

SANGYAHARAN SHODH

(A Bi annual Peer Reviewed International Journal)

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संज्ञाहरण शोध

An Official Journal of

BHARATIYA SANGYAHARAK ASSOCIATION

(Association of Anesthesiologists of Indian Medicine)

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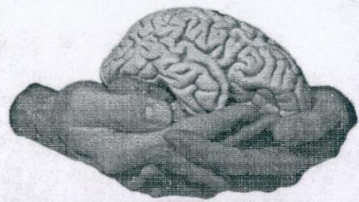
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CONTENTS

Sr.No.	Title	Page No.
1.	Editorial Dr. D.N. Pande	01
2.	Yoga: An Ideal Way to Palliative Care Prof. Neeru Nathani	2-5
3.	A Survey Study on Folklore Medicines Used as Antidote by Different Tribal Communities of Myorpur and Chopan Block of Sonbhadra District of Uttar Pradesh Dr. Nitul Shree, Prof. Anil Kumar Singh	6-11
4.	Management of Amavata (Arthritis) Through Diet and Yoga Dr. Sabita, Dr. Pankaj Kumar Bharti	12-17
5.	Agnikarma and Yogic Techniques in Pakshaghat: A case study Dr. Ashok Kumar Singh, Nand Prakash, Vishal Jaiswal, Saurbh Chauhan, Dr. D.N. Pande	18-23
6.	Meditation: Its Impact of Physical Well-Being Mohit Kumar, Dr. R.K. Jaiswal	24-28
7.	Effects of Surya Namaskar on Mental and Physical Health Surbhi Pal, Prof. K.K. Pandey	29-38
8.	Effect of Tadasan, Trikonasan and Bhujangasan on Chronic Neck Pain and Shoulder Pain : A Case Study Vishal Jaiswal, Dr. R. K. Jaiswal	39-48
9.	Review on Low Back Pain and Its Yogic Treatment Abhishek Maurya, Prof. K. K. Pandey	49-55
10.	Practice of Pranayama- A Newer Dimension in Cancer Prevention and as an Adjuvant Non- Pharmacological Therapy Chauhan Saurabh, Maurya Bhaskar, Mishra Amitesh, Pandey K.K.	56-65
11.	Role of Ashtanga Yoga in Physical and Mental Well-being Neha, Dr. R.K. Jaiswal	66-75
12.	पवनमुक्तासन (प्रारम्भिक आसन समूह) का जानु संधिशूल में प्रभाव आराधना, डा० भोलानाथ मौर्य	76-88
13.	योग एवं प्राकृतिक चिकित्सा द्वारा (मोच - एक केस स्टडी) सीता कुमारी, डॉ० भोला नाथ मौर्य, डॉ० आर०के० जायसवाल	89-94
14.	वेदना निवारण में योग के प्रभाव का अध्ययन Dilip Kumar singh, Prof. K.K. Pandey	95-105
15.	केस स्टडी- उच्च रक्तचाप में प्रभावी यौगिक क्रियायें रजनीश कुमार गुप्ता, विजय शंकर यादव, भोला नाथ मौर्य	106-113



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EDITORIAL

The present issue is a special issue “**Yoga Visheshank**”, published at the occasion of Sangyahan Day 2023. Yoga Visheshank is dedicated to all the Acharya of Yoga. Yoga is existing as a routine of our life since ancient time. Now due to efforts of our beloved Prime Minister Shree Narendra Modi ji entire world accepted Yoga as a part of life and International Yoga Day is being celebrated every year on 21st June. Keeping in view the great potentiality of YOGA I invited research papers from the eminent scholars working in this field. The response was very good and good numbers of articles are now in your hand. I think these articles will draw attention to the world intelligential to join hands in scientific research on Pain management through AYUSH therapies. I congratulate the members of Department of **SANGYAHARAN** for their support to the Journal.

We celebrate **SANGYAHARAN DAY** every year on 6th February to evaluate ourself and to pay our oblige to the contributors who made the efforts to develop this subject as main stream in the Ayurvedic curriculum.

We pay our homage to our beloved Guru ji Dr. S.B. Pande and Dr. M.N. Chaudhari at **SANGYAHARAN DAY**.

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Yoga: An Ideal Way to Palliative Care

Prof. Neeru Nathani*

Abstract

Every human being has right to live healthy long life, and die, with dignity. The goal of Palliative Care is to relief of sufferings and improve the quality of life. For relief of pain and other physical, psycho-social and spiritual problems of patients having life-threatening diseases, the holistic approach of treatment and Palliative Care is required. For this, along with conventional measures, the Yoga is an ideal way to be incorporated. Yoga harmonizes the body, mind, emotions and soul; creates the sense of satisfaction and happiness; improves quality of life of patients and their care givers.

Keywords: Palliative Care, Quality of Life, Yoga.

Introduction

Palliative Care is an approach that improves the quality of life of patients and their families facing the problems associated with life-threatening illness, through the prevention and relief of sufferings by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psycho-social and spiritual. According to World Health Organization's Palliative Care Fact sheet 2020, each year, an estimated 56.8 million people, including 25.7 million in the last year of life, are in need of palliative care. The majority of adults in need of palliative care have chronic diseases such as cardiovascular diseases (38.5%), cancer (34%), chronic respiratory diseases (10.3%), AIDS (5.7%) and diabetes (4.6%). Many other conditions may require palliative care, including kidney failure, chronic liver disease, multiple sclerosis, Parkinson's disease, rheumatoid arthritis, neurological disease, dementia, congenital anomalies and drug-resistant tuberculosis.¹

Palliative Care provides relief from pain and other distressing symptoms. It intends neither to hasten or postpone death, however affirms life and regards dying as a normal process. It also offers a support system to help the family cope during the patient's illness and in their own bereavement by using team approach to address the needs of patients and their families, including bereavement counselling. Yoga is a potential tool to adjuvant palliative care.^{2,3} Yoga can be beneficial to patients as well as carers in palliative care settings.⁴ Yoga improves the quality of life, and positively influences the course of illness also.^{5,6} It is applicable early in the course of illness, in conjunction with other therapies that are intended to prolong life, such as chemotherapy or radiation therapy, and includes those investigations needed to better understand and manage distressing clinical complications.⁷ The relatively gentle and safe Yogic practices as per individual requirement are recommended under the guidance of Yoga expert.

Domains of General Palliative Care

Physical:

- Usually needs treatment of symptoms

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- Variable degree of Distress

Mental:

- Adjustment disorders, Anxiety & Depression
- Frustration and Hopelessness

Social:

- Distress over Family Members/ Care takers
- Loneliness
- Economic burden
- Loss of Participation

Spiritual:

- Guilt
- Sense of Attachment
- Fear about what happens after death

Goal of Palliative Care

Everyone has a right to be treated, and die, with dignity. The relief of pain – physical, emotional, spiritual and social is a human right. The goal is to improve the quality of life for individuals who are suffering from diseases, and their families. Palliative care offers a diverse array of assistance and care to the patients to understand and address their physical, psychological, social and spiritual sufferings. It must be applicable earlier in the course of illness and to help families understand the choices available for care.

Palliative Care Vs. Hospice Care

Palliative care” and “Hospice care” are not exactly same. Hospice is a type of palliative care for those who are at the end of their lives. Palliative care is given at every step of the treatment process. It provides an extra layer of support for people with any stage of disease. However, Hospice care is a specific type of palliative care provided to people with advanced stage of disease, who are expected at the end stage of their lives. Most metro cities in India today have hospices specifically for the care of terminally ill cancer patients. They play important part in ensuring that last days of a patient’s life should be as comfortable and pain free as possible.

Dimensions of Palliative Care

There is dire need to develop effective, easily accessible and economically feasible Palliative Care services to meet the needs of seriously ill patients. Along with proper medication the holistic approach of Palliative Care includes lifestyle management in terms of modified physical activities, rest, nutrition and practice of Yoga. Encourage patients to lead a normal life as far as possible. Try to facilitate their indulgence in exercise and activities they used to enjoy before the illness. Help patients to feel they are still wanted and useful in the family and encourage the family to involve the patient in domestic affairs and decision making. Adequate rest and sleep contribute to a good quality of life for both the patient and caregiver.

Coping Through Yoga

Yoga is an art of right living, for union of individual soul with super-consciousness (Foremost aim of Human Life). It leads to the point of realisation that this individual self is an extension of cosmic consciousness. It is a science of self-knowledge, God-realization and ultimate

liberation. Yoga, a means of balancing and harmonizing the body, mind, emotions and soul, works on all aspects of health of a person the physical, mental, social and spiritual. Its aim is to experience the subtler aspects of human life. By the practice of Yoga, a person is likely to find that some of his more specific difficulties tend to disappear. Various types of Yoga are Bhakti Yoga, Karma Yoga, Gyna Yoga, Ashtanga Yoga, Mantra Yoga, Nada Yoga etc.⁸

Ashtanga Yoga, described by Maharshi Patanjali includes Yama (Abstinences), Niyama (Observances), Asana (Physical Postures), Pranayama (Controlled Breathing), Pratyahara (Concentration), Dharana (Contemplation), Dhyana (Meditation) and Samadhi (Salvation).⁹ More emphasis is given on ethical practices, self-restrain, physical training and outer and inner disciplines to calm the mind. Shatkarma i.e. purificatory procedures like Neti, Basti, Trataka, Kapalbhathi etc. eliminate toxins to purify the body and enhance immunity. Asana i.e. different body postures enhance the range of body movements, flexibility and strength. Many asanas increase the efficiency of digestive system there by stimulate appetite and alleviate nausea, vomiting and constipation.¹⁰ Relaxation asanas like Makarasana, Shavasana bring down the sympathetic tone and relieve psychological problems. Asanas improve healing after conventional therapy by improving blood flow to the affected areas and providing a form of gentle movements when the person's energy is low.

Pranayama i.e. control over Prana improves vital capacity and nourishes whole body by sufficient supply of oxygen. Pranayama releases endorphins, which induce the sense of joy, reduce perception of pain, cause analgesic effect and relieve distress due to pain and other psychological symptoms. Dhyana or Meditation helps our soul rises above body-consciousness, to cross the planes of creation and reunites with God, resulting into complete happiness, peace and harmony. Meditation relaxes body and mind, mitigates anxiety, fatigue, stress and emotions of sadness, anger, fear etc. It improves willpower and helps to lose awareness of any pain and discomfort in body to cope up with life-threatening diseases.^{11,12}

Role of Yoga in Quality of Life

Quality of life is the subjective component of well-being. Defined by WHO: "A composite measure of physical, mental and social well-being as perceived by each individual or by group of individuals i.e. happiness, satisfaction and gratification as experienced in various life concerns". Yoga has a relaxing effect on mind and body, reduces feelings of isolation, and improves perceptions. It can improve quality of life, by narrowing the gap between aspirations and what is possible.^{13,14} Governments are increasingly concerned about improving the quality of life of people by reducing mortality and morbidity providing primary health care and enhancing physical, mental and social well-being.

Conclusion

Palliative Care offers a support system to help patients live as actively as possible until death by integrating the psychological and spiritual aspects of patient care. Yogic practices make the person enable to acknowledge and accept the reality of his situation and to cope up with it. Regular practice of Yoga enhances body's overall capacity to fight against adverse situations and improves the quality of life. Yoga could enhance the desired effects of conventional treatments viz. radiotherapy, chemotherapy, surgery and reduce their side effects. It actively boosts the

psycho-neuro-immune system, thereby causing reversal of the disease process. Health benefits of Yoga are well established, its adoption in combination with conventional medical therapies is the ideal way for palliative care. We can say that “BETTER CAN BE DONE” for patients with life-threatening diseases “THROUGH YOGA”.

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A Survey Study on Folklore Medicines Used as Antidote by Different Tribal Communities of Myorpur and Chopan Block of Sonbhadra District of Uttar Pradesh

Dr. Nitu Shree*, Prof. Anil Kumar Singh**

Abstract

Introduction - Sonbhadra is the second largest district of Uttar Pradesh by area. It is the only district in India which borders four states namely MP, Chhattisgarh, Bihar and Jharkhand. This district has eight blocks- Babhani, Chatra, Chopan, Duddhi, Ghorawal, Myorpur, Nagwan and Robertsganj. About 83.12% population of this district lives in rural areas. Nature is integrated part of their life. These tribes having distinct culture, values and practices hold on their traditional knowledge which is transmitted only to people belonging to their clan.

The present study is designed to explore the traditional medicine used for vish chikitsa by different tribal communities of Sonbhadra.

Objectives – 1. To find out the ethnobotanical knowledge of different tribes of Myorpur and Chopan block of Sonbhadra district of Uttar Pradesh; related to cure of snake bite, scorpion bite and any other poisonous insect and animal bite .

2. Collection of medicinal plants used by tribes for vish chikitsa and their botanical identification in lab.

Methodology – It is a survey study in which primary and secondary data has been collected. Primary data was collected by interview of participants; collection of medicinal plants used by tribes for the treatment of snake bite, scorpion bite, insect bite etc. and their botanical identification in lab. Audio and visual aids (camera and mobile) was used to take photographs and videos related to the present study. Secondary data was collected by related books and previous researches.

Result – Many of the plants used by different tribal communities of Sonbhadra for the treatment of snake bite, scorpion bite, insect bite and many other related conditions. There are many plants which are known by different vernacular names by different tribal communities. Some of the plants used by them are – Mahadev ki jadi (*Aristolochia indica*), Nasdhumka (*Strychnos nuxvomica*), leaves of *Cajanus cajan*, Madar (*Calotropis procera*), Ghungchi (*Abrus precatorious*), Guma (*Leucas cephalotus*), Nagchhatri(*Lygodium flexuosum*) etc.

Conclusion- Tribal communities of Sonbhadra have Unique life style and culture. Their Knowledge about herbs related to treatment of snake bite and other related poisonous conditions are unique and surprising. There is need to explore their knowledge and to establish it on scientific basis.

Key Wods – ethnobotanical, vish chikitsa, snake bite.

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Introduction

Sonbhadra is the second largest district of Uttar Pradesh by area¹. It is the only district in India which borders four states namely MP, Chhattisgarh, Bihar and Jharkhand². This district has eight blocks- Babhani, Chatra, Chopan, Duddhi, Ghorawal, Myorpur, Navgaon and Robertsganj². Northern part of district lies on a plateau of Vindhya range and is drained by tributaries of Ganges including the Belan and Karmnasa river. South of the steep escarpment of the Kaimur range is the valley of Son river, which flows through the district from West to East. Chopan and Myorpur is the first and second largest block of this district by area and area covered by forest³. Most of the Scheduled Tribes of this district reside in Myorpur and Chopan blocks⁴. These tribal communities believe that they are son of nature and nature is integrated part of their life. These areas are inhabited by a large number of tribes such as Baiga, Gond, Kharwar, Bhil, Panika etc. These tribes having distinct culture, values and practices hold on their traditional knowledge which is transmitted only to people belonging to their clan.

Due to living in the forest and surrounding areas, such people are more prone to snake bites, scorpion and other poisonous insect bites and attack of many wild animals. These tribal community possess a pool of undisclosed ethnomedicinal information regarding the flora of their surroundings.

Aim & Objectives

1. To find out the ethnobotanical knowledge of different tribes of Myorpur and Chopan block of Sonbhadra district of Uttar Pradesh; related to cure of snake bite, scorpion bite and any other poisonous insect and animal bite.
2. Collection of medicinal plants used by tribes for *vish chikitsa* and their botanical identification in lab.

Study area

Myorpur and Chopan block of Sonbhadra district of Uttar Pradesh (23°45' to 24°30'N; 82°45' to 83°23'E) have been selected for the present study. The elevation above the mean sea level ranges between 315 and 485 m⁵. Due to presence of more forests and more tribal communities in these blocks of the district, these areas were selected for the study. Sonbhadra district has a relatively subtropical climate with high variation between Summer and Winter temperatures. The average temperature is 30°C to 46°C in the Summer and 2°C to 15°C in the winter. The weather is pleasant in rainy season from July to October⁶.

The average annual rainfall of this area is 1115.00 mm. About 90% of rainfall takes place from June to September. The average relative humidity ranges from 25 to 81%⁷.

Methodology

The present study is a survey study based on field excursion during 2020- 2022. In this study primary data was collected by interview of participants including traditional medical practitioners of different tribal communities of this area and other local informants; collection of medicinal plants used by tribes for the treatment of snake bite, scorpion bite, insect bite etc. and their botanical identification in lab. The plant species collected during these field trips were identified at Department of Dravyaguna, Faculty of Ayurveda, IMS, BHU, Varanasi, India. Audio

and visual aids (camera and mobile) was used to take photographs and videos related to the present study. Secondary data was collected by related books and previous researches.

There is no explicit rule and regulations to the practice of ethnomedicinal research in India. The purpose of the research project had explained to participants before their interview. Each participant agreed to participate voluntarily and they were allowed to discontinue the interview at any time.

Results

There are 27 plant species (two unidentified) belonging to 18 families were recorded to be used by the local tribal communities for treatment related to cure of snake bite, scorpion bite and any other poisonous insect sting and animal bite. Medicinal plants used for the same purpose are arranged in table-1 where different species are arranged in alphabetical order. Vernacular names, family, type of plant and parts used for treatment are also mentioned in table -1. Various ways of using the plants are given in table-2. Voucher herbarium specimens were identified and deposited in Dravyaguna Department Laboratory, Faculty of Ayurveda, IMS, Banaras Hindu University, Varanasi, India. The newly reported use (not found in earlier studies) are marked by an asterisk (*).

Table-1

Botanical name	Vernacular name	Family	Plant type	Parts used/Treatment
<i>Abrus precatorius</i> Linn.	<i>Ghungchi</i>	Fabaceae	Climber	*Root/snake-bite
<i>Ageratum conyzoides</i> Linn.	<i>Uchunti</i>	Astraceae	Herb	Paste/ snakebite and stings
<i>Anagallis arvensis</i> L.	<i>Fonkhmari</i>	Primulaceae	Herb	whole plant/ hydrophobia
<i>Aristolochia indica</i> Linn.	<i>Mahadev ki jadi</i> , <i>Mahadev</i> , <i>Sarp ki jadi</i>	Aristolochiaceae	Climber	Root/ snake-bite
<i>Boerhaavia diffusa</i> L.	<i>Chotwa bhaji</i> , <i>Patharchatta</i>	Nyctaginaceae	Herb	Leaves/snake-bite
<i>Boswellia serrata</i> Roxb. Ex Colebr.	<i>Salai</i>	Burseraceae	Tree	Bark/snake-bite
<i>Buchanania lanzan</i> Spr.	<i>Chirongi</i> , <i>Pyar</i> , <i>Pial</i>	Anacardiaceae	Tree	Stem bark/snake-bite
<i>Butea monosperma</i> (Lam.) Taub.	<i>Palas</i> , <i>Dhak</i>	Fabaceae	Tree	Seed/snake-bite
<i>Cajanus cajan</i> (L) Millsp.	<i>Arhar</i> , <i>Rahar</i>	Fabaceae	Shrub	*Fresh leaves/ <i>Vishkhopara</i> sting

<i>Calotropis procera</i> (Willd.) Dryand. Ex W. Ait	<i>Madar</i>	Asclepiadaceae	Shrub	Latex/ pain of stings *Root bark/snake-bite
<i>Cassia fistula</i> Linn.	<i>Amaltas, Dhanba</i>	Caesalpinaceae	Tree	Root-bark/ snake-bite
<i>Cassia tora</i> Linn.	<i>Chakunda, Chakwad</i>	Caesalpinaceae	Herb	Root/Snake-bite
<i>Gardenia turgida</i> Roxb.	<i>Phetra</i>	Rubiaceae	Tree	Root/snake-bite
<i>Holarrhena antidysentrica</i> (Roth) A.DC	<i>Koraya</i>	Apocynaceae	Tree	Bark/dog-bite,snake-bite,
<i>Ipomoea pes-tigridis</i> L.	<i>Besharama, Panchpatri, Bilari putu</i>	Convolvulaceae	Climber	Root/snake-bite,dog-bite
<i>Leucas aspera</i> (Willd.) Link.	<i>Gumma, Bhodaki</i>	Lamiaceae	Herb	Whole plant/insect stings *Whole plant/snake-bite
<i>Lygodium flexuosum</i>	<i>Nagchhatri</i>	Lygodiaceae	Climbing fern	*Whole plant/dog-bite
<i>Moringa oleifera</i> Lam.	<i>Munga, Sainjna, Sahjan</i>	Moringaceae	Tree	Roots and seeds/ snake-bite, scorpion sting
<i>Peristrophe paniculata</i> (Forrsk.) Brummitt	<i>Nasa Bhaga</i>	Acanthaceae	Herb	Whole plant/snake-bite
<i>Rivea hypocrateriformis</i> (Desr.) Choisy	<i>Parh</i>	Convolvulaceae	Climber	Plant juice or paste/ snake-bite.
<i>Strychnos nux-vomica</i> Linn.f.	<i>Nasdhumka</i>	Loganiaceae	Tree	*Leaf or Seed/ rabid dog bite, scorpion sting
<i>Tephrosia purpurea</i> (L.) Pers.	<i>Sarphonk, Sarpankha</i>	Fabaceae	Under shrub	Whole plant/ snake-bite
<i>Tridax procumbens</i> Linn.	<i>Mashbari</i>	Astraceae	Herb	Paste/ scorpion and other wasp stings
<i>Uraria picta</i> Desv.	<i>Dabara</i>	Fabaceae	Herb	Root paste/ snake-bite
<i>Woodfordia fruticosa</i> Kurz.	<i>Phooldhawai, Dhawai</i>	Lythraceae	Shrub	Roots/rabid dog bite
	<i>Kharhar</i>			*Root bark/snake-bite
	<i>Leel baur/Neel banwar</i>		Climber	*Root/snake-bite

