

PREVENTIVE ROLE OF YOGA IN PSYCHOSOMATIC DISEASE**RAKESH KUMAR SRIVASTAVA¹**

Department of Ayurveda, MGCGVV, Chitrakoot, Satna, Madhya Pradesh, India

ABSTRACT

Bhagvat Geeta refers yoga as skill in action or karma. This obviously includes action and reaction and threw light on the path of result which can be attained by the minimum efforts. It also indicates not to bother about results while acting. The disunion of sorrow or union with joy in life is also known as Yoga. Efficacy in action or karma is a way which brings joy brings joy in life and the joy in life depends on following Patanjali's Yoga Sutra such as- Yama, Niyama, Ashana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. This descriptive paper present the Role of Yoga in prevention of various psychosomatic disorders through the sara of Bhagvat Geeta and Patanjali's Yoga Sutra.

KEYWORDS: Yoga, Yoga Path, Psychosomatic Diseases

Yoga belongs to the most ancient and classical Indian discipline. Some of seals of Harappa Civilization show a sage sitting in yogic posture. The Rigveda mentions a seer sitting in Asana, Upanishads also mention yoga around 600 B.C the famous sage Maharshi Patanjali systematized the available literatures and composed them as Yoga Sutra. According to Patanjali, Yoga is the restriction of mental operations or inhibition of modifications of mind. Charaka Samhita refers yogas a means to attain Moksha. Mahabharat described yoga as a most efficient mental strength and there are no means other than yoga to attain such mental strength. Knowledge, devotion and action are three paths of yoga. In Sanskrit they are known as 'Gyan Yoga', 'Bhakti Yoga', 'Karma Yoga' respectively.

Another branch 'Rajayoga' is closely associated with 'Gyan yoga'. It is a study of consciousness and mind includes self-analysis to discover what in fact constitutes 'I'. Rajayoga consists of eight steps, which is Patanjali's 'Astanga yoga' It is a method provided to acquire the powerful concentration of mind Patanjali enumerates eight components of yoga viz, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. The first four components relate more to body. They

prepare the body for next four components which relate more to mind.

Yama are universal moral commandments like – harmlessness, truthfulness, abstinence from theft, continence and non-possessiveness. Yama keep the practitioner in harmony and control the one's passion and emotion. **Niyama** are method of self-purification by discipline. They are purification, contentment peace, self-study, full aspiration over ISVAR. **Asanas** are postures in order to control one's mind for a long during yoga practice, one must sit in a posture which is pleasant and firm. According to Patanjali asanas should be 'Sthir Sukham' that is stable and agreeable. **Pranayama** is rhythmic control of the breath. It is the separation of the movement of inspiration and expiration. **Pratyhara** is withdrawal emancipation of mind from the domination of senses and exterior organs. **Dharana** is concentration and it is the confinement of the mind in a place. **Dhyana** or meditation is the constant succession of the cognition i.e. the uniform flow untouched by any other cognition. **Samadhi** is a state of super-consciousness brought about by profound meditation. It is consciousness only of object of meditation and not of itself. So Astanga yoga ia as follows:

S.N.	Astanga yoga	Practices
1.	Yama	Ethical Practices
2.	Niyam	Ethical Practices
3.	Asana	Physical Practices
4.	Pranayama	Vital Practices
5.	Pratyhara	Sensorial Practices
6.	Dharana	Meditative Practices
7.	Dhyana	Meditative Practices
8.	Samadhi	Meditative Practices

Disease and Astanga Yoga

The disease are the results of faulty ways of living, bad habits, lack of proper knowledge of things

related to individual's life and improper food. Thus diseases are the resultant state of a short or prolonged malfunctioning of body system. This malfunctioning is

¹Corresponding Author

caused by an imbalanced internal condition created due to certain errors of individual.

According to Ayurvedic view there are three causes of disease. Asatmyendriyarth samyoga i.e. unwholesome conjunction of the sense organs with their objects. Pragyaparadha i.e. intellectual blasphemy and parinam i.e. transformation. Proper utilization of the objects, action and time is beneficial to the maintenance of normal health.

Patanjali explains the way to control the mind and named as Astanga yoga. Patanjali enumerates eight components of Yoga viz. yama, niyam, asana, pranayam, pratyahara, dharana, dhyana and samadhi.

Yama and Niyama controls one's passion and emotions, keeps him in harmony. Asanas keep the body healthy and strong. Pranayama regulates the breathing and makes beings free from any respiratory disorders. Pratyahara controls the mind. This helps to free the senses from the thralldom of the objects. Dharana, dhyana, samadhi takes the Yogi in to the innermost recess of his soul.

Yama

(a). Benefits of Ahimsa:- On being firmly established in nonviolence there is abandonment of hostility in his presence. One who wishes to perfects himself in Ahimsa should keep a strict watch over his mind, emotions, words, and actions. Thus, gradually the idea of harmlessness will transform itself in to positive and dynamic life of love. This keeps the mind calm and cheerful and gives rise to compassion and sense of service towards all living creatures. Thus, it cures our selfish nature which is the chief cause of stressful life.

(b). Benefits of Satya:- Truthfulness brings mastery over one's actions and fruitions on being firmly established in truthfulness fruit (of action) rests on action only. Untruthfulness creates all things of unnecessary complications in our life and so is a constant source of disturbance to the mind. Practice of satya in life is one of the simplest way to peace.

