A human being is a physical, mental and spiritual being. Yoga helps promote a balanced development of all the three. Other forms of physical exercises, like aerobics, assure only physical well-being. They have little to do with the development of the spiritual or astral body.

“Yoga is the journey of the self, through the self, to the self.”– The Bhagavad Gita an urban modern lifestyle is led and sought by several millions across the globe. A nine to five job, a corporate lifestyle and sleepless nights are the norm. In the scurry to lead a fulfilled life, one is detached from spirituality and tranquility that the mind seeks and the body desires. Taking time out for oneself is an unachieved luxury in the modern world for most. The need to balance family, work and take some time out for oneself remains unfulfilled. Stress caused by such unsettling worries often leads to a plethora of diseases which affect the mind and the body. This has led to the modern human seeking to flush out such toxins and achieve peace and self-healing. Thus, Yoga, an ancient discipline was reborn and popularised in the modern world. Yoga originated in ancient India around five thousand years ago. The Rig Vedas is the earliest known source of its documentation. Yoga comprises of physical, mental and spiritual practises and promotes self-healing. The word “Yoga” means to unite and it does just that with the mind, body and soul. A union with the universe can be attained as well along with a proper understanding and appreciation of the world one lives in. As Lord Krishna himself explains to Arjuna in the Bhagavad Gita, “Yoga is our intimate connection with the whole universe, with eternal realms even beyond the manifested universe, and with our own being's endless capacity to love.” In a

hectic sleep deprived world, Yoga is not just a practice, it is a lifestyle. Several countries have adopted and lived by it ever since. Apart from bringing about detoxification, Yoga also incorporates several health benefits, something the body of the modern human craves. In the chaos of establishing a loving family and attaining a well to do job, one barely has the time to lead a well-nourished lifestyle. A thirty-minute Yoga session is both enriching and fulfilling. The health benefits are plentiful. Yoga is also beneficial in fighting several diseases. The Pranayama exercises strive to cure asthma, several Yoga Asanas can help to contain cholesterol levels, induce good posture and elevate the body's immunity. Yoga is a worldwide phenomenon and is widely practised in the modern world for its far-reaching properties. Yoga is an essential part of life for many who adore doing the Asanas and is being continuously adopted by many more.

“By practicing yoga, a spirit of oneness is created- oneness of the mind, body and intellect, oneness with our families, with the society we live in, with fellow humans, with all the birds, animals and trees with whom we share our beautiful planet..... this is yoga.” – NarendraModi, Hon'ble Prime Minister The hustling metropolitan lifestyle to secure a standard life comes with its own opportunity cost- the peace of mind. It is here that yoga comes up as a bridge to narrow the gap between the mind and the body, a bridge made up of good vibes that heals and leads to the discovery of oneself. Simply put, the benefits of yoga are manifold- physical, psychological, social and spiritual which enables us to weave a more structured pattern of living. As Bhagavad Gita puts it, “yoga is the journey of the self, to the self, through the self.” Yoga combines strength and flexibility exercises along with relaxation and meditation. Hatha, one of the most popular styles of yoga focusses on pranayamas, followed by asanas and savasana. Yoga supports the healing process and thereby makes a significant contribution in health care, education, sustainable development issues. We have often heard about the benefits of yoga in the physical domain- like it improves posture of joints, helps in the functioning of respiratory, digestive organs, maintains flexibility of body, enhances oxygen supply but what goes unnoticed is the fact that yoga also plays a pivotal role in psychological well-being of a person. It calms the mind, increases concentration and brings emotional stability. It plays a significant role in reducing the emotional, stressful baggage and is also helpful in curing behavioural disorder, nervous breakdown, maniac depression. Even during the Covid- 19 pandemic, when there were limited options of physical and social activity and the feeling of being stuck in a constant loop seemed true, yoga acted as a channel to increase our personal power. Seeing the benefits of yoga as a simple alternative of harmonizing ourselves with the world, World Health Organization mentioned yoga as a means to improve health in its 'Global Action Plan on Physical Activity 2018- 2030: more active people for a healthier world.' As India celebrates its 75 years of independence, this 8th edition of the International Yoga Day celebrations come as a great feat in the sense of soft power for the Indian foreign policy. Given that yoga is a traditional practice developed in India, with its aim of self- realization popularised globally by Hon'ble Prime Minister, NarendraModi, it has ushered an awareness for a conscious lifestyle across the world. It was on his recommendation that in December, 2014 International Day of Yoga was declared to be celebrated on 21st June, 2015 by UN General Assembly, for the inaugural commemoration of a thenceforth annual celebration of yoga. “Yoga is no longer just Indian, but rather India's gift to the world, embraced with overwhelming enthusiasm and support.” -JaggiVasudev, spiritual leader and yoga practitioner (As a recommendation in panel discussion of India's Permanent Mission to UN)