Table-2

Plants	Ways of use
<i>Abrus precatorius</i> Linn.	*Roots are used as an antidote to snake bite. Fresh root is either inhaled or its juice (two drops in one nostril and one drop in another nostril ie total 3 drops) is administered through both nostril.
<i>Ageratum conyzoides</i> Linn.	The paste is applied as an antidote to snakebite and stings.
<i>Anagallis arvensis</i> L.	The juice of the whole plant is used orally to treat hydrophobia
<i>Aristolochia indica</i> Linn.	*In snake-bite, either the paste of one inch (angul) root is given or the effect of poison is destroyed by chewing the root, leaf and fruit twice. Due to effect of poison, the chilli does not taste pungent and as soon as the effect of poison subsides the taste of chilli starts to be known.
<i>Boerhaavia diffusa</i> L.	Leaves are used as an antidote to snakebite.
<i>Boswellia serrata</i> Roxb. Ex Colebr.	A ten gram mixture of pounded bark of the plant with root of <i>Leea crispa</i> L. (Leeaceae) in equal proportions, is taken twice orally within an hour as an antidote to snake-bite.
<i>Buchanania lanzan</i> Spr.	Stem bark pounded and applied for snake-bite.
<i>Butea monosperma</i> (Lam.) Taub.	Paste of one seed in 10 ml lemon juice is given orally as antidote to snake bite.
<i>Cajanus cajan</i> (L) Millsp.	*Fresh leaves of this plant is used to treat <i>Vishkhopara</i> sting
<i>Calotropis procera</i> (Willd.) Dryand. Ex W. Ait	Latex is applied to relieve pain of stings. *Paste of one inch (<i>angul</i>) of root bark the poison ifis given orally (single dose) as antidote in case of snake bite. It should be given only if the poison has spread in the body otherwise it should not be given.
<i>Cassia fistula</i> Linn.	50 ml decoction of root-bark is given orally as an antidote to snake-bite.
<i>Cassia tora</i> Linn.	Root paste is applied in the case of snake bite.
<i>Gardenia turgida</i> Roxb.	A combined decoction of roots of this plant and those of <i>ficus racemosa</i> L. Is prepared and given as an antidote to snake-bite.
<i>Holarrhena antidysentrica</i> (Roth) A.DC	It is used as an antidote to bite of a dog or poisonous animals or snake.
<i>Ipomoea pes-tigridis</i> L.	Root paste is used orally as antidote to snake bite and dog bite.
<i>Leucas aspera</i> (Willd.) Link.	Plant paste is applied to cure insect stings. *Paste of whole plant (<i>Panchang</i>) along with 5-6 <i>Piper nigrum</i> fruits is given orally to treat snake-bite.
<i>Lygodium flexuosum</i>	*Juice of whole plant is given to cure dog bite.
<i>Moringa oleifera</i> Lam.	Roots and seeds are prescribed for the treatment of snake-bite and scorpion sting.
<i>Peristrophe paniculata</i> (Forrsk.) Brummitt	The whole plant, macerated in an infusion of rice. Is taken orally in a large quantity as an antidote to snake poison.
<i>Rivea hypocrateriformis</i> (Desr.) Choisy	The plant juice or paste is orally taken as an antidote to snake bite. About 50-100ml juice of the plant is advised 3-4 times, at two hours intervals.

<i>Strychnos nux-vomica</i> Linn.f.	*Paste of leaf or seed is applied externally for rabid dog bite or scorpion sting.
<i>Tephrosia purpurea</i> (L.) Pers.	Whole plant decoction is used orally, 20-50 ml as a cure for snake-bite.
<i>Tridax procumbens</i> Linn.	The paste is applied on scorpion and other wasp stings.
<i>Uraria picta</i> Desv.	Root paste is given as an antidote to snake-bite.
<i>Woodfordia fruticosa</i> Kurz.	Roots are pounded with roots of <i>Calotropis gigantea</i> (Linn.) R.Br. ex W.Ait (safed madar) and applied on rabid dog bite.
<i>Kharhar</i> (Local name)	*Paste of one inch root bark is used orally as an antidote to snake-bite.
<i>Leel baur/Neel banwar</i> (Local name)	* Paste of one inch root bark is used orally as an antidote to snake-bite. It is also inhaled in case of snake-bite.

Discussion and Conclusions

The information collected from different tribal communities of Sonbhadra district and previous studies like Wealth of India (Anonymous 1948-1992), Indian Medicinal Plants (Kartikar & Basu), Medical ethnobotany of the tribals of Sonbhadra (A.K.Singh et al, 2002), Indian folk medicine and other plant based products (editor-V.Singh) etc. shows that their knowledge related to treatment of snake-bite and other poisonous insect stings and bites are surprising and at most of the times they are able to manage different poisonous stings and bites conditions. These tribal people use a number of plants and plant parts on the basis of their acquired knowledge. They often use medicine orally as well as for external application also. But due to urbanization and continuous exploitation of natural resources, traditional knowledge is depleting day by day. Hence, there is an urgent need for the preservation of flora of this region and systematic documentation of related traditional knowledge before it disappears. The claims emanating from present survey need to be studied pharmacologically and clinically. The purpose of this work is not to prescribe any remedies for above mentioned conditions but to document the uses and draw the attention of research scholars and pharmacologists for further scientific research in this field.

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Management of *Amavata* (Arthritis) Through Diet and *Yoga*

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Astract

According to Ayurveda *amavata* is a disease in which vitiation of *Vata Dosha* and accumulation of *Ama* take place in different joint(s), *Ama* is a maldigested product, which is not homogeneous for the body. Whenever that *Ama* gets localized in the body tissue or joints, it can lead to production of pain, stiffness, swelling, tenderness, etc., in the related joints. The features of *Amavata* are much identical to Arthritis an autoimmune disorder which causes chronic inflammatory and symmetrical polyarthritis.

As per Ayurveda there are two types of treatments are advised first one is *Shamana Chikitsa* and second one is *Shodhana Chikitsa*. In *Samana chikitsa* various types diet are advised under the name of *pathya* and the same time some diet is contraindicated under the heading of *Apathya*. whereas anti-inflammatory, analgesics, steroids, and disease-modifying antirheumatic drugs are used for management of Arthritis as per modern medicine, which can causes some side effects like gastric irritation nausea, vomiting and other complications. Many studies evaluating *Hatha yoga* showed decreases in pain as well as improvements in balance, hip flexibility, disability and comfort also.

Key Word :- *Amavata, Arthritis, Samana Chikitsa, diet, pathya, Hatha yoga, Analgesic and steroid.*

Inroduction

As per Ayurvedic texts *Amavata* is a painful condition. The disease initially manifests as a gut disorder with symptoms of indigestion and anorexia. Later the *amavata* spread all the tissues, mainly bones, muscles and joints and multiple organs to cause a symptom complex¹. This condition is often compared to Rheumatoid arthritis now a day. Some authors have also compared it to stages of gouty arthritis. The disease is formed due to vicious amalgamation of morbid *Vata* and *ama*.

- **Ama** – Due to the *agnimandhya* and *ajeerna* immature nutritional essence formed in the stomach This essence goes into circulation in immature and unprocessed form. It is made available to all the tissues and organs of the body. It is undigested tissues can take it but cannot metabolize it due to lack of identification. They are therefore stored in the cells and are neither digested nor eliminated outside the body. *Ama* having sticky in nature blocks and clogs all the channels of nutrition in the body. This depletes the nutrition and essential materials to the tissues and organs. As a result, there are various diseases are manifested.

Aetiology (Nidan)²

विरुद्धाहारचेष्टस्य मन्दाग्नेर्निश्चलस्य च |

स्निग्धं भुक्तवतो ह्यन्नं व्यायामं कुर्वतस्तथा ||१||

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वायुना प्रेरितो ह्यामः श्लेष्मस्थानं प्रधावति |

तेनात्यर्थं विदग्धोऽसौ धमनीः प्रतिपद्यते ||२|| मा०नि० - २५. आमवातनिदानम्

- Viruddha chesta – lifestyle practices.
- Mandagni – sluggish digestion for a longer period
- Nischala – sedentary life activities
- Snigdha bhojana, Vyayama – consuming unctuous, oily and high caloric food and immediately getting indulged in exercises.

Symptoms (Lakshanam)³

स कष्टः सर्वरोगाणां यदा प्रकुपितो भवेत् | हस्तपादशिरोगुल्फत्रिकजानूरुसन्धिषु ||७||

करोति सरुजं शोथं यत्र दोषः प्रपद्यते | रुज्यतेऽत्यर्थं व्याविद्ध इव वृश्चिकैः ||८||

जनयेत् सोऽग्निदौर्बल्यं प्रसेकारुचिगौरवम् | उत्साहहानिं वैस्स्यं दाहं च बहुमूत्रताम् ||९||

कुक्षौ कठिनां शूलं तथा निद्राविपर्ययम् | तृट्छर्दिभ्रममूर्च्छाश्च हृद्ग्रहं विड्विबद्धताम् |

जाड्यान्त्रकूजमानाहं कष्टांश्चान्यानुपद्रवान् ||१०|| मा०नि० - २५. आमवातनिदानम्

Initially the symptoms appear like those of indigestion. In this condition, the disease process has just begun and the morbidity has not reached the joints. These symptoms are:

- Angamarda - pain in body parts, general body ache
- Aruchi - anorexia, tastelessness
- Trishna - thirst

In the later stages when the disease spreads to the joints, tissues and organs the sym of multiple tissues and organ damage occur. They are:

- Saruja shopha - painful swelling in the joints of hasta (hand), pada (foot), shira and neck, gulpha (ankle), trika (sacum and coccygeak), janu (knee), uru (thigh, hip)
- Vrishika damshavat peeda - pain mimicking that of a scorpion sting
- Agni dourbalya - sluggish digestion
- Praseka - excessive salivation, nausea
- Aruchi - tastelessness, anorexia
- Gouravam - heaviness of the body
- Utsaha hani - lack of enthusiasm
- Vairasyam - feeling of perverted and abnormal tastes in the mouth
- Daaha - burning sensation
- Bahumutrata - excessive urination
- Grahani dosha - contamination of intestines
- Apakwa mala - stools comprise of indigested food
- Kukshi kathinata - hardness of abdomen
- Shulam - colic
- Nidra viparyaya - sleep disturbances
- Trishna - thirst
- Chardi - vomiting

- Bhrama - giddiness
- Murcha - fainting
- Hrid graham - feeling of tightness of chest
- Antra kujana - gurgling sounds in the abdomen
- Anaha – flatulence

Arthritis

Arthritis is a common condition, characterized by pain and inflammation in the joints⁴. This is due to a number of factors like genetic predisposition, inflammation, altered immune response, metabolic changes, sedentary life - style and increased weight has been added factors, which aggravates the condition irrespective of its cause. All forms of joint diseases can be classified into following pathological process :

1. Degenerative joint disease : Osteoarthritis (OA), Cervical Spondylosis.
2. Auto-immune joint disease : Rheumatoid arthritis (RA), Psoriatic arthritis.
3. Metabolic joint disease : Gouty arthritis (GA)

Common Symptoms of Arthritis :

- Pain and Swelling in the joints.
- Stiffness in the joint mainly occurs on inactivity and disappears when put on use
- Soreness, Warmth and redness of joint involved.
- Joint may appear normal but bony enlargements may be felt around the joint margin
- Characteristically involves weight bearing joints (OA)
- Joint deformity may be seen in Rheumatoid Arthritis.

Management of Arthritis

Dietary Management⁵

- ◆ Treatment / Management should begin early to reduce joint damage.
- ◆ Since obesity has adverse effect on arthritis, an overweight person should gradually lose weight.
- ◆ Eat oilier fish such as sardines, mackerel, herring, salmon, and snapper have a darker flesh which is rich in omega-3 polyunsaturated fats. In addition to their heart-health benefits, fish oils have been shown to help dampen general inflammation and may help to reduce joint pain and stiffness. High-dose fish oil supplements have been shown to reduce symptoms of RA, such as the duration of morning stiffness, the number of swollen and tender joints and joint pain.
- ◆ Avoid fried foods.
- ◆ Increase the fluid intake.
- ◆ A liberal intake of milk is desirable.
- ◆ Restrict the salty foods and table salt in case of sodium retention.
- ◆ In case of ‘Gouty’ avoid purine rich foods like fish, eggs, peas, lentil, dry beans, red meat.
- ◆ Avoid fatty and heavy foods. Eliminate caffeine and white sugar, which increases pain and inflammation.

- ◆ Eat iron-rich foods- Tiredness is a very common symptom of RA and can be made worse by anaemia (a deficiency of red blood cells to transport oxygen around the body). Anaemia can occur as a result of impaired iron absorption during a ‘flare-up’.
- ◆ Eat calcium-rich foods- It is important that everyone gets enough calcium in their diet to ensure that their bones stay strong and healthy. This is an even greater consideration when you have RA and using glucocorticoids as part of the treatment. It may put you at a higher risk of developing osteoporosis. Good sources of calcium include low fat milk, yoghurt and cheese, green leafy vegetables, soya drinks with added calcium, almonds and fish.
- ◆ There is some evidence that arthritis progresses more quickly in people who don’t have enough vitamin D, so a vitamin D supplement may be useful.

Basic principles of treatment of Amavata

- Langhana - fasting
- Swedana - formentation, sweating treatment, steaming, seduction
- Tikta, katu deepana - digestion promoting medicines having bitter and pungent tastes
- Virechana – purgation
- Vasti – enemas

External treatments⁶ –

स्नेहाभ्यङ्गोपनाहाश्च मर्दानालेपनानि च |

त्वङ्मांसासृक्सिराप्राप्ते कुर्यात् चासृग्विमोक्षणम् ||७||

-चिकित्सास्थानम् - ४. वातव्याधिचिकित्सितम् सुश्रुतसंहिता

- Abyanga – massage
- Swedana – steaming treatments
- Pinda sweda – churna pinda sweda, Patra pinda sweda and Valuka sweda.
- Dhara - stream pouring of medicated liquids, mainly dhanyamia dhara (fermented herbal liquids)
- Upanaha – poultices

Acharya Charaka mentioned food is the root cause of both healthy body as well as disease⁷. Wholesome food leads to happiness and unwholesomeness leads to unhappiness. Therefore, one should consume food after the proper analysis, since body is originated from the food.

आहारसम्भवं वस्तु रोगाश्चाहारसम्भवाः|

हिताहितविशेषाच्च विशेषः सुखदुःखयोः ||४५||

सूत्रस्थानम् - २८. विविधाशितपीतीयोऽध्यायःचरकसंहिता

Acharya says that healthy food alone is responsible for the development of the body tissues; on the other hand, the unhealthy practice of diet is the root cause for all the lifestyle diseases⁸.

तमुवाच भगवानात्रेयः- हिताहारोपयोग एक एव पुरुषवृद्धिकरो भवति, अहिताहारोपयोगः पुनर्व्याधिनिमित्तमिति सूत्रस्थानम् -||३१|| २५. यज्जः पुरुषीयोऽध्यायः चरकसंहिता

"Wholesome dietary habit, promotes the growth and nourishment of a person whereas, unwholesome dietary habit becomes cause of diseases.

So the advice of Pathya sevana (intake of wholesome articles) and Nidana Parivarjana (avoiding unwholesome) in the form of Ahara Vidhi Vidhana also helps to cure the disease⁹.

तस्य खलु ये ये विकारावयवा भूयिष्ठमुपयुज्यन्ते, भूयिष्ठकल्पानां च मनुष्याणां प्रकृत्यैव हिततमाश्चाहिततमाश्च, तांस्तान्यथावदुपदेक्ष्यामः||३७|| सूत्रस्थानम् - २५. यज्जःपुरुषीयोऽध्यायः चरकसंहिता

Nevertheless, we shall now delve upon certain classes of food articles that are mostly commonly used and are naturally the most wholesome and unwholesome to the majority of human beings.

Acharya also emphasize the role of Pathya in the management of Amavata and classified it into different groups (Varga).

Anna varga	Yava, Kulatha, Raktashali, Shayamaka, Kodrava, Purana Shashtishali,
Shaka Varga	Vastuka, Shigru, Karvelaka, Patola
Dugdha varga	Adraka Ksheer paka
Mansa Varga	Jangala Mans
Dravya	Ushna Jala, Purana Madya, Gomutra, Takra & Kanji with Shunthichurana
Dravya	Katu-Tikta Dravya-, Shunthi, Bhallataka, Vridhadaruka, Varuna,

Apathya those dravya or varga adversely affect them are considered to be Apathya. Which is not taken by diseased person.

Ahara Varga	Matsya, Guda, Mansapishtaka, Viruddhahara, Sheeta Jala Dadhi and Kshira.
Vihara	Snigdha Abhyanga, Purvavata, Vegarodha Viruddha Chesta, and Jagarana.

Yogic Management of Arthritis

Yoga is a very ancient practice that originated in India. It consists of physical and mental disciplines which make us healthy, alert and receptive, transforming our perception of the world and the way we live in it¹⁰.

Yoga is one of several complementary therapies often used to treat low back pain, and in surveys, people usually report that it is very helpful for all types of pain and discomfort. Several randomized controlled trials have tested the effectiveness of yoga in relieving the symptoms of different joints pain. Some of Yogic practices are used for different joints pain-

1. Kriyas : Kapalabhati, Kunjal

2. Selected practices of Sukshma vyayama: Griva-sakti-vikasaka (Strengthening the Neck) Mani-bandha-sakti-vikasaka (Developing the wrists), Kara tala-sakti-vikasaka (Developing the Palms), Janu-sakti-vikasaka (Strengthening the Knees), Gulpha-pada-prstha-pada-tala-sakti-vikasaka (Developing the Strength of the Ankles and the Feet)

3. Yogasanas : Tadasana, Katichakrasana, Konasana, Urdhwa Hastottanasana, Uttana Padasana, Pavanamuktasana, Vakrasana, Bhujangasana, Makarasana, Shavasana are beneficial for arthritis patients.

4. Pranayama : Nadishodhana Pranayama, Suryabhedhi Pranayama, Bhramari

5. Special Practice : Yoga Nidra

6. Dhyana (Meditation)

Conclusion

Management of *Amavata*(osteoarthritis) typically includes the use of medications, pharmacologic agents can be associated with numerous potential side effects like gastric irritation, nausea, vomiting and variable efficacy but some intervention of life style and continuous use of Ayurvedic drug, with proper diet and adopting different *sukshma vyayama* along with *Yogasanas* in the form of proper Yoga can better control the arthritis and achieved to cure the disease with improvement of quality of life.

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Agnikarma and Yogic Techniques in Pakshaghat: A case study

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Abstract - As we know that pakshaghat or paralysis is a life threatening disease and is second leading cause of death worldwide and is third leading cause of disability throughout the world.

The presented study is a case report of Hemiplegia of a young 20 year male boy which was very successfully treated and maintained by Agnikarma .

Key words: Agni Karma, Hemiplegia, Ayurveda, Yoga, Guggulu, Mahanarayan Tail.

Introduction:

Ayurveda is an ancient most treatment modalities developed in India and it include both pharmacological and non-pharmacological ways of treatment.[1] Agnikarm, Marma Therapy, Jalauka and Yoga are non-pharmacological ways of treatment.

The AgniKarma word made up with combination of two words - Agni and Karma (i.e. fire and procedure). In short we can say as a procedure done by Agni for treating a disease.[2]

According to Acharya Charaka

Description of AgniKarma is comes under 36 Upakramas of Vrana in the chapter of “Dwi Vraniya Chikitsa”[3]. Also AgniKarma used in different disease as follow – in Gulmachikitsa [4]; in bhagandar-chikitsaas taildagdha [5]; in plihodar[6]; in arshachikitsa[7]; in visarpachikitsa[8]; in Arditchikitsa[9]

In Sushruta Samhita: the AgniKarma as supreme in all the para surgical procedures. A separate chapter in Sutra-Sthana with details about every aspect of AgniKarma, denotes its importance in the treatment, during those period. Sushruta has referred Agni in Agropaharaniya, as Upayantra, Anushtra [10,11,12]

Harita Samhita: Acharya Harita has mentioned Agni-Karmaas one of the eight important types of treatment. Beside this, he has also indicated Agni-Karma in various diseases.[13]

Hemiplegia is a condition that results in paralysis on one side of the body and is brought on by brain or spinal cord damage. It results in muscle stiffness, control issues, and weakness. Symptoms of hemiplegia range in severity depending on where and how much damage was done.[14]

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Since hemiplegia is typically characterised by unilateral motor involvement, both the implicated and unaffected sides of the body showed alterations in nearly every criterion used to evaluate walking. Although hemiplegia appears to fall under a single diagnostic category, there is significant interindividual variation in the patterns of gait abnormalities, suggesting that each patient's specific deficiencies should be taken into consideration when managing and treating them.[15]

A total or partial paralysis of the face, arm, or leg on one side without sensory symptoms, visual field defects, dysphasia, or apraxia is referred to as hemiplegia. Vertigo, deafness, tinnitus, diplopia, cerebellar ataxia, and extensive nystagmus won't be present in cases of brain stem injuries, and the hemiplegia won't either.[16]

Yoga- In order to promote health and well-being in the workplace, yoga is increasingly being used as a physical activity. However, it is also a way of life that promotes wellness, happiness, and good mental and emotional control. In order to accomplish the ultimate objective of life, salvation, yoga is an ancient type of health promotion that combines physical activity, breathing exercises, relaxation techniques, and meditation practices.[17, 18, 19, 20]

Sukshma vyayam like kati sanchalan, grivasanchalan etc can be helpful to increase the flexibility in the muscles of corresponding areas. As well as for neck and back muscles strengthening Tadasan and Markatasan is very beneficial Asanas mentioned in Classical text of yoga –Hath Yoga Pradipika. [21, 22, 23, 24] as patient is not well to perform the standing pose properly due to paralysis, hence we used here the Tadasan technique on lying condition and that pose is called Supt-Tadasan.