(c). Benefits of Asteya:- Asteya literally means abstaining from stealing, on the establishment of abstinence from theft, all excellent things come to him from all sides. Excellency brings joy in life.

(d). Benefits of Brahmacharya:- Brahmacharya means sexual continence, and on being firmly establishment in sexual continence vigour is gained. Here vigour or Virya is connected with our whole constitution and refers o that vitality which makes all its part vibrant, so that all

weakness, laxity and inadequacy disappear and are replaced by extraordinary resilience strength and energy. This brings success in life and thereby joy.

(e). Benefits of Aparigraha:- The firmness in non-possessiveness brings the right perception of the 'how and why'. Aparigraha eliminates all unnecessary accumulations and activities, which fritter away one's energies and are a source of constant disturbance to the mind. One remains satisfied with what comes to him is the natural course of working.

Niyam

(a). Benefits of Sauch:- The first element of niyam is sauch. It means physical as well as mental purity. From physical purity disgust for one's own body and disinclination to come in physical contact with others. Physical purities are six in number known as 'Satkarma'. They are Dhauti, Vasti, Neti, Tratak, Nauli and Kapalbhakti. They purify the body and produce wonderful effects. Mental purity or purification also comes under the heading of Saucha. From mental purity, purity of sattva, cheerfulness, one pointedness, and control of the senses and fitness of the vision of self are acquired. The mind becomes clarified by cultivating attitudes of friendship, compassion, joy neutrality regarding the spheres of pleasure and pain, virtue and vice respectively.

(b). Benefits of Santosha:- It brings superlative happiness. The chief cause of unhappiness is perpetual disturbance of mind caused by all kinds of desire. Perfect contentment follows the elimination of our personal desires which are the source of unhappiness.

(c). Benefits of Tapa:- It leads to the perfection of the body and senses.

(d). Benefits of Swadhyaya:- It brings union with desired diety

(e). Benefits of Iswar pranidhana:- It brings perfection of spiritual absorption elimination of desire and bond of manas.

Asanas

The Asanas are meant to provide relaxation to the body and mind. Asanas lead to decrease in adrenocortical activity. This is probably due to the relaxing and tranquilizing effects of Asanas.. Daily practice of yogasanas would help the person to maintain to maintain a perfect hemostasis of the body and mind. It derives psychophysiological benefit. The effects of

different Asanas on different parts of the body, referred by authentic Yoga literature are illustrated below.

According to **Gheranda Samhita**

1. **Siddhasana:-** leads to emancipation.
2. **Padmasana:-** destroys all diseases.
3. **Bhadrasana:-** destroys all sorts of diseases.
4. **Muktasana:-** gives perfection of siddhi.
5. **Vajrasana:-** gives psychic power.
6. **Simhasana:-** destroys all the diseases.
7. **Makrasana:-** is increaser of body heat.
8. **Bhujangasana:-** always increases the body heat and destroys the diseases.

Hata Yoga Pradipika Refers

1. **Matsyendrasana:-** increases gastric fire and it is a weapon which destroys all the terrible diseases of body.
2. **Paschimotanasana:-** makes the breath flow through the susumna, stimulates gastric fire, makes the loins lean and remove all the diseases of men.
3. **Mayurasana:-** cures quickly all diseases like Gulm, Udara (dropsy and other abdominal diseases) etc. and other overcomes the imbalance of the humours, viz vata, pitta and kapha.
4. **Savasana:-** removes fatigue and induces repose of mind.
5. **Padmasana:-** destroys the diseases of the self-restrained ones.

Experimentally it was found that Sarvangasana leads of reduction in blood pressure and generalized reduction in neurohumours. Savasana reduces the sympathetic nervous activity. Thus it can be used as a treatment and prevention of hypertension, where sympathetic nervous system is over active. Yogic Asanas are not meant to build muscles. They are meant to provide relaxation to the body and the mind.

Pranayama

It enhances the capability of mind for concentration. Experimentally it was found that pranayama produces a good effect on all the organs and tissues and helps in maintaining their activities at the optimal level. It also enhances mental tranquility of person during the period.

Pratyahara

It brings calm to a person who is under tension and stress. The successful practice of pratyahara gives complete control over the indriya in the sense that one becomes master of his sense organs.

Dharana, Dhyana, Samadhi

These three collectively are known are known Samyam. Samyam brings Nirodha of Chitta Vritti and eradication of all Klesa.

Experimentally it was found that oxygen consumption was reduced deep meditation i.e. metabolic rate decreased during meditation and increased after meditation was concluded indicating a better relaxation and reduced energy expenditure during deep meditation.

CONCLUSION

Yamas and Niyams control one's passion and emotions, keep him in harmony, Asanas keep the body healthy and strong Pranayama regulates the breathing and makes human beings free from any disorders. Pratyahara controls the mind. This helps free the senses from the threldom of the objects. Dharana, Dhyana and Samadhi takes the yogi in innermost recess of his soul. So practice of Astanga yoga inhibits the chances of Prgyaparadha, Parinama and Astatmyendriyarth is samyoga.

Yoga tends to stabilize the flow of bioenergy to all parts of the body. Since bioenergy is associated with the entire human including body, mind and spirit, good psychosomatic health is experienced by practitioners of yoga. . Thus yoga is appropriate and inexpensive method of regenerating bioenergy to attain good health. As a result of Yogic practices, one experiences a feeling of wellbeing, happiness, pleasantness after work on us.

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