Brief about modern lifestyle and how it affects our life! Nowadays our life has become so handy and so easy that whatever we want is just a click away, order and it's delivered same goes with the jobs we have, now we can work from office as well as from home but don't you think that we are becoming more lethargic, ignoring our health and avoiding a better lifestyle because we have a technology that fulfills all the needs we have, we want and this we need to stop immediately because it affects our body and mind badly and we need to change this reality and shift to a better health through yoga. Adding YOGA to our lifestyle will not only give us the better health but also

will benefit in “connecting back to our bodies and minds.” Why yoga is important in modern life? Yoga is a gift, that is given to us by our ancestors, sages to awaken the dormant abilities. If we practice yoga asanas in our daily life it will help us to strengthen our body and the practice of dhyana will help us to improve our focus which is the most needed for an individual in the MODERN LIFE. The daily practice of yoga for an hour will make a person to sweat and bring out all the impurities from the body, and the breathing rate will also be improved which will give the good uptake of oxygen, can improve the flexibility which will help our systems to work properly, efficiently and effectively. Yoga is not only beneficial for physical fitness But, Yoga can change our life and help us to live a better lifestyle Let us see why – 2 3 ways that tells us yoga is important for the modern life. Clears the mental clutter – We have reduced human interaction as we are so busy in completing our tasks that we have to complete before the deadline and if we get time, we are into our smartphones to see what's happening in the world through Facebook, Instagram, twitter etc. this all things has made our minds more confused than ever. We don't understand our minds well and we have lost control over it and it's like we are not commanding our brain, our brain is controlling us, this results in mental issues and that becomes a global pandemic today. Also, the lack of foresight because of constantly being on smartphone and laptop can harm us badly! Yoga that can help is – Uttanasana (also called as Forward Fold Pose), ViparitaKarani (also called as Legs Up the Wall Pose), Savasana (also called as Corpse Pose). Makes us more disciplined, more focused – Sometimes we tend to multi task things due to workload or deadline of a given task or etc. which makes us miserable and a bit confused like which task should be completed first and we don't list things or we don't analyse things that needs to be done first. Yoga that can help is – Vrikshasana (also called as tree pose) ,Garud Asana (also called as eagle pose),Ustrasana (also called as Camel pose).Lower the stress level – We have become less physically active and super active mentally, like thousands of things are going in our head and which can affect our health physically like may increase the blood pressure, depression, anxiety, panic attacks, increasing stress etc. because of the role of technology in our lives. 3 Yogas that can help – Sukhasana (also called as Easy pose),Balasana (also called as Child's pose),AnandaBalasana (also called as Happy baby pose).

Yogic exercises recharge the body with cosmic energy

- Attainment of perfect equilibrium and harmony
- Promotes self- healing
- Removes negative blocks from the mind and toxins from the body
- Increases self-awareness
- Helps in attention, focus and concentration; especially important for children
- Reduces stress and tension in the physical body by activating the parasympathetic nervous system

The art of practicing yoga helps in controlling an individual's mind, body and soul. It brings together physical and mental disciplines to achieve a peaceful body and mind, helps manage stress and anxiety and keeps you relaxed. It also helps in increasing flexibility, muscle strength and body tone. It improves respiration, energy and vitality. Practicing yoga might seem like just stretching, but it can do much more for your body from the way you feel, look and move.

Reference

- Woods, J. H. (1914). *The Yoga-System of Patañjali*. Cambridge, MA: Harvard University Press.
- Banerji, S. C. (1995). *Studies in Origin and Development of Yoga*. Calcutta: Punthi Pustak.
- Bharati, A. (1970). The Hindu Renaissance. In: *The Journal of Asian Studies* 29 (2), pp. 267- 287.
- Briggs, G.W. (2001). *Gorakhnath and the Kanphata Yogis*. Delhi: Motilal Banarsidass.
- Bühnemann, G. (2007). The Identification of an Illustrated Hathayoga Manuscript and Its Significance for Traditions of 84 Āsanās in Yoga. In: *Asian Medicine: Tradition and Modernity* 3, pp. (1), pp. 156-176
- Eliade, M. (1963). Yoga and Modern Philosophy, *The Journal of General Education* 15, pp. 124-137.
- Miller, B. (1996). *Yoga: Discipline of Freedom, The Yoga Sutra Attributed to Patanjali*. Berkeley, CA: University of California Press.
- Alter, J. (2006). Yoga at the Fin De Siècle: Muscular Christianity with a “Hindu” Twist. In: *The International Journal of the History of Sport* 23(5), pp. 759-776.
- Miller, T. (2005). Notes on the Prehistory of the Human Potential Movement. In: *On the Edge of the Future Esalen and the Evolution of American Culture* JJ Kripal and GW Shuck (eds.) Bloomington, IN: Indiana University Press, pp. 99-131.
- The Classical Reveries of Modern Yoga: Patañjali and Constructive Orientalism. In *Yoga in the Modern World: Contemporary Perspectives* M Singleton & J Byrne (eds.) London: Routledge, pp. 77- 99.



SARALA
BIRLA
UNIVERSITY

SARALA BIRLA UNIVERSITY

Established Under Sarala Birla Universities Act, 2017
Govt. of Jharkhand as per section 2(f) of UGC Act , 1956

**Birla Knowledge City, P.O: Mahilong, Purulia Road, Ranchi,
Jharkhand-835103, India**

TOLL FREE NO.: 18003457077 | ADMISSION CELL: 9117117711 – 7707004287