Case Study: An unmarried male patient of 20 years old of weight 65 kg and height 5 feet came to the OPD of Sangyahan, Faculty of Ayurveda, S.S. Hospital, BHU. She was having following complains

History and Chief Complain:-

Patient had some physical work at his home in ongoing construction of house , suddenly he felt pain whole body followed by pyrexia , took some antipyretic medicines near to his house , but condition worsen then he got admitted at local hospital .

After 10 or more days patient came to our OPD with Chief complaints of

- unable to walk ,
- backache ,
- numbness in bilateral lower limb ,
- numbness feeling in bilateral arm with distortion of fingers ,
- unable to hold any object with hands

Personal History

- Occupation: Student
- Diet: Non-Vegetarian
- Appetite: Moderate
- Bowel: Regular

- Sleep: Normal
- Habit: Intake of tea 3-5 times in a day

On Examination

- General condition - Moderate
- B.P. (mm Hg) – 140/100
- Pulse rate – 126/ min
- SpO2 – 99%

Systemic Examination

- Respiratory system: 14 / min. B/L chest clear, Airway entry and breathing entry clear
- Cardiovascular system: S1 S2 sound heard normal
- CNS: All superficial reflexes are intact. Patient is conscious and well oriented
- GIT: soft Abdomen
- Nature of Pain – Burning & Twisting

Relevant Investigation:

Hb- 16.7gm/dl.	TLC- 6700 /mm ³ .	DLC- P65 L28 E2 M5 B0
RBS- 90 mg/dl.	BU- 2.8 mg/dl.	Sr.Uric acid- 2.8 mg/dl
RA Factor- NR	CRP- 0.1 mg/dl.	PLT- 267 /mm ³

MRI Brain- Brain shows normal with ethmoid sinusitis,

MRI whole Spine – Spine shows mild anular bulge at c5-c6 level and mild annular bulge at L4-S1 level

Fig.1- MRI Spine



Fig. 2- MRI Brain

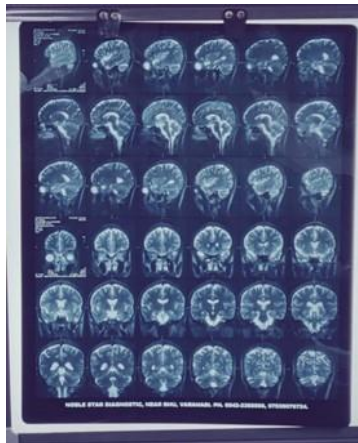
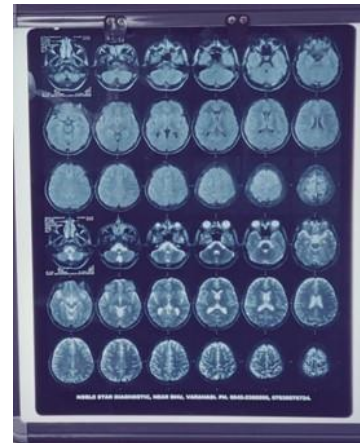


Fig. 3- MRI Brain



Diagnosis:-

It was diagnosed case of Pakshaghat (Hemiplegia) on the basis of clinical presentation and computed tomography scan of brain and spinal cord.

Assessment Criteria-

Visual Analogue scale- 0 to 10

Plan of Treatment:-

The case was treated with agnikarma and Ayurveda medications for a month and was found to be very effective in providing relief in patients complain along with overall health of patient

Therapy	Duration
Agnikarma along with Ayurvedic Medicine and Yogic Practice	3 session at 10 days follow up

Treatment protocol consists of Agnikarma, Ayurvedic medication, and yoga as patient was getting treated from home

Ayurvedic Treatment

- Vrihad-vaat Chintamani Ras – 125mg – BD for a week
- Sigru guggul – 2gm – BD
- Yograj guggul – 2gm – BD
- Mahanarayan Tail for local application external use only thrice a day

Agni Karma- 6 sessions by Panch dhatu Shalaka

Yogic Management:

- SukshamVyayam– Greevasanchalan, Skandhsanchalan, kuhanisanchalan, kalaisanchalan, Katisanchalan, Janusanchalan, Aidisanchalan [□22, □24]
- Markatasan – 5 times twice a day with empty stomach[□25, □26]
- Supt- Tadasan – 5 times twice a day with empty stomach

Analysis of effect of treatment

Time / analysis	Before treatment	After 10 days	After 20 days	After 30 days
VAS for Pain (A)	7	5	3	2

Discussion and conclusion- Before treatment his visual analogue scale was 7 and after treatment it is visual analogue scale was 2. After this he was continued with yogic practices at home and was fully recovered in 8 months.

This study reveals that Ayurveda treatment including Agnikarma and medication along with yogic intercession are very effective with passive modalities can play significant role in treatment of paralysis hemiplagia or pakshaghat.

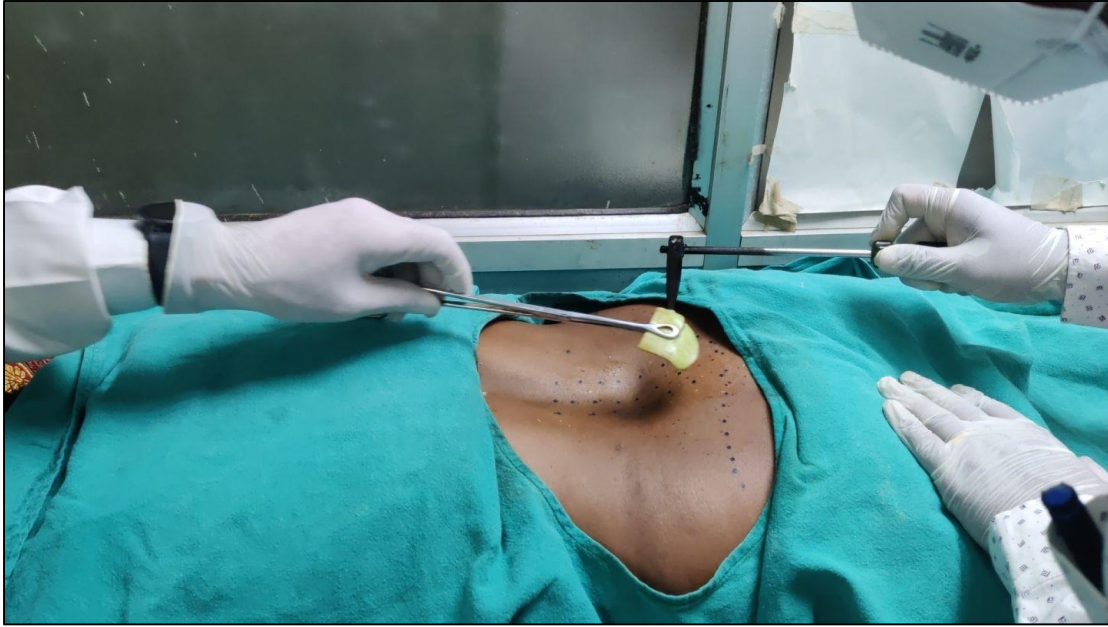


Fig. – 4 Performing Agnikarm on Spine

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Meditation: Its Impact of Physical Well-Being

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Abstract:

To assess Meditation: its Impact of Physical Well-Being. In this study, we will look at the references related to Meditation, in which along with different research papers, we will discuss their effects and results. In this paper, we will try to find out whether Meditation influences Physical Well-Being. In this paper, we have used PubMed, Google Scholar, and Research Gate Section etc. in online sources. Meditation is a safe, inexpensive, and very successful technique to Physical Well-Being. The practice of Meditation makes a person positive socially, mentally, and physically. We connect with our inner personality by experiencing the results obtained from the state of Meditation. From the above evidence, it is concluded that Meditation can reduce the level of stress as well as it also has a positive effect on Physical Well-Being.

Keywords: Physical Well-Being, Meditation, yoga, Mind-fulness.

Introduction: In today's mundane existence, people tend to forget their regular routines. An individual risks everything in order to make money. A person cannot control his desires in this materialistic world. He must endure the consequences of having his level of living affected. It begins to show itself practically, intellectually, and physically. It makes the signs of impatience, lack of patience, overthinking, etc. obvious. They begin to manifest as a result of the imbalance in the hectic existence.

Meaning and Definition of meditation: Meditation originated from Sanskrit word dhyeya – chintayam, meditation can be used to mean “the practice of prolonged awareness or it could mean spiritual practice or spiritual cultivation it is called sadhana in Sanskrit, thus meditation is an act of continuous contemplation and consist of fixing the mind on its object without a break .also it is an un-interrupted flow of the mind towards the object.¹

Ayurveda divides its therapies into two categories: physical and mental. The fundamental kind of physical treatment is through the use of herbs. Mantras are the fundamental tool for psychological or mental healing. The cosmic creative energy is represented by mantras, which are particular seed words like Om. The plant sends nature's seed energy to the body; the mantra communicates the soul's seed energy to the mind. These two therapy tiers are always connected. The mind is affected by plants, and our physiology is changed by mantras. One affects the prana, or life-force, from without, while the other does it from within. Man is the essence of plants, as was previously stated. Keeping the mind off of the themes using mantra, yantra, and meditation”²

Meditation is the next process of perception. When the aspirant fixes the mind on the target subject while engaging the mind in a particular place, it is called meditation. This is the

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¹ Dr. sharma c.(2016) Yoga & Naturopathy, chaukhambha oriyantaliya varansi U.P. (209)

² Frawley d. and lad V. (1994) The Yoga of Herbs an Ayurvedic Guide to Herbal Medicine, Motilal Banarasidass Publishers private limited, Delhi.(page no. 95-97).

stage before samadhi-siddhi. In some Upanishads, a different form of meditation has been presented Maitreyi and in Skanda Upanishad, meditation has been described as an objectless state of the mind 'ध्यानं निविष्य मनः'. In Trishikhi brahmanopanishad, meditation is the name of that state when the seeker starts understanding himself as 'chinmatra brahmatattva' - 'ओऽहं चिन्मात्रमेवेति चिन्तनं ध्यान- मुच्यते ।"

In YogatattvoUpanishad, meditation on Ishta has been called Saguna meditation, through which only siddhis are attained. Only Nirguna meditation is considered to attain Samadhi. Saguna-'Nirguna' meditation is also mentioned in Shandilyopanishad. In the Mandal Brahmano Upanishad, the unity of consciousness of all living beings has been given the name of meditation - 'सर्वं शरीरेषु चैतन्येकतानता ध्यानम् ।'. In Yogakundalini Upanishad, the process of denying the world is called meditation. Yogachudamani Upanishad mentions Dwadashvidha meditation.¹ **Pt. Shriram Sharma Acharya** Says, "Devout spiritual endeavor aimed at inner refinement and elevation ,it begins with dedicated efforts of self-transformation through control over mind and other senses." **According to Maharshi Patanjali**, "Dharana, the discipline of extended one-pointedness or focus, and dhyana, the practise of sustained awareness Dhyana (meditation) is defined by keeping one's focus on a certain place or point without diversion or interruption. As the mind monitors its behaviour during meditation, psychological and chronological time are suspended. The waves and meditation intensity in the field of consciousness stay constant, smooth, and steady like oil pouring out of a jug. Dharana and dhyana are two different practises; in dharana, the goal is to develop single-pointed concentration while in dhyana, the focus is on maintaining a continuous, in-depth state of contemplative observation. Ekatnat describes the continuous exchange of contact between the seeker and the source.²

"keeping the mind away from the subjects is meditation."

Through self knowledge meditation become easy and through meditation becomes we get self knowledge .some of the disease are cured to this process.

According to Sankhya Darshan, "Meditation is the means of approaching realization of the self by way of an absolute control of mind through inhibitions of fluctuation of mind one can get perfection in meditation or get achievement of meditation"

"Still your mind in me, still yourself in me, and without a doubt you shall be united with me, Lord of Love, dwelling in your heart." -**Bhagavad-Gita**

"Health, a light body, freedom from cravings, a glowing skin, sonorous voice, fragrance of body: these signs indicate progress in the practice of meditation." -**Shvetashvatara**

Upanishad

Types of meditation:

In **Jabal darshanopnishad**, two types of meditation describes as:-imaging a god insight us -never differentiating the parmatma or god from atma or body that is the feeling of aham brahamashmi means I am God.

¹ Pro. Singh R(1999) Yog Envnm Yaugik Chikitsa , Chaukhmbha samskrit pratisthan , delhi (37)

² Iyengar B.K.S.(2017) Light On the Yoga Sutras of Patanjali, Harper Element An Imorint of Harper CollinsPublishers London, United Kingdom.(179-180)

Two type of meditation described by **Shandilyopnishad**;

Saguna (Saakar Dhyana): Meditating on God in the form of form.

Nirguna (Nirakar Dhyana): Meditating on God in the form of self. 7/10¹

In **Gheranda samhita** three types of meditation described as

स्थूलं ज्योतिस्था सूक्ष्मं ध्यानस्य त्रिविधं विदुः ।
स्थूलं मूर्तिमयं प्रोक्तं ज्योतिस्तेजोमयं तथा॥
सूक्ष्म, बिन्दुमयं ब्रह्म कुण्डली परदेवता²

Sthool Dhyana: In which meditation is done on the idol of God.

Jyoti Dhyana: Meditating in Jyotirop Brahma Chintan.

Sukshma Dhyana: Meditating on point-like Kundalini Shakti. From gross meditation one has gone to Jyotidhyana and even more excellent subtle meditation.

Physical Wellbeing: The WHO constitution states: "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." An important implication of this definition is that mental health is more than simply the absence of mental disorders or disabilities.³ . Physical fitness is the capacity to sustain a healthy lifestyle that enables us to maximise our everyday activities without undue physical strain or exhaustion. This entails taking good care of our bodies and being aware of the enormous influence our regular habits and behaviours have on our general health, wellbeing, and quality of life. A combination of decreased birth rates and rising life expectancy has led to an issue with ageing populations that affects global health. In 2050, one in six persons worldwide would be above the age of 65, predicts World Population Prospects 2019.⁴ ⁵. Although it generally refers to overall happy emotions and moods, there is no universally accepted definition of what constitutes well-being. Physical fitness is seen as a crucial sign of general fitness.⁶ the ability to perform physical activities and perform social roles without being hindered by physical limitations, pain, or biological health indicators⁷

Meditation impact of Physical Wellbeing: Meditation reduces the respiratory and cardiac rates, as well as. The heart rate, as well as the respiratory and metabolic rates, all decrease during meditation. The strain on the heart is lessened as a result. It is extremely helpful for those with high blood pressure. Cortisol, often known as the stress hormone, has been associated with a

¹ Dr.rao m.v. (2011) The Essence Of Yoga , chaukhambha oriyantaliya varansi U.P. (144-145).

² Gherand samhita 6/1..

³ <https://www.who.int/data/gho/data/major-themes/health-and-well-being#:~:text=The%20WHO%20constitution%20states%3A%20%22Health,of%20mental%20disorders%20or%20disabilities.>

⁴ Huang Y, Sum R KW, Yang Y-J, Yeung NCY (2022). Physical Competence, Physical Well-Being, and Perceived Physical Literacy among Older Adults in Day Care Centers of Hong Kong. *International Journal of Environmental Research and Public Health*. 19(7):3851. <https://doi.org/10.3390/ijerph19073851>

⁵ Census & Statistics Department. Life Expectancy at Birth (Male and Female), 1971–2020. Available online: <https://www.csb.gov/hk/en/statistics/data/10/27/111.html> (accessed on 10 October 2021).

⁶ Andrews, F.M.; Frank, M. *Social Indicators of Well-Being: Americans' Perceptions of Life Quality*; Withey, S.B., Ed.; Plenum Press: New York, NY, USA, 1976. [Google Scholar]

⁷ Ib.Id.

number of health issues, particularly when it is present at high quantities in our bodies. The negative effects of cortisol on our health are alleviated by meditation, which lowers cortisol levels. In this situation, meditation aids in stress reduction. Additionally, it eases tension in the muscles and raises quality of life. Regular meditation practice lowers the production of free radicals, which cause tissue damage and premature ageing. Breathing becomes easier after meditation. It has a renewing impact on our general health and aids in improving airflow in the lungs. Strength, power, and energy are all increased. The immune system is strengthened, and the ageing process is slowed down by meditation. Premenstrual syndrome symptoms can be lessened with meditation.

These are typical inquiries we have when we look for answers to the pressures and responsibilities of daily life. Despite significant success, we discover that meditation improves brain function. It is useful in treating neurological and nervous system issues such as migraine, headache, etc. The polarity between the forebrain's analytically prevailing consciousness and the hindbrain's regressing sub-consciousness or unconsciousness is eliminated through meditation. It regulates and modifies various automatic biological processes including heartbeat, breathing, and bowel contractions that typically excite the brain. As the nine gates of the body are closed in meditation, all external impulses that typically disorient human consciousness through the senses are blocked.¹ Well-being begins with physical health, with personal feelings, including freedom from financial worry, and extends to social groups, work groups and the wider society.² Situated between individuals and wider society, organizations are a foundation for increasing wages and well-being.³

Discussion: in the study of meditation the study A Paper Showing the Effectiveness of Yoga Nidra Intervention (Meditation) in Improving a Person's Well-Being looked at, according to Dwivedi MK. in order to evaluate well-being at these levels, factors that are taken into account are included on the wide scale of well-being. The health of study participants was evaluated both before and after the yoga nidra session. This pre- and post-test pilot study aims to investigate the well-being-related elements through an extensive literature review and to create a well-being instrument. Through exploratory factor analysis, many components were investigated, and these findings were confirmed through confirmatory factor analysis. The outcomes gained demonstrate that well-being is significantly influenced by factors that are physical, mental, emotional, and spiritual.

The mental, emotional, and spiritual aspects all play a big role in wellbeing.⁴ The Effects of Meditation, Mindfulness, and Yoga in Patients with Rheumatoid Arthritis is the title of Laura Slagter's paper. They discovered that in recent years, rheumatoid arthritis (RA) management strategies other than medicine have received increased attention. There are such alternative

¹ Iyengar B.K.S.(2017) Light On Pranayama, Harper Element An Imorint of Harper CollinsPublishers London, United Kingdom.(255-256)

² https://link.springer.com/chapter/10.1007/978-3-031-19301-9_2

³ Ib.Id.

⁴ Dwivedi MK. Effectiveness of Yoga Nidra intervention (Meditation) in improving well-being of an individual. Indian J Soc Psychiatry 2022;38:73-85

solutions, as yoga, meditation, and meditation, to improve the quality of life for patients. These examples of mind-body therapy (MBT) involve methods that link mental and physical processes in order to promote relaxation and improve general wellbeing.¹ To control rheumatoid arthritis, several mind-body approaches are acknowledged to be helpful. which may directly research how the mind affects the physical. In his research, Sharma P. discovered that meditation benefits students' mental and emotional well-being as well as their physical and psychological health. As a result, the pupils' academic performance improves, enabling them to do better in their studies. Summary and Implications A helpful strategy for lowering stress and encouraging creativity is meditation. Additionally, it improves physical endurance to combat illness. Additionally, it enhanced students' academic performance. After engaging in mindfulness and meditation exercises, students' confidence, concentration, memory, focus, and other associated skills increased.²

According to a different study, studies that used mindfulness therapies showed an overall increase in wellbeing. Adults can improve their well-being through an accessible format by using modified versions of these interventions that can be executed in a virtual environment.³ Another publication that was discovered makes an effort to present a thorough overview of the state of the research on meditation and health at the moment. Discussion is had over how meditation affects aspects of human physiology (physical health) such heart rate, blood pressure, metabolism, brain activity, and skin resistance.⁴

Conclusion: As we look for ways to cope with the pressures and responsibilities of daily life, we frequently ask ourselves these questions. Despite having achieved enormous achievement and success in life, we all lack a moment of quiet meditation and inner tranquilly. There is an immediate requirement. The secret to releasing the abundance of love and happiness we are holding within us is meditation. There are a lot of advantages to meditating. Deep meditation can potentially satisfy all longings and wants in only a few moments. It enables us to engage in in-depth contemplation. The benefits of meditation are extensive and profound. While some improvements are noticeable right away, others take time to manifest. Our mental and physical health benefit from meditation.



¹ Slagter, L.; Demyttenaere, K.; Verschuere, P.; De Cock, D. (2022) The Effect of Meditation, Mindfulness, and Yoga in Patients with Rheumatoid Arthritis. *J. Pers. Med.*, 12, 1905. <https://doi.org/10.3390/jpm12111905>

² https://jmpas.com/admin/assets/article_issue/1650995116JMPAS_MARCH_-_APRIL_2022.pdf

³ oy Xu, Helen Jo, Leena Noorbhai, Ami Patel, Amy Li,(2022). Virtual mindfulness interventions to promote well-being in adults: A mixed-methods systematic review, *Journal of Affective Disorders*, Volume 300, 2022, Pages 571-585.

⁴ <https://www.ijnrd.org/papers/IJNRD2203078.pdf>

Effects of Surya Namaskar on Mental and Physical Health

Surbhi Pal*, Prof. K.K. Pandey**

Abstract

Surya Namaskar is considered a part of modern-day yoga practice, although it was neither considered an asana nor a part of traditional yoga. The practice of Suryanamaskar before starting the regular activities makes the abhyasi active and fully energized.

Starting with the king of Aundh, who first introduced Surya Namaskar, there is a line of eminent people who popularized this dynamic group of asanas, including T Krishnamacharya, Swami Sivananda, Swami Satyananda of the Bihar School of Yoga, etc.

As a result of his contribution, the practitioner was introduced to this excellent series of asanas. This miraculous set of asanas also includes dynamic breathing patterns in each asana, giving a form of complete practice encompassing asanas and pranayama. There are a total of 12 postures in Suryanamaskar practice and there are 24 steps in one round. It is in the form of salutation to "Surya" with the chanting of the twelve names of the Sun God. In this review, we emphasize the importance of Suryanamaskar by highlighting its effects on the physical, psychological and emotional aspects of the body.

Along with this, the usefulness of Surya Namaskar as a complete spiritual practice for the whole body is emphasized.

Disease was an ancient problem that still exists today and whose solution is still incomplete. Advances in science and technology included modern medical systems, which were overwhelmed with various sophistication of equipment. The problem of chemical effects can arise from the effects of modern synthetic drugs. Seeing this, the society gets worried about the impact. Furthermore, the cost of modern medicine was also very high, making it difficult to reach the society that had a low, middle economy.

Based on these considerations, the practice of Surya Namaskar is extremely important. The effects of Surya Namaskar are mainly related to the respiratory system, circulatory system, digestive system, urine or urinary system, skin system, nervous system, endocrine system and internal organs. Endocrine glands include the pituitary, pineal, thyroid, parathyroid, thymus, adrenal, and gonads. The balance of the internal organs will lead to better physical health and a calm and serene mind.

Key word- Suryanamaskar, Mental & Physical health,

Introduction

Every day for all living beings begins with the sunrise because without the sun there is no life on earth. Surya is actually worshiped in various cultures under the names of Mithras among the Persians, Apollo among the Greeks, Osiris among the Egyptians, and Surya in the Vedic period of India⁽¹⁾.

In the Ramayana, sage Agastya advised Lord Sri Rama to worship the Sun God by chanting Aditya Hridayam to achieve victory in his encounter with the demon king Ravana. These verses refer to the various forms and names of the Sun God in the Yuddha Kanda of the

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Ramayana, glorifying him and praising his 12 forms (denoting the size of the 12 months of a year). Surya is regarded as the Pratyaksha Swarup (the supreme power visible to the eyes), the manifestation of truth, knowledge, and the giver of wisdom and prosperity.⁽²⁾ The sanctity of the Sun God is explained in a 132-verse chapter called 'Surya Namaskar' in the Taittiriya Aranyaka under the Krishna Yajurveda. It is being chanted as a ritual practice among South Indians along with the performance of Namaskar (salutations) at the end of each stanza.⁽³⁾ Suryanamaskar is both a physical as well as a spiritual practice in present times. It was included in yogic practices because of its immense potential to maintain the practitioner's physical and mental health, which is a basic requirement for higher yogic practices.⁽⁴⁾

The literal meaning of Surya Namaskar is Salutation to the Sun. This sequence of asanas evolved into Surya Namaskar much later than other hatha yoga asanas.

It is an effective way to stretch many muscles and move the joints of the body.

Its beneficial effects like-Improvements are also claimed in general spinal disorders, cardiovascular, respiratory, digestive, excretory, endocrine and mental functions.^(5,6,7)

Surya Namaskar is very suitable for active people, for example, entrepreneurs, housewives, students taking exams or scientists who spend most of their time thinking.

Recently, yoga asanas, especially Surya Namaskar, and its training system have become increasingly popular. In society, many spiritual groups are deepening professional yoga training packages, yoga is also very popular in universities. Surya Namaskar is such an action that every person should do.

Origin of Surya Namaskar

'Suryanamaskar' or 'sun salutation' is a set of dynamic postures, which are neither considered asana nor part of traditional yoga. Suryanamaskar is a whole body exercise believed to have been conceptualized by the late Srimanta Balasaheb Pant Pratinidhi, the king of Aundh in the 1920s⁽⁸⁾ and later by Sri KV Iyer and Sri Krishnamacharya. The danda exercises described in Vyayam Deepika were found to form the basis of the Suryanamaskar model presented by Sri Krishnamacharya⁽⁹⁾ Dandala is an ancient general and important physical training exercise practiced in India by wrestlers and martial artists. The push-ups used in bodybuilding in Western countries may have originated from the squat. The similarities between Dandala and Suryanamaskar are schematically depicted and later explained. Suryanamaskar became a traditional blend of the practice of two different systems of physical culture and yoga, and thus became the leading practice of modern day physical exercises.⁽¹⁰⁾ Further simplified versions were used by other schools of yoga including Swami Sivananda Yoga Vedanta Kendra, Bihar School of Yoga (BSY), Swami Vivekananda Yoga Anusandhan Sansthan (SVYASA) and progressively incorporated into modern yoga practices.⁽¹¹⁾

India has a rich tradition of yoga practice. Nowadays the ancient practice of yoga, asana, breathing and meditation is getting a lot of attention from health professionals. With the increasing scientific research in yoga, health remedies are also being discovered. Suryanamaskar - Salutation to Lord Sun is also a part of Indian traditional yoga practices. Each round of Suryanamaskar is a sequence of some 'asanas' followed by 'pranayama'.⁽¹²⁾

The sequence of asanas is such that each asana complements the next asana. During Suryanamaskar, the muscles of the whole body experience alternate stretching and contraction and hence it is said to give more benefits in less time.⁽¹³⁾ it is claimed

Suryanamaskar practice gives the benefits of both asanas and pranayama and improves general health and fitness.⁽¹⁴⁾

Surya Namaskar

आदित्यस्य नमस्कारन् ये कुर्वन्ति दिने दिने ।

आयुः प्रज्ञा बलं वीर्यं तेजस्तेषां च जायते ॥

Those who do Surya Namaskar daily, their age, wisdom, strength, semen and energy increase.⁽¹⁵⁾

Twelve mantras are recited in Surya Namaskar. A different name of the sun is taken in each mantra. Every mantra has only one simple meaning - Salutations to (my) sun. These twelve mantras are chanted in the twelve positions or stages of Surya Namaskar. First of all, pray for the Sun and at the end say a verse explaining its importance with Namaskar-

ॐ ध्येयः सदा सवितृ-मण्डल-मध्यवर्ती, नारायणः सरसिजासन-सन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी, हारी हिरण्मयवपुर्धृतशंखचक्रः ॥

Meditate on Lord Narayana, seated on a lotus, adorned with golden ornaments and holding the conch shell of a golden thorn, situated in the solar system. ⁽¹⁶⁾

Technique of Surya namaskar ⁽¹⁷⁾

Surya Namaskar is a traditional Indian yogic practice one round of Surya Namaskar consists of following twelve postures:

1. Pranamasana (Prayer Pose) ^{1st} and ^{12th}:

This is the pose to perform "Pranama" i.e. "Anjali mudra" standing upright on both feet and shoulder-width apart with hands placed side by side and relaxed. Now inhale and raise both hands and bring to the "Namaskara" (mudra) pose as you exhale.

Benefits: It provides relaxation from anxiety and mental stress. Initially brings calm and increases concentration of mind.

2. Hasta uttanasana (raised hand pose) ^{2nd} and ^{11th}:

From a prayer position, raise your arms and stretch your body from your toes to your fingertips backwards keeping your biceps close to your ears.

Benefits: It strengthens the abdominal muscles, respiratory muscles and the intercostal muscles. Supports the respiratory system and improves digestive functions. It reduces anxiety and fatigue, especially in asthma.

3. Hast Padasana ^{3rd} and ^{10th} (hand to foot):

Now bend down from the waist and touch the floor with both palms, keeping the back straight. One should try to keep the knees straight and touch the head into the knee.

Benefits: Beneficial for back muscles and increases flexibility. It stretches the hips, hamstrings, and calves. Also strengthens the thighs and knees. By acting on the abdominal muscles, it helps to melt away excess fat in the abdomen.

4. AshwaS anchalanasana (Horse Pose) 4th and 9th:

Inhale, push left leg back as far as possible and touch the ground with feet bent. Right knee should be between the palms. Then watch and stay in place. Straighten your feet in by balancing on the floor with your toes.

Benefits: It balances the central nervous system, strengthens the spine. It tones organs in the abdomen such as kidneys, liver. It increases willpower. It increases lung strength.

5. Parvatasana (Mountain Pose) 5th and 8th:

The pose is like "Parvata" or the mountain. Exhale in pose straighten right leg back from Ashwa Sanchalanasana and bring it parallel to left leg. Simultaneously lift your buttocks or wrists up. Place your arms straight, support your body weight. The head should be placed between the hands.

Benefits: It creates a good stretch for the spine. It's tons of peripheral nervous system. It strengthens the muscles of the upper and lower extremities. It helps develop strength and endurance in the arms, shoulders and wrists.

6. Ashtang Namaskar (Greetings to eight body parts) 6th and 9th:

Gently lower your knees to the floor, push hips back and slide forward, place chin and chest on the ground. Hold this pose and continue to touch all eight parts of the body like whole palms, whole feet, knees, chest and chin to the floor.

Benefits of: It strengthens the body. Muscles of upper and lower extremities and respiratory muscles.

7. Bhujangasana (Cobra Pose) 7th Pose:

From this last position, raise your chest to and slide forward. Put your hands together and look at up to the sky. In this pose, half of the body is in the air and the rest is on the ground.

Benefits: It supports and strengthens the back, especially the lower back, with maximum compression of the lumbar spine. It improves the flexibility of the spine and muscles. It supports the respiratory, digestive, reproductive and urogenital systems and becomes beneficial for back pain, sciatica, asthma and menstrual cycles.

There are certain chakras corresponding to each asanas. It is recommended to synchronize posture, breath, mantras and bring attention to certain chakras when performing Surya Namaskara. It needs complete devotion. Particular mantras are pronounced or chanted at the start of each Surya Namaskara.⁽¹⁸⁾

The twelve different asanas of Surya Namaskara, Mantras, Chakras and their Beeja Mantra are as follows:-

Pose	Mantra	Meaning	Breathing Pattern	Chakras	Beeja Mantra
1.Pranamasana (Prayer Poses)	Om Mitray namah	Prostration to who is affectionate to all	Ucchavasa	Anahata (Hrudaya)	ॐ ह्रीं (Om Rhom)
2.Hastautthanasana (Raised arm pose)	Om Ravaye namah	Prostration to him who the cause for change	Shwasa	Vishuddhi (Throat)	ॐ ह्रीं (Om Rhim)
3.HastaPadasana (Hand to Foot Poses)	Om Suryay namah	Prostration to him who induces activity	Ucchavasa	Swadhishtana (Sacrum)	ॐ ह्रीं (Om Rhum)
4.AshwaSanchalanasana (Equestrian Pose)	Om Bhanave namah	Prostration to him who diffuses light	Shwasa	Adnya (3rd Eye)	ॐ ह्रीं (Om Rhaim)
5.Parvatasana (The Mountain Pose)	Om Khagay namah	Prostration to him who moves in the sky	Ucchavasa	Vishuddhi (Throat)	ॐ ह्रीं (Om Rhaum)
6.Ashtang Namaskar (Salute with 8 points)	Om Pushne namah	Prostration to him who nourishes all	Hold Shwasa	Manipur (Solar Plexus)	ॐ ह्रीं (Om Rhah)
7.Bhujangasana (Cobra Pose)	Om Hiranyagarbha namah	Prostration to him who contains everything	Shwasa	Swadhishtana (Sacrum)	ॐ ह्रीं (Om Rhom)
8.Parvatasana (The Mountain Pose)	Om Marichaye namah	Prostration to him who possesses rays	Ucchavasa	Vishuddhi (Throat)	ॐ ह्रीं (Om Rhim)
9. AshwaSanchalanasana (Equestrian Pose)	Om Adityay namah	Prostration to him who is God of God	Shwasa	Adnya (3rd Eye)	ॐ ह्रीं (Om Rhum)
10.Hastapadasana (Hand to Foot Pose)	Om Savitre namah	Prostration to him who produces everything	Ucchavasa	Swadhishtana (Sacrum)	ॐ ह्रीं (Om Rhaim)
11.Hastautthanasana (Raised Arms Pose)	Om Arkay namah	Prostration to him who is fit to be worshipped	Shwasa	Vishuddhi (Throat)	ॐ ह्रीं (Om Rhaum)
12.Tadasana (Pranamasana)	Om Bhaskaray namah	Prostration to him who is the cause of luster	Ucchavasa	Anahata (Hrudaya)	ॐ ह्रीं (Om Rhah)

One should thank the Sun God and the nature also, for taking care of us by chanting Mantras. This chanting makes the Surya Namaskara more and more spiritual and effective. It effects the body and mind minutely and vitally. Mantras represent 12 zodiac signs also and supply energy to the body.

Benefits of the Surya Namaskara: ⁽¹⁹⁾

Surya Namaskara accords overall benefits which are as follows,

1. Surya Namaskara is ideally done in early morning facing the rising sun, as the sunrays are a rich source of vitamin D and helps to clear the vision. The ultraviolet rays are not very harsh during this time. So the skin doesn't get over exposure to sun.
2. These asanas improves one's posture, also gives proper workout to the body and thus helps in losing unwanted body flab.
3. Regular Surya Namaskara helps to lose excess body fat by activating fat metabolism and normalizing hormonal imbalances.
4. It balances the systems like respiratory, cardiovascular, gastrointestinal, endocrinal and musculoskeletal system to function better.
5. It gives exercise to the whole body, hence joints become strong and show increased flexibility.
6. It promotes sleep and calms, anxiety removes lethargy, vanishes all mental and physical fatigue.
7. Revives and maintains the spirit of youthfulness.
8. Practicing it, helps to regulate menstrual cycles and easier childbirth.
9. Surya Namaskara activates the 'Pingala Nadi' (Surya Nadi) which enhances the energy level in the body
10. In women, it stimulates the breasts to help firmness normally. Restores any lost elasticity through stimulation of glands and strengthening of pectoral muscles. All new moms can use more stamina and strength to give the best to their babies while breastfeeding.
11. It increases mobility in all joints.
12. Prevents loss of hair and graying.
13. Lends grace and ease of movements of the body.
14. Eliminates unpleasant smell of the body.
15. Refreshes the skin, prevents skin disorders. By boosting the blood circulation to the skin and face, gives its radiant glow back. It prevents wrinkles and early aging.

Physiological Effects of Surya Namaskar on the Body:

Effects on the musculoskeletal system: ⁽²⁰⁾

Regular practice of Surya Namaskar requires four times more energy than the daily requirement. Acting as a good fat burner, it burns the fat on the hips, abdomen and upper abdomen. It especially improves the flexibility of the muscles of the legs, back, chest, and buttocks. The psoas muscle, the major hip flexor attaches to all L1 to L5 and the lesser trochanter to T12. It is a compilation of scientifically well sequenced postures designed in such a way that involuntary muscles and joints undergo different degrees of compression and extension and different parts of motion. As Bhujangasana gives good bends to the spine with highest compression to the lumbar spine. While Adhomukhasvanasana brings a good stretch to the entire

spine and hamstring muscles. Regular Surya Namaskar can significantly increase hand grip, strength and stamina.

Effect on the respiratory system:⁽²¹⁾

Surya Namaskar helps in improving the functioning of the lungs better than walking. Chaturanga - Dandasana, Bhujangasana helps in opening the chest cavity, it improves the strength of intercostal muscles, trapezius thereby increasing the vital capacity and contractility of the lungs thus increasing the health of the lungs. It increases maximal expiratory pressure and maximal inspiratory pressure as it is a fine breath coordination performance done in phases. It converts forced vital capacity (FVC), forced expiratory vital volume in 1 second (FEV1), peak expiratory flow rate (PEFR) and vital capacity (VC).

Effects on the cardiovascular system:^(22,23)

Daily Surya Namaskar practice improves the efficiency and fitness of the heart as Adhomukhasvanasana, Uttanasana increases the blood flow to the heart thereby increasing the blood flow to the heart. Blood circulation is increased throughout the body to the organic, tissue and cellular level. Surya Namaskar shows dramatic changes in systemic and diastolic blood pressure, respiration and heart rate.

Effects on Endocrine system:⁽²⁴⁾

It regulates the endocrine system of the body; mainly it focuses on the pancreas, thyroid, adrenal and pituitary glands. It is very beneficial in obesity, diabetes mellitus, hypothyroidism and menstrual disorders. Regular exercise strengthens the abdominal muscles and makes the menstrual cycle a less painful experience.

Effects on Nervous system:⁽²⁵⁾

Autonomous nervous system and peripheral nervous system which is beneficial to neuronal issues. It also tones up central nervous system and improves memory, different neuronal weakness. It is effective on lower backache, Diabetes Mellitus.

Effects on Gastrointestinal system:⁽²⁶⁾

It helps in smooth running of digestive system. Increasing the blood flow to the system, the functioning of the intestines makes better. It tones up the digestive system by alternate stretching and compression of abdominal organs. Thus, helps in release of trapped gas from the system. It activates digestion and gets rid of constipation, dyspepsia and other gastrointestinal problems.

Effects on Mind:⁽²⁷⁾

Surya Namaskara carried out in silence with complete involvement always helps calming the mind and to relieve anxiety. Regular workout improves mental health. It exerts positive and better effect on both physical and psychological variables. Its different poses breathing patterns and chanting the mantras produces calm, relax, more stable and stress free mind. It increases creativity, intuitive abilities, decision making leadership skills and confidence. So children should do Surya Namaskara during examinations especially as it relieves tension and anxiety. It improves

sleeping pattern also. By helping in calm mind, gives a better and more peaceful sleep at night and battles insomnia.

Effects of Surya Namaskara on various biochemical parameters:⁽²⁸⁾

Sedentary lifestyle or habits and unhealthy dietary patterns, psychological stress increases the risk and severity of Diabetes Mellitus. Lack of physical activity increases the risk of Diabetes Mellitus by 3 times. Surya Namaskara is very useful in such life style diseases like Diabetes Mellitus.

Psycho – neuro - endocrine and immune mechanisms are involved in the beneficial effects of yoga on Diabetes Mellitus. Regular workout helps to attain glycaemic control and reduces the risk of diabetic complications. Surya Namaskara improves blood circulation and management of insulin in the body. It stimulates insulin production through brain signaling. If it is performed at slow pace i.e., six rounds per minute gives major effects. Surya Namaskara reduces fasting BSL, postprandial BSL glycosylated haemoglobin HBA1C level. It reduces oxidative stress in the body which plays an essential role in insulin resistance. A positive impact on Autonomous nervous system of Diabetes Mellitus patients is noticeable. It also improves the lipid profile in these patients and has a supportive role in diabetic complications. This results in reduction of weight and waist-hip ratio. Surya Namaskara provides a natural method to attain a healthy Body Mass Index.⁽²⁹⁾

Surya Namaskara and calories:⁽³⁰⁾

Each set of Surya Namaskara has 12 asanas. So when it repeated 12 times from both sides, 288 poses one can get done. It is much better, when 288 poses are done in just 20 minutes. Doing one round of Surya Namaskara burns approximately 13.90 cal. It is very useful in calorie burning other than these workouts,⁽³¹⁾

Workout	Calories burnt
Weight lifting	120 cal
Tennis	230 cal
Basketball	266 cal
Football	290 cal
Cycling at 14-15mph	332 cal
Rock climbing	363 cal
Running7.5mph	411 cal
SURYA NAMASKARA	416 cal

Caution:-⁽³²⁾

The following precautions should be taken while doing Surya Namaskar

1. Pregnant women should not perform Surya Namaskara as it puts pressure on the back and abdomen, harming both mothers and foetus.
2. Avoid it performing while menstruating.
3. Can avoid it if there is wrist injury.
4. Heart patient and high blood pressure patients should consult their doctor.

5. Any back problem, perform under the guidance.
6. Arthritis- As it involves the knee movements, must perform with caution if knee stiffness is there.

Conclusion:

Surya Namaskara is a sequence of asanas. Its origin lies in a worshipping of Surya, the Hindu deity.

This sequence of movements can be practiced on varying level of awareness ranging from that of physical exercise in various styles to a complete sadhana which incorporates asana, pranayama, mantras and chakra meditation. Surya Namaskara improves strength, flexibility of musculoskeletal system balances endocrinal system and metabolic function, tones central nervous system, supports urogenital system, boosts gastrointestinal system. Keeps mind calm, attentive and stress free. Lend grace and ease of movements of body. Revives and maintains the spirit of youthfulness. These thousands of years old tradition of yogic practice explains its therapeutic potential. Thus it should be a need to incorporate Surya Namaskara in modern life style for healthy mind and body.

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Effect of Tadasan, Trikonasan and Bhujangasan on Chronic Neck Pain and Shoulder Pain : A Case Study

Vishal Jaiswal*, Dr. R.K.Jaiswal**

Abstract: *One of the body's initial defense mechanisms against a disease associated with actual or potential tissue damage is pain. Modern life style is inducing neck & shoulder pain very frequently in Adults. Neck discomfort or stiffness may be brought on by injuries, inflammation, or anomalies in the neck's muscles, bone, or veins. Many people periodically feel stiffness or soreness in their necks as a result of bad posture, overuse, or sleeping in an uncomfortable position. Neck pain can occasionally result from an injury. There are numerous reasons for neck discomfort, but osteoarthritis or cervical spondylitis is the main culprits along with frozen shoulder which reduces the movement of arm.*

Problems with posture or ageing are also frequently observed. Ancient Indian philosophy gave us proper way of living a health life. Yoga is integrated part of this Ancient Indian Philosophy. Integrative yoga therapy is a very successful method for managing muscular discomfort. Yoga therapy helps muscles to become more flexible while also boosting their strength and capacity to support weight. Asanas are very important part of integrated yoga treatment. Asana can enhance physical muscle strength as well as increase flexibility and range of movement.

A female patient suffering with neck and shoulder pain since more than 6 months was treated by singhnaad Guggulu and Panchgun Tail with Tadasan, Trikonasan and Bhujangasan for 45 days and she got excellent recovery from pain and discomfort of neck and shoulder area.

Key words: *Arthritis, spondylitis, Yoga, Asanas, Ayurveda, Singhnaad Guggulu, Panchgun Oil*

Introduction-

Due to the way we live today, Neck pain [1, 2] and shoulder discomfort affects a lot of adults. Neck & shoulder discomfort or stiffness may be brought on by any anomalies in the neck's muscles, bone, or veins, as well as by localised inflammation or injury. Due to poor posture, overuse, sleeping in an uncomfortable position, or both, many people periodically experience stiffness or soreness in their necks.[3] Injury can occasionally be the root of neck pain. Cervical spondylitis or osteoarthritis [4] is the two main causes of neck pain among many others. Problems relating to age or posture are also frequently observed. Some common conditions like Lack of physical activity [5], Overeating and improper diet [6], Cigarette smoking [7], Excessive alcohol consumption [8], Poor mental health [9], Poor sleep [10] aggravate the problems of neck and shoulder pain and discomforts.

Yoga is a natural way of living as mentioned in ancient Indian Philosophical text. The main Aim of Yoga is Illumination and oneness with the divine nature but today commonly we use it for healthy living. Now a day it is researched that yoga can be used for therapeutic purposes.

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Patel and colleagues summarized the yoga functional fitness literature and compared the benefits of yoga with other exercise interventions in older adults. They concluded that yoga practice may lead to improvements in strength, flexibility, and health-related quality of life. [11]

हठस्यप्रथमांगत्वाद आसनां नूवमव च्यते ॥ :

कुर्यावत् आसनां स्थये मव आरोग्यां च आंगराघवम् ॥ (घे सां.1/17)

तद आसन स्थये व देहस्य मनसश्चात्रयल्यरुनरजोधमनव शकत्वेन्स्थरतां कुर्यावत् ।।

Asanas, particularly those that target the joints, generate soundness and strength in the physical body. Hath-Yoga poses including Tadasana, ArdhaChakrasana, Trikonasana, Marjariyasana, Makarasana, Bhujangasana, and Balasana are excellent for easing neck pain. Here are three yoga poses for neck pain.[2]

Tadasana: Mountain Pose (Tadasana) is the foundation for all the other asanas, especially the standing poses. When we align our structure in integrity, we become like a mountain—stable and solid. It may seem superfluous to spend time describing such a simple, basic pose—one that we do every day—but many of us have natural, well-aligned posture taught out of us. Rather than nurturing our natural spinal curves, what many of us have been taught as correct posture actually flattens the curves.[12] A mountain is a symbol of beauty and strength. Tādāsana is from the Sanskrit words tāda, meaning "mountain" and āsana meaning "posture" or "seat". Sama-sthiti is from sama meaning "equal", "level", or "balanced"; sthiti, "stand". This asana helps improve body posture. It also helps improve balance. It also makes your spine more agile.[13]

Trikonasana, an asana in Hatha Yoga, largely focuses on the lateral bend-stretching, resulting from the wider spacing of the feet. Performing Trikonasana, while maintaining the perfect posture largely influences the lateral spinal mobility, elongates the leg muscles, and removes stiffness in the legs and hips.[14,15] Performing any yogasana (especially Trikonasana) is governed by step-wise body posture maintenance and stability which are the significant factors.

Bhujangasana and Shalabhasana are stretching asana and have been indicated in relieving Katishool and Grivashool.[16,17,18,19]

A Case study- A married female patient of 35 years old of weight 65 kg and height 5 feet came to the OPD of Sangyahan, Faculty of Ayurveda, S.S. Hospital, BHU. She was having following complains.

- Neck Pain and stiffness since last 8 months
- B/L Shoulder pain radiating to finger tips
- Restriction of arm movement
- Morning stiffness in neck and shoulder joints
- Tingling sensation with general weakness

She has taken treatment at deferent places but did not satisfied with the relief in complaints, so she came to S.S. Hospital for Ayurvedic and yogic Treatment.

Past History

- No history of Diabetes, Hypertension, Asthma, Thyroid and any Surgical procedure.

Personal History

- Occupation: Housewife
- Diet: Vegetarian
- Appetite: Moderate
- Bowel: Regular
- Sleep: Normal
- Habit: Intake of tea 3-5 times in a day

M/H

- Menarche 15 years, she is having menses at intervals of 30 days for 5 days without pain.

O/H

- G₂ P₂ L₂ A₀
- P1 10 year female full term normal delivery
- P2 5 years male full term normal delivery

On Examination

- General condition - Moderate
- B.P. (mm Hg) – 128/84
- Pulse rate – 78/ min
- SpO₂ – 99%

Systemic Examination

- Respiratory system: B/L chest clear, Airway entry and breathing entry clear
- Cardiovascular system: S1 S2 sound heard normal
- CNS: All superficial reflexes are intact. Patient is conscious and well oriented
- GIT: soft Abdomen
- Nature of Pain – Pricking
- No Burning sensation

Relevant Investigation:

Hb- 13gm/dl. TLC- 3500 /mm³. DLC- P68 L26 E1 M5 B0
FBS- 90 mg/dl. BU- 20 mg/dl. Sr.Uric acid- 2.8 mg/dl RA Factor- NR
CRP- 0.1 mg/dl.

Differential Diagnosis:

- **Osteoarthritis** – caused by joint damage, torn cartilage, dislocated joint, ligament injury etc.
- **Rheumatoid Arthritis** – symptom of inflammation and pain in all joints of body. C reactive protien becam high.
- **Gout** – ussualy affects large joints of body but can occur in any joint. In this case serum uric acid is normal.

- **Cervical Spondylitis** – pain and stiffness in the neck, tingling stiffness and weakness in the arm.

Final Diagnosis - in this case no dislocation and joint damage; CRP and Uric Acid is normal only pain stiffness and weakness occur hence this problem is Cervical Spondylitis or Manyastambh.

Assessment Criteria:

1. Pain (Ruja)- (a) Visual Analogue scale- 0 to 10

(b) Intensity of pain- mild/moderate/ or severe

2. Resting Pain

No pain	0
No pain at rest but pain occurs after physical work	1
Pain also present at rest but mild	2
Pain also present at rest but moderate	3
Pain also present at rest and severe	4

3. Pricking Sensation-(Toda)

1- No pricking sensation	0
2- Pricking sensation on & off	1
3-Constant mild pricking sensation	2
4-Constant moderate pricking sensation	3
5-Constant severe pricking sensation	4

4. Unable to do daily routine work(Daurbalyata)

1-Can actively do all the routine work	0
2-Can do daily routine work with interrupted rest	1
3-Can do daily routine works but have to take rest very oftenly	2
4-Can not do daily routine work	3

5. Grip score — 0 to 100

6. Radiation of pain

1-No radiation of pain	0
2-Pain radiates up to shoulder	1
3-Pain radiates up to Elbow joint	2
4-Pain radiates up to forearm	3
5-Pain radiates up to wrist	4
6-Pain radiates up to hand	5

7. Tenderness-

1-No pain on palpation	0
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- 2-Pain occurs on light palpation 1
 3-Pain occurs on deep palpation 2
 4-Patient does not allow to touch the affected area 3

8. Neck Disability Index :

NECK DISABILITY INDEX

This questionnaire is designed to help us better understand how your neck pain affects your ability to manage everyday-life activities. Please mark in each section the one box that applies to you, although you may consider that two of the statements in any one section relate to you. Please mark the box that **most closely** describes your present-day situation.

Section 1: Pain Intensity

- I have no neck pain at the moment.
- The pain is very mild at the moment.
- The pain is moderate at the moment.
- The pain is fairly severe at the moment.
- The pain is very severe at the moment.
- The pain is the worst imaginable at the moment.

Section 2: Personal Care

- I can look after myself normally without causing extra neck pain.
- I can look after myself normally, but it causes extra neck pain.
- It is painful to look after myself, and I am slow and careful
- I need some help but manage most of my personal care.
- I need help every day in most aspects of self-care.
- I do not get dressed. I wash with difficulty and stay in bed.

Section 3: Lifting

- I can lift heavy weights without causing extra neck pain.
- I can lift heavy weights, but it gives me extra neck pain.
- Neck pain prevents me from lifting heavy weights off the floor but I can manage if items are conveniently positioned, ie. on a table.
- Neck pain prevents me from lifting heavy weights, but I can manage light weights if they are conveniently positioned
- I can lift only very light weights.
- I cannot lift or carry anything at all.

Section 4: Work

- I can do as much work as I want.
- I can only do my usual work, but no more.
- I can do most of my usual work, but no more.
- I can't do my usual work.
- I can hardly do any work at all.
- I can't do any work at all.

Section 5: Headaches

- I have no headaches at all.
- I have slight headaches that come infrequently.
- I have moderate headaches that come infrequently.
- I have moderate headaches that come frequently.
- I have severe headaches that come frequently.
- I have headaches almost all the time.

Section 6: Concentration

- I can concentrate fully without difficulty.
- I can concentrate fully with slight difficulty.
- I have a fair degree of difficulty concentrating.
- I have a lot of difficulty concentrating.
- I have a great deal of difficulty concentrating.
- I can't concentrate at all.

Section 7: Sleeping

- I have no trouble sleeping.
- My sleep is slightly disturbed for less than 1 hour.
- My sleep is mildly disturbed for up to 1-2 hours.
- My sleep is moderately disturbed for up to 2-3 hours.
- My sleep is greatly disturbed for up to 3-5 hours.
- My sleep is completely disturbed for up to 5-7 hours.

Section 8: Driving

- I can drive my car without neck pain.
- I can drive my car with only slight neck pain.
- I can drive as long as I want with moderate neck pain.
- I can't drive as long as I want because of moderate neck pain.
- I can hardly drive at all because of severe neck pain.
- I can't drive my car at all because of neck pain.

Section 9: Reading

- I can read as much as I want with no neck pain.
- I can read as much as I want with slight neck pain.
- I can read as much as I want with moderate neck pain.
- I can't read as much as I want because of moderate neck pain.
- I can't read as much as I want because of severe neck pain.
- I can't read at all.

Section 10: Recreation

- I have no neck pain during all recreational activities.
- I have some neck pain with all recreational activities.
- I have some neck pain with a few recreational activities.
- I have neck pain with most recreational activities.
- I can hardly do recreational activities due to neck pain.
- I can't do any recreational activities due to neck pain.

Patient Name _____ Date _____
 Score _____ [50]

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9. Morning Stiffness: yes / no

10. Shoulder Pain and Disability Index (SPADI)- 00 to 130

Shoulder Pain and Disability Index (SPADI)

Please place a mark on the line that best represents your experience during the last week attributable to your shoulder problem.

Pain scale

How severe is your pain?

Circle the number that best describes your pain where: 0 = no pain and 10 = the worst pain imaginable.

At its worst?	0	1	2	3	4	5	6	7	8	9	10
When lying on the involved side?	0	1	2	3	4	5	6	7	8	9	10
Reaching for something on a high shelf?	0	1	2	3	4	5	6	7	8	9	10
Touching the back of your neck?	0	1	2	3	4	5	6	7	8	9	10
Pushing with the involved arm?	0	1	2	3	4	5	6	7	8	9	10

Disability scale

How much difficulty do you have?

Circle the number that best describes your experience where: 0 = no difficulty and 10 = so difficult it requires help.

Washing your hair?	0	1	2	3	4	5	6	7	8	9	10
Washing your back?	0	1	2	3	4	5	6	7	8	9	10
Putting on an undershirt or jumper?	0	1	2	3	4	5	6	7	8	9	10
Putting on a shirt that buttons down the front?	0	1	2	3	4	5	6	7	8	9	10
Putting on your pants?	0	1	2	3	4	5	6	7	8	9	10
Placing an object on a high shelf?	0	1	2	3	4	5	6	7	8	9	10
Carrying a heavy object of 10 pounds (4.5 kilograms)	0	1	2	3	4	5	6	7	8	9	10
Removing something from your back pocket?	0	1	2	3	4	5	6	7	8	9	10

Plan of Treatment:

Therapy	Duration
Yoga techniques (Tadasan, Trikonasan and Bhujangasan) along with Ayurvedic Medicine (Singhnaad Guggulu and Panchgun Oil)	3 session at 15 days follow up

Ayurvedic Treatment

- Singhnaad guggulu 250mg*2 twice a day for 45 days
- Panchgun Tail for local application external use only thrice a day

Yogic Management:

- SukshamVyayam–Greevasanchalan, Skandhsanchalan, kuhanisanchalan, kalaisanchalan
- Tadasan – 5 times twice a day with empty stomach
- Trikonasan (both side) – 5 times twice a day with empty stomach
- Bhujangasan – 5 times twice a day with empty stomach

Analysis of effect of treatment

Time / analysis	Before treatment	After 15 days	After 30 days	After 45 days
VAS for Pain (A)	9	6	4	1
Grip Score (B)	6	8	9	12
NDI (C)	35	24	12	5
SPADI (D)	75	46	21	8
Swelling (E)	No	No	No	No
Radiation of Pain (F)	4	2	1	0
Tenderness (G)	2	1	1	0
Morning Stiffness(H)	Yes	Yes	No	No
Resting pain (I)	3	2	1	1
Ability to do daily routine work (J)	2	1	1	0

Discussion and Conclusion:

Patient has followed properly the medication along with yogasanas practice of Tadasan, Trikonasan and Bhujangasan as per schedule with empty stomach. Gradual recovery of symptoms was observed on regular intervals and at the end almost cured. Plan of treatment was on the basis of etiopathogenesis. Cervical and shoulder pain arises due to modern lifestyle with no physical exercise and postural defects due to excessive use of social media on mobile. Presence of triphala in the Singhnaad guggulu have vaathar and sarvahaar pralriti helps to remove vaatvikar and Erand oil in the panchgun Tail helps to remove pain. Tadasan help to manage the intervertebral space and balancing the shape of neck. Trikonasan improves the muscle strength of Neck and Shoulder and increases flexibility of the muscles. Bhujangasan cause balance in the shape of neck and shoulder muscles with providing extra strength to neck curvature with humerus-scapula joint. All of these together cures the musculoskeletal pain of neck and shoulder area as well as improves the flexibility and strength of muscles in the neck and shoulder area, which results to cure all the symptoms of the neck and shoulder pain.



Fig: 1 – Trikonasan



Fig: 2 - Bhujangasan



Fig: 3 Tadasan



Fig: 4 –Neck (micro) exercise

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Review on Low Back Pain and Its Yogic Treatment

Abhishek Maurya*, Prof. K. K. Pandey**

Abstract: *Yoga is the Central theme of Indian Philosophy. However, its scope and applications have been changing. In order to define its contemporary relevance, it is necessary to evaluate the form and fundamentals of Yoga as founded in its Foundation Texts viz the Early Upanishads, Bhagwat Geeta and Yoga Sutras of Patanjali followed by alterations occurring due to the impact of different religious schools and philosophies down the ages. Further transformations in the concept and approach to the practice of Yoga can be visualized in the thoughts and works of contemporary Indian philosophers like Swami Vivekanand, Sri Aurobindo and Mahatma Gandhi. Last five decades appear shrouded with studies and applications of different Yoga practices for promotion of health and also for treatment of certain diseases with highly encouraging results. As such Yoga is emerging as a powerful therapeutic tool in the case of a range of chronic intractable diseases and lifestyle related ailments. The mode of action of Yoga practices in Health care and therapy has been the subject of investigation and by now a lot of evidence has gathered which throws light on practice of Yoga viz Asanas, Pranayama and Meditation as regards to their influence on body functions. Summarily it is believed that the Core effect of Yoga practices is relaxation response and anti-stress effect, Autonomic balancing, bio purificatory effect and rehabilitative influences including correction of haemodynamic, neuroendocrine function and immunostabilization. It is expected that if the set of Yoga practices are suitably chosen and prescribed in a therapeutic tuning the body physiology can be appropriately monitored and managed.*

Back pain is one of the most prevalent and expensive medical conditions in contemporary society, but the condition typically gets better within a few weeks or months. These muscle imbalances lead to an uneven distribution of forces and weaken the crucial joints in the trunk and upper limbs, increasing the risk of muscle strain, stress, and pain. Yoga is currently showing promise as a form of chronic back pain treatment. Yoga is a mind-body technique that offers a comprehensive approach to health.

Key word: *Haemodynamic, Autonomic balancing, bio purificatory effect and rehabilitative influences.*

Introduction

Yoga works to strengthen the muscles and increase their elasticity, which helps the spine's condition. A promising treatment for back pain, including pain in the neck, lower back, and scapula, is yoga.

Back pain is one of the most prevalent and expensive medical conditions in contemporary society, but the condition typically gets better within a few weeks or months. Although it can happen anywhere along the spine, from the neck to the hip, lower back pain is where it typically manifests. Back pain and neck pain are two common names for the pain, depending on where it is located.

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These muscle imbalances lead to an uneven distribution of forces and weakened trunk and upper limb joints, which increases a person's susceptibility to muscle strain, stress, and pain. Transcutaneous electrical nerve stimulation, hot and ice packs, massage, and other conventional treatments are currently used to treat acute and chronic back pain and help to temporarily alleviate symptoms. With a history spanning more than 4,700 years and rising in popularity in India and across the globe, yoga is both an art and a science of living.

A promising method of treating chronic back pain is now being recognised as yoga. Yoga is regarded as a type of mind-body technique that offers a holistic approach to health. In samples with chronic lower back pain, recent research studies have shown that yoga practise reduces pain and functional disability. Rest and physical therapy are key components of treating back pain. Yoga aids in both areas. Yoga helps the body relax and improves its flexibility, strength, and postural awareness while also increasing power.

The purpose of this article is to discuss how yoga can be used to help with postural alignment issues that result in chronic back pain.

Back pain can be divided into lower back, upper back, and neck pain. The most prevalent condition, which is typically related to one's occupation, is low back pain. International guidelines for the management of low back pain recommend a diagnostic triad, or initial diagnostic classification process, to distinguish between nonspecific low back pain, possible serious spinal pathology, and potential nerve root issues.

Review of literature

Galantino ML et al. (2004) investigated research on impact of modified hatha yoga practice on low back pain, administered daily one-hour hatha yoga twice a week for 6 weeks after 6 weeks functional measurement score showed improved balance and flexibility and decreased depression and disability. And improved relaxation and fastened awareness/Learning in the subjects.

Tekur et al. (2008) examined a residential yoga intervention with physical exercise (control) on low back pain patients with pain and spinal flexibility problems. one-week intensive Yoga intervention program improved spinal flexibility and also reduction in pain when compared to physical exercise group.

Cramer H et al. in (2013) systematically reviewed and done a meta-analysis on Yoga for low back pain. They are taken 10 randomized clinical trials with total 967 chronic low back pain patients. In these eight studies were with low bias risk and provided very strong evidence for the effectiveness of yoga in the management of Low Back Pain.

In a RCT on Chronic neck pain by Cramer et al (2013) randomly assigned yoga or exercise program in 51 patients for a 9-week yoga training program. After the completion of the study post-test yoga group result reported less disability and improved quality of life when compared to the exercise group. Range of motion and pressure pain threshold also improved in Yoga Group.

Causes of back pain

- Trauma,
- age related degeneration on Backbone

- Tumours,
- any inflammation in joints,
- pregnancy,
- any intra-abdominal disorders,
- any psychogenic disorders
- Depression
- Stress

Risk Factors

Certain risk factors increase the chances of developing back pain. They are as follows

- Obesity
- Smoking with unhealthier lifestyles Pregnancy the extra weight of carrying a baby may give additional strain on the back
- Long-term use of medication- weaken the bones
- Stress may be responsible for tension in the back muscles which can result in back pain
- Depression - back pain can make people feel depressed, sometimes result in back pain.
- Weight gain which leads to increased pain and worsening depression
- Signs and Symptoms of back pain:
- Muscle Pain
- Muscle Stiffness, Stabbing or Shooting pain
- Pain that radiates down to Shoulder and arms and neck
- Pain that spread outs down to legs
- Limited flexibility or lessened range of motion of the back

Yoga and Backache

Yoga is a popular form of exercise that emphasises specific body positions, or asanas, while incorporating focused breathing and meditation to promote physical, mental, and spiritual well-being. Due to its beneficial effects on both physical and mental health, its ability to reduce stress, increase joint flexibility and strength, and provide pain relief from common musculoskeletal disorders, its popularity has increased significantly both in India and throughout the world.

A great way to treat and prevent back pain is through yoga. As a result of yoga's efforts to strengthen and increase muscle elasticity, the condition of the spine is improved. The body is meant to be strengthened and made more flexible through the use of performance yoga postures and techniques that create and keep a balance between opposing muscle groups.

The breathing exercises known as pranayama, which involve inhaling, exhaling, and holding your breath, help to connect the various postures and strengthen the muscles in your chest and lungs so that your blood can flow more freely. Correcting postural misalignment is one of the first steps in yoga practise, and it should help to reduce pain. Yoga can strengthen weak, elongated muscles while also targeting shortened, tightened muscles for stretching. Even the slightest movement can frequently cause a back injury or chronic back pain because muscle rigidity is caused by body stiffness and lack of movement.

Yoga softly:

- stretches the muscles,
- soothes the nerves,
- enhances blood circulation
- strengthens the muscles as well.

Yogic Management for Backache

1. **Asana:**Pawanamuktasana series, Bhujangasan, shalabhasan, dhanurasan, markatasan etc.
2. **Pranayama:** Anuloma-Viloma, Nadi Shodana, Shitali, Seetkari, Bhastrika etc.
3. **Meditation:** Relaxation, Yoganidra, MRT etc.



Figure 1



Figure 2

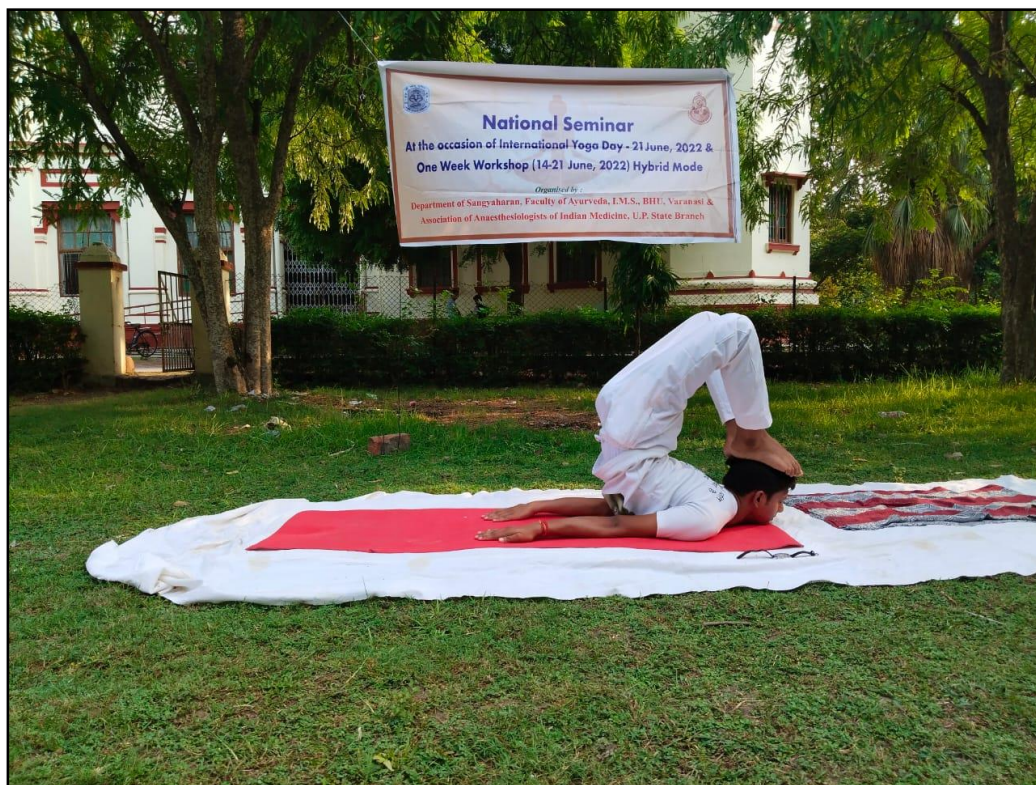


Figure 3

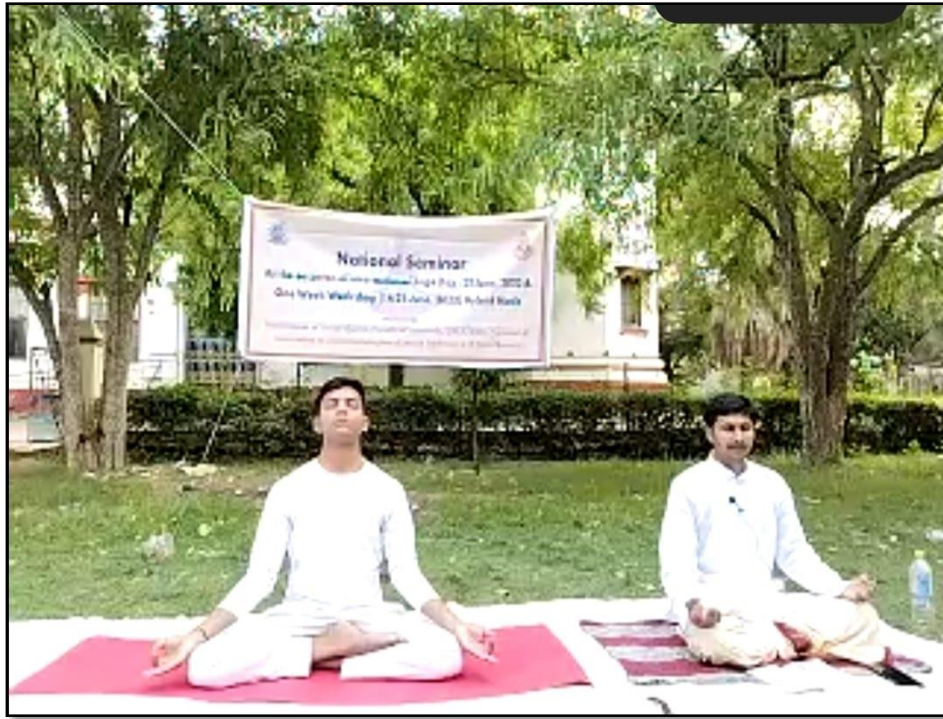


Figure 4

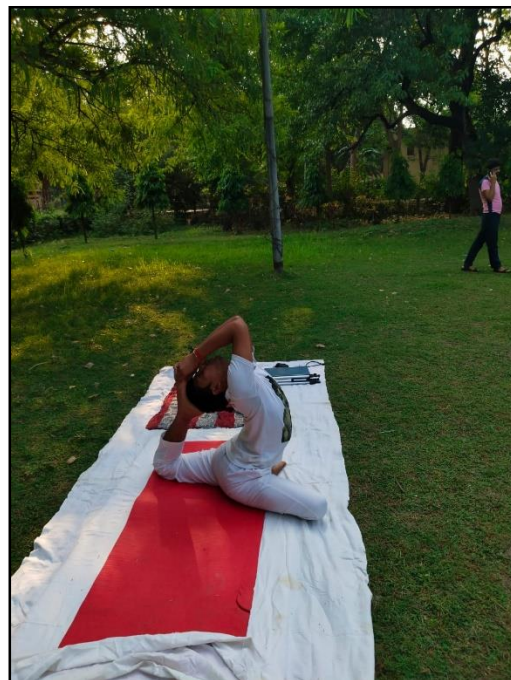


Figure 5

Conclusion

Due to the sedentary nature of the modern lifestyle, weight gain, poor posture, poor lifestyle choices, and a few other factors are the primary causes of back pain. Numerous studies have shown that yoga is helpful for some types of back problems. The physical postures used in Yoga are a method of therapeutic application that integrates the balance between mind and body, coordination, flexibility and core strength of the human body.

Yoga is now showing promise as a treatment for back pain, including pain in the neck, lower back, and the scapula. Patients may benefit greatly from practising yoga in addition to or instead of (in some cases) other well-established conventional and alternative treatments, such as dietary changes, exercise, massage therapy, and physiotherapy, as well as other types of manipulations. The use of yoga as a treatment for persistent low back pain seems to be both efficient and secure. Overall, yoga appears to be a well-positioned intervention as the healthcare system shifts from primarily caring for patients with acute illnesses to primarily caring for patients with chronic diseases and as healthcare providers seek to design preventative strategies against the chronic conditions of modern society.

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Practice of Pranayama- A Newer Dimension in Cancer Prevention and as an Adjuvant Non- Pharmacological Therapy

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Abstract

Cancer treatment produces many different side effects that can make the body weak or helpless. There are many methods of treatment of cancer which are helpless in removing these side effects. But a series of pranayamas and breathing techniques associated with them can be helpful in curing these side effects or symptoms related to cancer and in increasing the quality of life. Pranayama has been found in a pilot study to help cancer patient's sleep, reduce their anxiety, and may even work to enhance or improve their quality of life and mental health for cancer patients receiving chemotherapy. The use of Yogic Pranayama has been found to improve the quality of life and lifestyle from various side effects associated with chemotherapy. Various types of changes occur in the physical, mental and quality of life of the cancer patient due to the treatment methods given during cancer disease, in such a situation normal life remains full of challenges, in this condition many types of effective management are done for the treatment of cancer. In cancer disease, the drugs or therapies that are needed to reduce the side effects of cancer by a variety of methods are often too expensive or rarely effective. But to improve the quality of life of cancer patients, there is a need for a free and easily available therapy like Pranayama Yoga, which is much better than any other methods given in cancer treatment.

Key words:- Cancer, Yoga, Pranayama, Oxygen, Prana, Pranavayu.

Introduction

Yoga is an ancient science, but it is still present in the form of modern therapy for the general public.^{1,2} It is a spiritual practice that helps in strengthening the body, mind and both by adjusting them, as well as it is beneficial for the mental, physical and spiritual well-being of man. To strengthen the three states, it has always been closed. Around 200 to 300 BC, these were scripted in the form of Yoga Sutras by Maharishi Patanjali in eight parts, which we know today as Ashtanga Yoga, in which Systematic states like Yama Niyam asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi are available.³

The early forms of Ashtanga yoga are asana, which deals with the body, and pranayama, which deals with the adjustment of the mind and body.⁴

Pranayama which leads to body and body related breathing organs mind consciousness intelligence and development, it is physical practice as well as mental practice which we must do carefully.⁵

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Seeing Pranayama as Prana and its Dimension, it is clear that Prana which we see as the soul of life force health and Dimension which we see as holding it as regulation or expansion.⁶

Ayurveda- Cancer

Classical texts have several references to cancer. “*Arbuda*” is the most specific terminology for cancer. “*Granti*” was the term often used for non-malignant tumours. They describe cancer as inflammatory and non-inflammatory swellings. According to Ayurveda, cancer originates due to deranged metabolism and imbalance of body constituents causing faulty division of cells and improper growth. This leads to the depletion of systemic ojas or the vibrant energy. Ancient ayurvedic physician used to diagnose cancer even at initial stages by understanding the preliminary signs and symptoms and the body’s imbalance. Treatment varied based on the nature of the patient, condition or the stage of disease and the mental strength of the person.

Ayurveda follows symptomatic anti-cancerous treatment through correction of metabolic imbalance and even immunotherapy.

What is Cancer-

Both Charaka and Sushruta said:

'ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः' (च.चि. १२)

तथा 'तस्य च लक्षणानि ग्रन्थेः समानानि सदा भवन्ति' सु. नि. 11 7

The symptoms which Sushruta has described as mild-pain, stagnant, apaki etc., should be understood only as benign tumors. Vatik, Pittik, Mucosal and Meadows tumor are the tumor of benign category. They have not been described in detail because of having similar symptoms and being endowed with the gland.⁷

Tumor differences-

-महत्तु ग्रन्थितोऽर्बुदम् ।।१४।।

तल्लक्षणंचमेदोऽन्तःषोढादोषादिभिस्तुत् । प्रायोमेदःकफाढ्यत्वात्स्थिरत्वाच्चनपच्यते ।।१५।।

The one that is bigger than the gland is a tumor. These tumors are of six types - three from Vataadi doshas, three born from blood, flesh and fat.⁸

What is the meaning of Pranayama.

All kinds of talks about yoga have already been present, but it is very important to know what is the real form of pranayama as the parts of yoga, Pranayama is the fourth part of the eight limb of yoga, which controls the body, mind and soul. These three work together. It is seen as a mind-body meditative path. When Pranayama is divided into 2 words, the first word comes Prana, Prana means life force or breathe means breathing air. And if we look at the dimension in a detailed way, it means to regulate or control. Therefore the meaning of tthe pranayama can be called the regulation of the breath.⁹

The main goal of Pranayama is to strengthen the body, mind and consciousness, as well as establish a connection between them. Pranayama provides relaxation and energy to the body

and mind. Pranayama supplies oxygen to the body by removing toxins from the body and absorption and at the same time it maintains oxygen in the body.¹⁰

Form of Prana-vayu-

The meaning of calling the air taken by breathing as Pranavayu is that the oxygen element in the form of nectar is present in that air, which reinforces the digestive fire of the body and creates metals, which are essential for the survival of the body.¹¹

There are five fundamental forces, which are called Pancha Prana. it is active every moment in the physical body. Prana Shakti adapts to these five regions to enable the body to perform its various functions. That's why different parts of the body have different experiences of Prana at the same time. These five powers affect the mind and consciousness at a subtle level and after some time they themselves are also affected by them. The rishis recognized these five pranas as Prana, Apana, Samana, Udana and Vyana. The five pranas are also known as Prana Vayu. The word Vayu is derived from the root 'va', which means 'movement' or 'flowing'. Hence Prana Vayu represents the quality of spontaneous movement and provides energy for every action from secretion of digestive juices to movement of hands. They flow in all the elements, organs and also in the mind.¹²

Prana is the first among the five prana. To keep this Prana separate from the all-pervading Prana, it is also called gross Prana. The gross prana exists in the thoracic region as a stream of energy between the diaphragm and the base of the neck. It is the communication center of the life-saving power. This power supplies the heart and lungs and all the activities of the thoracic region, such as respiration, swallowing and blood circulation. When the rate of breathing or heart increases due to some strenuous activity, the level of gross prana also increases. This life force is so essential that if its functioning is obstructed or it gets blocked then death can also happen. It is also called Pranavayu because of its action in a particular area.¹³

Pranavayu located in the navel touches the lotus of the heart, i.e. enlightened and animates, goes out through the throat to take the nectar of the sky (Bishnupad) (life-giving air or oxygen), there it carries Ambarpiyush i.e. the nectar of the sky (oxygen). It moves and nourishes the whole body with Jiva and Jathragni, this Ambarpiyush adheres to the metals together with the blood.¹⁴

यावद्वायुः स्थितो देहे तावज्जीवनमुच्यते । मरणं तस्य निष्क्रान्तिस्ततो वायुं निरोधयेत् ॥

As long as there is air (prana) in the body, there is life. Death occurs when the air (Prana) leaves the body, so try to keep the air (Prana) in body.¹⁵

Prana-

Prana is not only the life force that sustains the body, but it also creates at every level. The mystics of India have always known and understood that modern science has been making efforts to understand the existence of Adishakti, its nature, its possibilities and the methods of its cultivation. Each Yog Vigyan Mantra, Yagya, Tapa, various practices of concentration and meditation have an aim – to awaken and expand that Prana Shakti that resides within each individual or in the wider universe.¹⁶

The Sanskrit word 'Prana' is made up of two sounds 'Pra' and 'N', which means eternal, the power that is in constant motion. Prana is present in the form of energy in all conscious beings at every level of their every voluntary and involuntary action, every thought, mind and body. Scientific research describes prana as a multidimensional complex energy that is a combination of electrical, magnetic, electromagnetic, optical, visual, thermal and mental energy.

The vital exists even in the unconscious world; At this stage it causes motion, growth and decay. In fact, Prana is the basis of the manifested world. This power has manifested in the form of 'primordial desire' to create the original consciousness.¹⁷

In Chhandogya Upanishad (1:11 5) it is said-

सर्वाणि ह वा इमानि भूतानि । प्राणमेव भिसंविशन्ति प्राणमभ्युज्जिहते ॥

In Pralay Kaal, all the movable and immovable/conscious and non-living merge into Prana and are born in creation Kaal.

The way Prana is pervaded in the whole body of every living being, it is called Pranamaya Kosha, the subtle existence from the physical body. Modern science has also proved the existence of this vital field. In particular, the existence of an aura has been observed around objects other than humans by the highly sensitive method of Kirlian photography. It also found that the aura changed according to the condition of the creature. This pranic field is sometimes called Cyplasma, as it is compared to the plasma (charged gas) described in plasma physics. It is described as charged vapor particles that are internally affected by mind and externally by electric, magnetic or electromagnetic fields.¹⁸

In the pranic body, prana flows through energy-carrying channels, and is stored in vortex-like chakras of energy. According to some researchers, the electromagnetic energy of Prana produces radiation, in which the electric and magnetic energies are at right angles to each other, which consequently appear spiral. In fact, different descriptions and illustrations of the spiral or coiled structure around the chakras have been done by sages and scholars from all parts of the world.

Life is innate in living beings. We are born with a certain amount of Prana and maintain, increase or decrease it through the air we breathe, through the food we eat, through the thoughts we think. We think through the actions we take and the lifestyle we live. When we die, the accumulated prana leaves the body.¹⁹ Several studies suggest that pranayama practice can increase parasympathetic tone to a comfortable state.

The purpose of this study was to investigate various types of behavioral changes as well as changes in the quality of life among patients receiving chemotherapy, radiation, and various types of cancer. To reduce anxiety, depression and sleep disturbances, all these techniques i.e. all the techniques of pranayama have to be tested.²⁰

Pranayama in Cancer-

Many types of studies have investigated the effectiveness of yoga interventions, in which many types of systems related to pranayama, breathing, meditation, yoga have been used on cancer patients, although there are shortcomings in many types of results, but There are a number of small and mixed samples in which cancer patients undergoing cancer treatment have benefited

significantly from electrical interventions during and after cancer treatment. A number of such studies have examined yoga interventions to the extent that it becomes very difficult to determine which part of yoga can be beneficial in such a situation, but it is certain that yoga has been proving beneficial in cancer disease, so there is an improvement in the side effects of cancer patients. Yoga as a tool has been valued in India because Pranayama is very simple and clearly easy to do and helpful, it can be done without any equipment and can be done at any time, at the same time it is very simple and easy technique which is helpful in strengthening sleep and breathing rate.²¹

Breathing & Pranayama: Sectional breathing should be slow, steady and controlled just as Nadishodhana Ujjayi Bhramari. It should not be forced or restricted in anyway. Initially start the practice with few repetitions and gradually increase the number of repetitions. If possible, maintain the ratio of 1:2 for time of inhalation and exhalation. This way Nadishodhan pranayama reduces the sympathetic activity and stimulate vagal (parasympathetic) activity and decreases stress and anxiety. Ujjayi increase the oxygen saturation in body. Bhramari pranayama similar to humming may increase Nasal Nitric Oxide (NO), which may improve blood flow to the ciliary epithelium and has anti-inflammatory action.²²

Oxygen and pranayama in relation to cell proliferation-

According to the information received from many types of research, when there are physical activities in the body, then the consumption of oxygen is very fast during that time and when the body is in a state of restlessness, then there is a gradual lack of oxygen in the body. Similarly, when the body is involved in mental physical activities, stress or many other types of work, the consumption of oxygen in the body is very rapid. Where mental activity is involved, there is an increase in oxygen consumption in the body. Similarly, there is an increase in the consumption of oxygen when there is any kind of mental distress or anxiety.^{23,24,25,26,27,28,29}

According to about 14 researches, there is an increase in body oxygen consumption even in various disease conditions, like cardiovascular diseases, locomotion diseases, HIV disease, chronic obstructive pulmonary disease, Insomnia, congestive heart failure, obesity, diabetes, hypertension, metabolic center etc. In all of these, there is an increase in the consumption of oxygen. In the side effects of cancer, different types of diseases start occurring in the body, such as headache, body pain, back pain, apart from this, the problem of BP and heart related diseases also starts, in which the consumption of oxygen level became very fast in the body.^{30,31,32,33}

The measurement of oxygen consumption can then be viewed holistically, providing insight into the homeostatic balance and response to stress within the body. Which always establishes the connection between many pathways of control of the taste nervous system and the hypothalamus. Whenever stress occurs, in such a situation, more feelings like sympathy start to arise and oxygen consumption also starts to increase. The aberrant pathway also involves rapid activation of body functions that result in increased oxygen consumption. Exposure to radiations increases stress or arousal may result in changes in the hypothalamic response to the paternal response. This process happens often in disease like cancer, so it becomes normal to have changes in oxygen or any type of hormone in the body. Therefore, the interaction of the cognitive, emotional, endocrine glands and the immune system can result in a continuous stress response. The parasympathetic nervous system provides a counter to the stress response which acts to

reduce stress but when relaxation not met in any way, the oxygen consumption in the active body increases. at this stage body tries to reduce the stimulation of metabolism and this induces a hypometabolic state.^{34,35,36,37}

Yoga helps to give rest to the body, the mind and the metabolism in the body. From the point of view of yoga, it is very helpful to people engaged in this discipline to reduce problems of health and for the path of awakening of spirituality. Yoga is a discipline that is very ancient and it establishes mediation between the mind and the body. That's why asanas and pranayama are combined in these practices and to improve it, a state of harmony like meditation is also created.³⁸

Yoga includes Asana, Pranayama, Dhyana Dharana etc, , which are helpful in stabilizing the mind and strengthening the body. In such a situation, when the condition of Pranayama comes in Yoga Kriya, then different types of results are discussed in it, such as Bhastrika, Bhramari, Ujjai, Kapalabhati or Nadi Shodhan Pranayama. These pranayama involves inhaling the breath in the nasika from one side and slowly exhaling it from the other side and the presence of a kind of time period is also recorded in it. It has been observed in many types of research that there is also a decrease in oxygen consumption in the yogi's position during meditation and cardiovascular activities and this state is necessary to achieve the relaxation response. After bringing patients like cancer into a state of meditation, their absorption rate can be increased by Pranayama. in yoga, balance can be established by pranayama as rest in sleep, good condition and voluntary physical activities.³⁹

Relieving stress through yoga in different types of research done in the past-

It is known in many types of reports that it is helpful to remove stress through relaxation and pranayama through yoga. Sometimes, activities like pranayama and yoga are helpful in reducing chronic or acute stress. There are many examples of situations that are used to relieve stress. Yoga is necessary to remove those conditions. Practicing yoga has also been shown to improve many clinical conditions such as anxiety, depression, and negative mood. Even today, many educationists suggest young people for doing Yoga instead of pharmacological therapy for patients with stress and anxiety, if the practice of yoga, pranayama and asanas are included, the activities of the human body's physical metabolism are facilitated. The benefits of yoga and Pranayama practice have also been observed in patients with different blood pressure conditions during moments of hyperlipidemia hypoglycemia and hypertension.^{40,41,42,43,44}

According to a research, the practice of Pranayama was studied among 143 participants, in which it was observed that changes in oxygen consumption keep occurring through yoga. It was observed in the research that moderate and slow Pranayama for oxygen consumption Breathing slows down the consumption of oxygen in the body. An advanced practitioner took a rate of 232 breaths per minute in which the oxygen value increased by 208% i.e. 140% and oxygen consumption was recorded by 30%, 24%, 17% and 15% during Bhastrika Pranayama at different rates. When Nadi Shodhana Pranayama is performed, there is an increase of 150% in the rate of breathing, along with an increase in the consumption of oxygen in the body, and immediately after that, an increase of 37% and 18% in the level of oxygen in the body. Practicing Ujjai Pranayama at the rate of 1 minute breath, the researcher noticed that there was a 10% increase in

oxygen and while Ujjai Pranayama was recorded at the increase in rate of 25% to 52% per second in different types of diseases. So in this way it can be ensured that Pranayama helps in increasing the balance of oxygen in the body.^{45,46,47,48,49,50,51,52}

Importance of Pranayama in Cancer-

It is true that cancer cannot be cured by Pranayama, but Pranayama can prove to be a useful method in the treatment of cancer patients and to remove the side effects associated with them. By Pranayama, cancer patients experience during their cancer treatment that it helps them to relieve stress, mental, emotional and physical pain. It is a safe and effective method to remove the negative effects caused by cancer in the mind, body and spirit.⁵³

Need of Pranayama for Cancer Patients to improve quality of life-

Pranayama removes the fatigue of the body. Based on the British General of Cancer, pranayama was helpful in relieving symptoms related to fatigue in the body of cancer patients and it has a fair effect in increasing the patient's working abilities and improving their quality of life.⁵⁴

Having a disease like cancer affects not only physical but emotional mental social health in every way. This disease can be very stressful and in which person feels anxious, sadness, depression and frustration.⁵⁴

Pranayama in cancer patients supports the parasympathetic nervous system thereby reducing the level of stress which we can see as the relaxation response. A study shows that stress can be reduced or improved by Pranayama.⁵⁵

Improve sleep of Cancer Patients-

When the patient's body is constantly in physical and mental pain and tension, then the patient has difficulty in sleeping, that is, he is unable to sleep. Pranayama helps in the insomnia of the patient, along with removing the tension of the patients, helps them to get enough sleep.⁵⁶ Only 5 minutes of pranayama practice people can feel that by doing Pranayama there is a change in their stress. a study has also shown that by doing Bhramari Pranayama the heart rate slows down the mind calms down the body Activities are relaxed and patients get restful sleep.⁵⁷

Increase the Happiness of the Mind-

Breathing is such an activity that a person takes it continuously without any thought, but when he does it in the form of practice i.e. Pranayama, he is conscious and aware of breathing, increasing the rate of breathing, and it reduces the tension in the body. this practice reduce the pain while doing this exercise the patient concentrates on each moment so that he does not feel any kind of pain and the mind becomes present in his consciousness.⁵⁸ Research shows that cancer patients who practice Pranayama can see changes in their stress compared to those who do not practice Pranayama. While doing Pranayama, the patient becomes quite sensitive, calm and able to control his emotions.⁵⁸

Conclusion- This article is presented as a review based research on the effects of yoga and Pranayama as an adjunct to cancer therapy. Pranayama interventions have been shown to be beneficial in spite of a wide range of limitations at times, with no side-effects. Pranayama has always been found to be positive. The intervention of various parts of yoga should always be done

in such serious diseases because yoga will continue to be beneficial as an adjunct to the ongoing treatments. Therapies like Yoga Asana Pranayama will always support the lifestyle and tenacity of cancer patients in their care.

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Role of Ashtanga Yoga in Physical and Mental Well-being

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Abstract:

Yoga is assuming importance in improving mental and physical health in the treatment of several lifestyle disorders and diseases. The latest study was a brief lifestyle intervention, based on yoga, on subjective well-being levels that is mental or physical. Normal healthy individuals and subjects having hypertension and a variety of other illnesses were included. The inventory consists of questions related to one's feelings and attitude about various areas of life, that is happiness, achievement, and interpersonal relationship. These observations suggest that a short lifestyle modification and stress management educational program leads to remarkable improvement in subjective well-being. In today's time, the common reason for any disease is a mental imbalance, due to which a person sees it as discomfort or disease at the physical level. The most common health disorders prevalent today are first on the mental and then after on the physical level. Yoga when we adopt it as a way of life does a lot for people suffering from stress-induced psychosomatic lifestyle disorders like silent killers, also yoga teaches us the art of leading a supreme and healthy life. Many studies have shown the potential of Yoga as an effective preventive measure as well as an adjunct therapy for all types of physical and mental disorders.

Keywords – Ashtanga Yoga, Yoga, Mental Health, Physical Health, Yogic management,

Introduction

The immediate cause of any disorder or discomfort isn't identifiable in 90% of cases, hence known as the “immediate” or “critical” level of the disorder. Utmost of these cases do not indicate their condition as there may not be any symptoms, giving it the name “the silent killer”. Indeed when symptoms are conspicuous they're unclear like blurred vision, dizziness, headache, and nausea. Everyone evaluates what is happening to them as either good or bad, and similarly, they are normally able to offer judgments about their lives. People virtually always experience moods and emotions, which have a hedonic component that is pleasant, signaling a positive reaction, or unpleasant, signaling a negative reaction. Thus, subjective well-being is emerging as a major diagnostic and outcome variable in psychology and medicine. Subjective well-being refers to how people evaluate their lives and includes variables such as life satisfaction and marital satisfaction, depression, anxiety, moods, and emotions.^[28] Exploration shows that people are more likely to get stressed or depressed due to day-to-day challenges and demanding scores. When rehearsing yoga, the relaxation and tensing of muscles together with the aware mindfulness of the physical sensations help you relax. Yoga works to relax your mind and produce a calmness that you can not achieve with other drill programs. According to exploration studies, 8 weeks of yoga practice fights wakefulness and improves the quality of sleep. therefore, in addition to training your body and achieving inflexibility, yoga trains your mind to work from reality.⁽²⁷⁾

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Much research has also shown that physical activity can improve mood, reduce stress and anxiety and help prevent mental health problems. While higher-intensity yogic practice or activity is particularly helpful, recent research has suggested that even low-intensity activity, performed regularly, can be beneficial for your mental health [4]. This means that just getting up from your desk to go for a walk or clean the house can help to raise your mood and protect against mental ill health.

With the help of ashtanga yoga can also help if you are experiencing problems with your mental health or have been diagnosed with a mental illness.^[32]

Physical Health

Physical health is likely to have bodily functions and work processes at their peak. It is not only due to an absence of disease, if we work on regular exercise, balanced nutrition, and adequate rest then all contribute to good health. Many times people receive medical treatment to maintain the balance, if necessary. Physical well-being conducts a healthy life to decrease the risk of disease. Maintaining physical fitness.

In 1948, the World Health Organization, Trusted Source defined health:

“Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.”

In 1986, the WHO Trusted Source:

“A resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities.”

In 2009, researchers publishing in The Lancet Trusted Source defined health as the ability of a body to adapt to new threats and infirmities.^[31]

Mental Health

Mental health is expressed as emotional, psychological, and social well-being. It always affects how we think, feel, and act and also helps determine how we handle stress, relate to our moods, and make choices. Mental health is always important in all stages of our life. Many factors contribute to mental health problems, including Biological factors, such as genes or brain chemistry Life experiences, such as trauma or abuse Family history of mental health problems Mental health problems are common but their management in yoga is available. People with mental health problems can get better and recover with the help of Yogic management.^[30]

Anxiety- There are many studies explain the effects of yoga on anxiety and anxiety disorders, a description of studies on yogic breathing, and one summary described beneficial effects in favor of the yoga interventions, particularly when compared with passive controls, and active controls such as relaxation response, yoga was no better than Mindfulness-based Stress Reduction at reducing anxiety in patients with cardiovascular diseases.^[29]

Depression- The effects of yoga on depression a description of studies on yogic breathing for depression, and one “summary” are the relevant publications and reviewed. The reviewing authors have reported that the studies showed a large variety of diagnoses ranging from “major depression or some other type of diagnosed depression” to “elevated depressive symptoms”.

Regarding the beneficial effects of yoga interventions for treating depressive symptoms, the quality and quantity of the data from studies appear insufficient to conclude whether there is substantial clinical justification to consider yoga as a treatment for depression. The study results are so far not sufficient in quantity and quality to determine whether studies with a focus on the asanas are more effective as compared to studies with meditation focussed or pranayama focussed styles. The motivation of depressed patients could be a problem or not remains to be clarified. There has been an attempt to explore mechanisms of action and to understand the complete picture of the effects of yoga on depression looking at electrophysiological markers of attention, and neurotransmitters which were found to change with yoga.^[29]

Stress- Stress can be defined as a type of change that causes physical, emotional, or psychological strain. Stress is your body's response to anything that requires attention or action.

This article, through ashtanga yoga, is a comprehensive mind management manual with a systematic practice contributing to one's overall Physical and Mental well-being.

YOGA: THE SCIENCE OF HEALTH

Swasthasya swasthya rakshnam, aaturasya vikara prashmanam.

“That means maintaining good health in a healthy person and aiming to cure the person who is diseased or sick. This is the aim of yogic science.”

In Indian persuasions, yoga is “the means Or ways for converting knowledge and attaining emancipation or moksha from karma⁽³⁾ and revitalization or samsara.”⁽⁴⁾ It's a practice using which a spiritual candidate strives⁽¹⁾ to control nature to make the soul fit for union with the Oversoul i.e. the true character or Atman Brahman or “God”, and⁽²⁾ to attain union with God and therefore the emancipation of the soul from the rounds of revitalization and death. ⁽⁵⁾ Yoga is popularly understood to be a program of physical exercises and breathing exercises. Yoga began in India as early as 3000 B.C. ⁽¹⁾. According to archeological substantiation. ⁽⁶⁾ It surfaced in the after hymns of the ancient Hindu manuals i.e. Upanishads or Vedanta (600 – 500B.C.). It's mentioned in the classic Indian lyric Mahabharata (400B.C. 400 bulletins) and talked over in the most well-known part of that lyric, the Bhagavad Gita. Yoga was systemized by Patanjali in the Yoga Sutras (300 – 200B.C.). Patanjali defined the purpose of yoga as knowledge of the true “character” God and outlined eight ways for direct experience of the character. Yoga is an ancient discipline designed to bring balance and health to the physical, internal, emotional, and spiritual amplitude of existence. It's a long-popular practice in India that has come suddenly more common in Western Society. “Yoga” means the union of our consciousness with the Universal Divine Consciousness in a superconscious state known as Samadhi. ⁽²⁾ The first book of humankind, Rigveda, mentions yogic contemplation by the wise, while Yajurveda exhorts us to run over yoga for enhancing internal health, physical strength, and substance. Upanishads are replete with yogic conceptions. In addition, yoga-related terms like pranayama and samadhi are constantly in Bhagavad Gita. Ancient Indian rishis understood that performing Raja yoga which is the procedure of attention to liberate the soul or Atma from the thrall of Maya into Parmatma always needs excellent health –

“Sharirmadyam, khalu dharma sadhanam.”

So they developed “Hatha yoga” which includes asana, mudra, pranayama, etc. “Gharanda Samhita,” said there were 84 lakh asanas from which 16 000 were stylish and only about 300 are popular. “Hathayoga pradipika” again differentiates all asanas into four introductory classes – Sidhyasana, Padmasana, Sinhasana, and Bhadrasana. either, asana may be of two types – Dhyanasana, a posture that keeps the spinal cord free, and the center of graveness shifts to another part like takeoffs, and Shasthyasana to get a healthy body. “Yogi Swatmarama in the Hatha Yoga Pradipika, one of the classical Yoga manuals gives us the assurance, “One who lifelessly practices yoga attains success irrespective of whether they're youthful, old decrepit, diseased or weak”. He gives us the guarantee that Yoga improves the health of all such like and wards off complaints, handed we duly abide by the rules and regulations means-

Yuvaa Vrddho Ativridho Vaa Vyaadhito Durbalopi Vaa Abhyaasaat Siddhimaapnoti Sarvayogeshvatandritah // (Hatha yoga pradipika I/64)

According to Yoga maharishi. Swami Gitananda Giri Guru Maharaj, one of the foremost authorities on Rishi culture Ashtanga yoga in the last century, Yoga isn't only science but is also the old lady of all Science. He blessed Yoga as the “old lady of All sciences” because it contains within its vast dimension of ancient wisdom and amazing knowledge that has been latterly pursued by all major branches of ultramodern wisdom.

Yoga is a way of life, empirical wisdom of mortal nature that enables us to realize our real characters. Swami Vivekananda said, "Yoga is the supreme knowledge, study this notion as you dwell in any other notion of substantial nature, in it, there is no puzzle and no confusion."^[27] Yes, Yoga is the virgin, ancient, knowledge of the “ character ”. Yoga could be lightly nominated as the wisdom of measureless natural possibilities as it enables us to manifest in totality, our essential possibility. It's an in-depth, wholistic, wisdom of man and indeed the only wisdom that deals together with all aspects of the testament, psychology, and practicality of conscious elaboration. Yoga not only has the generalities but also the tools and technology that demanded us to find out and realize “Our tone”. While modern wisdom tends to look outward through an experimental model, Yoga enables us to search the depths of our character thus realizing the ultimate facticity of reality through an empirical model.

Ashtanga Yoga

Yoga is frequently depicted directly as a tree and comprises eight aspects, or “branches” Patanjali codified the ancient phenomenon of yoga as Ashtanga which is one of the six seminaries of Indian Philosophy and is known as Yoga Darshan⁽²⁾, there are Yama (universal ethics), Niyama (individual ethics), Asana (physical postures), Pranayama (breath control), Pratyahara (control of the senses), Dharana (attention), Dhyana (contemplation), and Samadhi (bliss).⁽¹⁰⁾ Each branch is connected with the whole, In the same way, that fleshly branches are each connected.⁽²⁾ still the rest of the body will automatically follow If someone pulls the body by the leg. In the same way, when one pulls one of the eight branches of yoga, the others will naturally come. They aren't stages to be achieved in a race.⁽¹⁰⁾

(1). Yama (Universal Ethics)

The Yama can be allowed as the ethical conditions that are necessary for achieving harmony with other beings. The first branch of Patanjali’s eight branches of yoga is Universal ethics or Yama and this includes five principles-⁽¹⁰⁾

(a). Ahimsa (Non-Violence)

Creatures in the wild living in their natural, don't kill each other for the sake of killing. They kill when they're empty and when they want to eat. Humans, still, kill each other in the name illustration God, country, race, or religion. Ahimsa involves purposely or unconsciously avoiding violence. Ahimsa is a state of knowledge in which one purposely decides to not kill any beast or any form of life on the earth. Violence isn't only those acts that are committed by us directly but includes the stimulant of other people to be violent or authorize of the violence of another person. These are all acts that come from a lack of wisdom as well as a lack of understanding about the anguish that similar acts bring to those who commit them. ⁽¹⁰⁾

(b). Satya (Truth)

Truth isn't just about being blunt and speaking veracious words but is about total commitment to verification and verity is a quality of knowledge. Being established in verity doesn't means that one won't encounter failures, but one's conduct comes fruitful in whatever he does. Everything in this macrocosm is constantly changing. People are changing, their bodies are changing, their cells are changing, and their stations and feelings are constantly changing. The whole universe understands only a state of flux and changes. still, there's a commodity within one that isn't changing, this is called Satya. ⁽¹⁰⁾

(c). Asteya (Non-Stealing)

Stealing not only includes physical robbery, like stealing an object but can also be internal. Stealing in this way is connected to covetousness while whilst non-stealing eliminates covetousness. Having indeed just the lowest intention to steal can keep one poor. Non-stealing allows all the wealth to come to you in its numerous shapes and forms. utmost of the time poverty is tone- made and the intention to steal sends people's luck down the drain. ⁽¹⁰⁾

(d). Brahmacharya (Celibacy)

Brahmacharya doesn't only relate to physical continence, although continence does bring enormous strength. Brahmacharya knows one's vast nature, knowing that one's sense organs can not bring one joy and not allowing that you're just the body. A limited mind, full of lust, Is the perfect pot in which to brew negative feelings similar to covetousness, rapacity, and abomination. Great strength comes when one sees himself as further than just the body, as knowledge or Brahma. ⁽¹⁰⁾

(e). Aparigraha (Non-accumulation)

Rehearsing accumulation makes it easy to admit the kind of knowledge that can not be acquired through books. Knowledge of the "tone" and one's lesser eventuality comes fluently. Through accumulation, cheapness, or egoism, there's no space in the knowledge for expansion and the mind becomes hung up with fear and accumulation. That which is scattered will admit more, but that which had held onto will take one down. Giving in this way removes once prints and airs of the mind and the mind becomes freer, but holding onto effects and being selfish brings with it a veritably constricted and constricting knowledge that prevents you from being happy. ⁽¹⁰⁾

(2). Niyama (Observances)

As with the universal principles of yamas, there are five niyamas. The niyamas are the conduct necessary for achieving balance within oneself. ⁽¹⁰⁾

(a). Shauch (Cleanliness)

One aspect of cleanliness refers to physical cleanliness and being clean both from within and without. Water is a great cleaner. Drinking water removes poisons from within the body while external sanctification cleans the energy field around the body, and its air and settles the life force that is prana throughout the body. Other aspects of cleanliness include cleanliness in one's terrain, both within and outside the home/ work terrain, and the physical appearance. Internal cleanliness also includes cleanliness of the mind, which can be achieved through the practice of contemplation. Through shauch, the intellect is purified and the mind becomes harmonious. ⁽¹⁰⁾

(b). Santosa (Contentment)

Pleasure is a state of mind that involves being happy with what, one is getting in life, irrespective of whether he judges it to be good or bad, knowing and realizing that it's for benevolence and growth indeed if it appears else at the time. ⁽¹⁰⁾

(c). Tapa (Forbearance Of contraries/ Perseverance)

Frequently when one complains about life, one isn't observing tapas in life. Through complaining one not only reduces the joy but also loses the benefit that comes with not complaining. By not complaining one becomes strong. When the body and the senses come strong, one can repel any difficulty and becomes veritably strong. Being suitable to tolerate contraries one not only becomes veritably strong in the body but also in the mind. ⁽¹⁰⁾

(d). Swadhyaya (Self-Study)

The self-study involves looking within oneself rather than materializing or placing responsibility on external factors. For case, if one is angry, he can do two effects he can either condemn a commodity or someone outside or can take the further grueling and frequently defying approach, and look within himself to see what it's inside him that caused him to come angry. therefore, tone study teaches how to repel the influence of any case over the state of being. ⁽¹⁰⁾

(e). Ishwar pranidhana (Devotion to The Divine)

Pra- means wholeness, ni- means under, and Dhana- means placement i.e. pranidhana is surrendering oneself to God and being devoted to the Divine. According to Patanjali, the eight branches of yoga, known as Samadhi, come to one who takes a retreat in God. Through surrendering to God one is released from the enslavements of fleshly solicitations and can move beyond the senses into a more distended state of knowledge. ⁽¹⁰⁾

(3). Asana (Posture)

Asanas are the physical positions or postures of yoga. Asana should be done with three rates immutability, comfort, and a spirit of joy. Through the practice of asana, one naturally comes to experience and be in harmony with perpetuity. Asanas purify the body and mind when rehearsed with full mindfulness; leave you with a feeling of expansion and lightness. Each asana works to open channels of energy in the body and in so doing releases blockages and pressure

which are held in the physical, internal, and emotional bodies. There were firstly over asanas, the utmost of which are named after creatures. Observing how creatures live in harmony with their terrain and with their bodies, the rishis started to imitate them so that man could acquire this knowledge and also learn to live in harmony with themselves and the terrain. Dynamic and static are two types of asanas. stationary asanas are those that are held for some time with no movement. The body remains as still as possible. These asanas have an important effect on the life force(prana) and internal bodies, gently puffing the internal organs, glands, and muscles and relaxing the jitters, bringing tranquility to the mind. Dynamic asanas, which are more energetic, speed up rotation and loosen the muscles and joints, releasing energy blocks and removing stagnant blood from the different corridors of the body. ⁽¹⁰⁾

(4). Pranayama (Breath Awareness)

Pranayama is not, as numerous suppose, a commodity about the breath; breath, indeed, has veritably little to do with it, if anything. Breathing is only one of the numerous exercises through which we get to the real Pranayama. ⁽¹⁾

Prana, A word frequently used in yoga, is the vital life force of life. When the prana in the body is low, one tends to be more sleepy, dull, and lukewarm in that condition. Poisons accumulate in these areas and pain, stiffness, or complaint set in. Through the practice of yoga, prana begins to flow, allowing poisons to be released and removed. The body is just a gross form of the mind. They aren't separate realities, frequently one thinks of them as every internal knot has a corresponding physical knot in the body and vice versa. The purpose of yoga practice is to untie and harmonize body and mind, releasing all these knots and connecting us to joy, love, and creativity. Patanjali devoted five sutras out of 195 sutras, to breathing alone. This in itself shows what a precious and important tool the breath is in yoga. As the practice of pranayama is veritably important, it must be learned with proper guidance. A natural result of going deep into pranayama is clarity, immutability, and one-pointedness of the mind. ⁽¹⁾

Dirgha Pranayama Or “Yogic Breath” is Also known as the three-part breath as it's done seated and involves taking a full breath in three separate inhalations, each with a short pause between them; the first deep into the tummy as far as the caricature pen, the alternate into the caricature pen expanding the caricatures and eventually over to the casket and clavicles which lift slightly as the lungs fill with air. The exhale is also done in three corridors but on the contrary direction, with clavicles descending first, also the caricatures and tummy, again each with a short pause in between. This is a slow deep breath that utilizes all the alveoli in the lungs, flushing the entire lungs with fresh air and allowing for a lesser chance of oxygen to be in haes making O₂ and CO₂ exchange more effective. ⁽¹¹⁾

(5). Pratyahara (Sense withdrawal)

The word prati means “every” and ahara means “aliment”; pratyahara translates as “to withdraw oneself from that which nourishes the senses.” By quieting the senses and taking the mind inwards one can unite with the tone. Pratyahara means drawing back or retreating. In yoga, the term pratyahara implies the pullout of the senses from attachment to external objects. It can

also be seen as the practice of non-attachment to sensitive distractions as one constantly returns to the path of tone - consummation and achievement of internal peace. ⁽³⁰⁾

(6). Dharana (Concentration and cultivating inner perceptual awareness)

Dharma means “immovable attention of the thoughts.” The vital concept is to keep the attention or recognition of interest in a single direction. When the frame has been tempered through asanas, while the thoughts have been delicate through the hearthplace of pranayama and while the senses were added beneath each manipulate through pratyahara, the sadhaka reaches the 6th stage, Dharana. Here he's focused utterly on an unmarried factor or an assignment wherein he's engrossed. The thoughts must be stilled to acquire this nation of entire absorption. ^[10]

(7). Dhyana (Meditation)

Dhyana or meditation is all approximately just “being.” Meditation takes us lower back to that area of “being” from in which deep relaxation may be skilled and massive electricity and energy gained. Whilst an attempt is needed to construct the frame, for example, one has to exercise sessions both in the health clubnasium or through doing numerous sports and sports; it's by far pretty the alternative with the thoughts. The thoughts call for effortlessness to meditate. The much less attempt this carried out to meditation, the deeper the meditation will be. In reality, recognize meditation must be skilled in my opinion, and prefer anything, the blessings can simplest be skilled thru devoted exercise and self-discipline.

(8). Samadhi (Contemplation)

According to Patanjali, “dropping cognizance of the frame, breath, thoughts, intelligence, and ego” and dwelling in a nation of peace and bliss wherein wisdom, humility, and ease shine thru, one is in a nation of samadhi. Enlightened beings, that are completely in a nation of samadhi, can remove darkness from all people who come to him of their look-for-fact pathway, yoga has been proven to have on-the-spot mental effects: lowering anxiety^[16,17,25] and growing emotions of emotional, social, and religious nicely-being.^[17] Several literature evaluations were performed that tested the effect of yoga on precise fitness situations which includes cardiovascular disease^[18] metabolic syndrome,^[23] diabetes,^[19] cancer,^[10] and anxiety.^[14] These evaluations have contributed to the massive frame of studies proof testifying to the high-quality fitness blessings of yoga. The reason for this newsletter is to give a complete evaluation of the literature concerning the effect of yoga on lots of fitness consequences and situations.

Conconclusion:

The basic Yama and Niyama aid in changing our brain circuitry through our mind, and the power of our thoughts. We can reinforce neural pathways and can delink negative pathways to re-pattern circuits. Asanas and pranayamas are changing our physical and mental capability with the help of pratyahara also. It also controlled our sense organs. Dharana, Dhyana, and Samadhi work on mental to a spiritual level and feel peace, and calmness in the body as well as mind.

In a German study published in 2005, women who described themselves as "emotionally distressed" were treated with yoga classes per week for a few months, and at the end of the month, women in the yoga group reported less stress, Reported improvements in depression, anxiety,

energy, fatigue, and well-being. Depression scores improved by 50%, anxiety scores by 30%, and overall health scores by 65%. Initial complaints of headache, back pain, and poor sleep quality are also often resolved in the yoga group. Another 2005 study examining the effects of a single yoga class in patients with bipolar disorder, major depression, and schizophrenia also found yoga class participation significantly reduced stress, anxiety, depression, anger, hostility, and fatigue. Further controlled trials of yoga practice have demonstrated improvements in mood and quality of life for the elderly, caregivers of patients with dementia, breast cancer survivors, and patients with epilepsy. [16]

In sum, this review posits that mind-body exercises such as yoga pair sustained muscle activity with an internally directed focus, creating a temporary self-reflective mental state. It also triggers neurohormonal mechanisms that bring proven health benefits by suppressing sympathetic activity. Thus, it reduces stress and anxiety, improves autonomic and higher nervous center functioning, and as shown in some studies, improves the physical health of cancer patients. However, there is a definite need for more directed scientific work to elucidate the mechanisms and effects of such effects of yoga on the human body in health and disease. Considering the scientific evidence discussed so far, it is fair to conclude that yoga is beneficial in the prevention and treatment of diseases.

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पवनमुक्तासन (प्रारम्भिक आसन समूह) का जानु संधिशूल में प्रभाव

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सार :

भारत में लगभग 23.46 मिलियन व्यक्तियों को 1990 में ऑस्टियोअर्थराइटिस था। यह 2019 में बढ़कर 62.35 मिलियन हो गया। पुरुषों की अपेक्षा महिलाओं में यह समस्या ज्यादा पाई जाती है।

जानु संधि शूल में यौगिक आसनों के महत्वपूर्ण लाभ हैं, यह शारीरिक स्वास्थ्य के सम्वर्द्धन के साथ मानसिक स्वास्थ्य पर भी सकारात्मक प्रभाव डालता है। इनका उद्देश्य नाडियों, आन्तरिक अंगों और मांसपेशियों की हल्की मालिश के साथ-साथ सम्पूर्ण शरीर के स्नायु को विश्रान्ति प्रदान करता है।

योग का उद्देश्य यौगिक आसनों के द्वारा जोड़ों को लचीला कर उनकी क्रियाशीलता को बढ़ाना हैं। यदि समय रहते जानु संधि शूल की प्रारम्भिक स्थिति पर ध्यान दिया जाए और नियमित अपनी दिनचर्या में यौगिक आसनों को शामिल किया जाए तो हम आने वाली दुःखद स्थिति से बच सकते है जिसकी हम कल्पना भी नहीं कर सकते। क्योंकि जानुसंधि हमारे सम्पूर्ण शरीर का वजन सहती है जब उसमें ही समस्या या रोग आ जायेगा तो हम खड़े किसके सहारे होंगे। फिर ऑपरेशन के अलावा और कोई विकल्प हमारे पास नहीं होता। अतः अपनी दिनचर्या में यौगिक आसनों को अवश्य रखना चाहिए।
शब्द कुंजी - जानुसंधि, शूल, योग, पवनमुक्तासन, वात ।

प्रस्तावना :

जानुसंधि शूल या घुटने का दर्द एक आम मगर एक गम्भीर समस्या है जो आज हमारे समाज में बुजुर्गों से लेकर बच्चों तक अपनी चपेट में ले चुका है। इसके जिम्मेदार कहीं न कहीं हम खुद ही है। वह चाहे वह आवश्यकता से अधिक कार्य करना या शारीरिक श्रम की कमी होना, मोटापा, जंक फूड इत्यादि का सेवन इसका प्रमुख कारण है।

जानु संधि मानव शरीर की दो सबसे लम्बी अस्थियों का जोड़ है जिसपर शरीर का सम्पूर्ण भार वहन होता है और इनमें अनेक गतिया होती है तथा इनकी सीमा भी विस्तृत है।¹ वास्तव में जानुसंधि तीन साइनोवियल संधियों के संयोग से निर्मित है, एक संधि फीमर एवं टिबिया के मीडियल कॉण्डाइलों

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¹ वर्मा, डा० मुकुन्द स्वरूप, मानव शरीर रचना, द्वितीय खण्ड, मोतीलाल बनारसी दास, दिल्ली, पृ० ६३५

के बीच होता है दूसरी संधि इन अस्थियों के लेटरल कॉण्डाइलों के बीच होता है तथा तीसरी संधि फीमर तथा पटेला के बीच होती है।¹

टिबिया - यह पिण्डली के निचले पैर की बड़ी हड्डी होती है।

फीमर - यह जाँघ के ऊपरी पैर की हड्डी होती है।

पटेला - यह जानु संधि है।

टेण्डन - टेण्डन या कण्डरा ऊतक के सख्त तार होते हैं जो मांसपेशियों को हड्डियों से जोड़ते हैं।

शूल का अर्थ है सुई या सुआ चुभने के समान वेदना या पीड़ादायक अनुभव होना। पीड़ा या वेदना वात का लक्षण है अर्थात् शूल में वात का विशेष प्रकोप होता है। वात जिस भी रूप में शरीर में संचरण होता है एवं कार्य करता है उन्हें वात व 'स्रोतस्' या 'वातनाडियां' तंत्रिकाएं कहते हैं। यदि इसमें किसी भी तरह शोथ या क्षोभ हो तो पीड़ा या शूल का अनुभव होता है। इन सारे वेदनाओं का सम्बन्ध वात से तथा वात वाहिनियों से होता है।

'सर्वेष्वेतेषु शूलेषु प्रायेण पवनप्रभु ::' माधवनि -दानशूलानि । :2

कारण तथा सम्प्राप्ति -

शूल या वेदना वात के प्रकोप से होता है, इसलिए इनके हेतु वात प्रकोपक आहार विहार है। वात वाहिनियों के क्षोभ-शोथ-अभिघात आदि से भी शूल की उत्पत्ति होती है। इन्हीं कारणों से क्षुब्ध वात नाड़ियों में पीड़ा उत्पन्न होती है। जिसे 'शूल' कहते हैं।

'दोषैः पृथक्समस्तायःद्वन्द्वैः शूलोऽष्टधा भवेत्' (माधवनिदान)

योगरत्नाकर के अनुसार -

पृथग्दोषैः समस्तामद्वन्द्वैः शूलोऽष्टधा भवेत् ।

सर्वेष्वेतेषु शूलेषु प्रायेण पवनः प्रभुः ।।

अर्थात् वातज पृथक-पृथक दोषों से, फिर दोष से, आम से और दो-दो दोषों के एकत्र प्रकोप से शूल रोग आठ प्रकार का होता है। इन सभी प्रकार के शूलों में वात ही प्रधान रहती है।

शूल के आठ प्रकार -

- १- वातज शूल
- २- पित्तज शूल
- ३- कफज शूल

1 गुप्ता, प्रो० डा० अनन्त प्रकाश, २०१६, मानव शरीर रचना एवं क्रिया विज्ञान, सुमित प्रकाशन, आगरा, नईदिल्ली, पृ० १०२

2 शर्मा, आचार्य ब्रह्मदत्त, १९८८, अत्याधिक व्याधि-निदान चिकित्सा, प्रथम संस्करण, चौखम्बा संस्कृत प्रतिष्ठान, दिल्ली

- ४- सन्निपातज शूल
- ५- आमज शूल
- ६- द्विदोषज शूल
- ७- त्रिदोषज शूल
- ८- साध्यसाध्यता¹

इण्टरनेशनल एसोशिएशन फॉर द स्टडी ऑफ पेन (IASP, 1979, 1982) के अनुसार दर्द को एक अप्रिय संवेदी और भावनात्मक अनुभव के रूप में परिभाषित किया गया है।

दर्द जो आने वाली दर्दनाक स्थिति का संकेत है जो हमें सचेत करता है कि हमें उस क्षेत्र पर या उस कारण पर ध्यान देने की आवश्यकता है जहाँ दर्द हो रहा है।

जानुसंधि शूल को आधुनिक चिकित्सा विज्ञान में 'Osteoarthritis' नामक रोग से जाना जाता है। अर्थराइटिस मुख्य रूप से जोड़ों की समस्या है, जोड़ों में "साइनोबियल फ्लूड" के कम हो जाने पर यह समस्या उत्पन्न होती है। इसे सामान्य भाषा में गठिया रोग भी कहा जाता है। इसके होने के कुछ मुख्य कारण-

- १- अक्रियाशीलता
- २- वातयुक्त भोजन की प्रधानता
- ३- मोटापा
- ४- चोट लगना

बढ़ती उम्र भी क्षय प्रक्रिया भी इसकी मुख्य वजह है।²

आयुर्वेदिक ग्रन्थों में जानुसंधि शूल को अनेक नामों से जाना जाता है। आचार्य भेल ने इसे अस्थि-मज्जागत वात व्याधि, सन्धि विच्युत के रूप में वर्णित किया है।³

वातपूर्णदृतिस्पर्शः शोफं सन्धिगतोऽनिल ।

प्रसारणाकुञ्चनयोः प्रवृत्ति च सवेदनाम् ।।⁴

¹ शास्त्री, वैद्य, श्री लक्ष्मीपती, विक्रम संवत् २०७७, योग रत्नाकरः (विद्योतनी, हिन्दी टीका) चौखम्भा प्रकाशन, वाराणसी

² कुमार, डा० कामाख्या, २०११, योग महाविज्ञान, स्टैण्डर्ड पब्लिशर्स नई दिल्ली, पृ० २१३

³ माधव निदान, अध्याय २२, १४

⁴ गौड, प्रो० बनवारी लाल, २००७, अष्टांग हृदयंम, सर्वात्मिका हिन्दी सहितख्याव्या- , चौखम्भा, ओरियण्टलिया, अध्याय १५, १४१५-

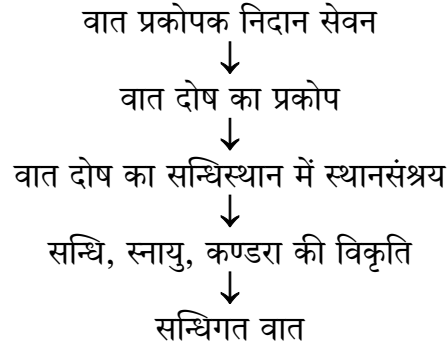
आचार्य चरक ने वात व्याधि चिकित्सा अध्याय में संधिगत वात रोग का वर्णन किया गया है। इन्होंने इसका उल्लेख "सन्धिगत अनिलः" के रूप में किया है।¹ आचार्य सुश्रुत से वात व्याधि अध्याय में इसे संधि शूल को संधिगत वात के रूप में वर्णित किया है।²

अस्थिस्थः साक्यसन्ध्यस्थिशूलं तीव्रं बलक्षयम् ।।

अर्थात् कुपित, वायु टांगों में, सन्धि और अस्थि में तीव्र शूल और बल का हास करता है।³

यह रोग मुख्यतः मध्यम या वृद्ध अवस्था में उत्पन्न होता है, क्योंकि इस अवस्था में स्वाभाविक रूप से ही मनुष्य में वात दोष की वृद्धि होती है। विकृत वातदोष द्वारा सन्धियों को आक्रान्त करने से सन्धिवात नामक रोग उत्पन्न होता है। सन्धिगत वात में बड़ी सन्धियाँ ज्यादा प्रभावित होती हैं। उदाहरणार्थ - जानुसंधि (Knee Joint), गुल्फ संधि (Ankle Joint)।

सम्प्राप्ति चक्र द्वारा वात रोग की उत्पत्ति



सम्प्राप्ति घटक -

- दोष - वात
- अधिष्ठान - अस्थि, सन्धि
- स्रोतोदुष्टि प्रकार - संग, विमार्गगमन
- साध्यासाध्यता - कृच्छ्रसाध्य/याप्य
- दूष्य - रस, रक्त, अस्थि
- स्रोतस - अस्थिवह, मज्जावह
- स्वभाव - चिरकारी

1 चरक संहिता, चिकित्सा स्थान, अध्याय २८

2 सुश्रुत संहिता, निदान स्थान, अध्याय १५

3 गुप्ता, कविराजा अत्रिदेव, विक्रम संवत् २०६२ अष्टांग संग्रह, हिन्दी व्याख्या सहित, चौखम्भा कृष्णदास अकादमी, वाराणसी, निदान स्थान, पृ० ४००

सामान्य लक्षण -

- १- सन्धि प्रदेश में 'वातपूर्ण दृति' स्पर्श होता है। (Feeling during movements of joints)
- २- सन्धियों में शोथ (Inflammation of Joints)
- ३- प्रसारण, आकुञ्चन समय पर सन्धियों में शूल। (Pain during movements of joints)
- ४- चलते समय सन्धियों में आवाज होना (Crackling in joints)¹

योग एवं योगासन

'योग' शब्द संस्कृत के 'युज्' धातु से बना है जिसका अर्थ है करनायुक्त -, जोड़ना या मिलाना।²

"स्थिरसुखमासनम्"

निश्चल सुखपूर्वक बैठने का नाम आसन है।³

आसनों का प्रथम उद्देश्य हमें शारीरिक और मानसिक पीड़ा से मुक्ति दिलाना है। आसन तन्त्रिका तन्त्र के कार्यों में सन्तुलन स्थापित करते हैं। एवं हल्की मालिश द्वारा शारीरिक अन्तःक्रिया की क्षमता भी बढ़ाते हैं।

वात या गठिया निरोधक पवनमुक्तासन हमारे शरीर के समस्त जोड़ों को सक्रिय बनाता है।

पवनमुक्तासन (प्रारम्भिक आसन समूह)

पवनमुक्तासन समूह एक महत्वपूर्ण आसन की श्रृंखला है जिसका मानव के समस्त अंगों पर एवं मन पर गहरा प्रभाव पड़ता है। प्रारम्भिक अभ्यास समूह के आसन शरीर के मुख्य जोड़ों को लचीला बनाते हैं। संस्कृत में इन्हें सूक्ष्म व्यायाम कहा जाता है। 'पवन' शब्द का अर्थ 'वायु' अथवा 'प्राण', 'मुक्त' का अर्थ 'छुटकारा' और 'आसन' का अर्थ शरीर की एक विशेष स्थिति से है अर्थात् पवनमुक्तासन का अर्थ है आसनों का विशेष जो शरीर व मन से अवरोधों को दूर कर ऊर्जा के प्रवाह को मुक्त करता है।

सजगता -अभ्यास के तीन प्रकार हैं-

- १- शारीरिक गतिविधियाँ जैसे- अस्थियों, जोड़ों, अस्थिबन्धों, मानसपेसियों के बीच पारस्परिक क्रियाओं के प्रति सजगता तथा प्रत्येक पूर्णक मानसिक गणना। अभ्यास की इस विधि से मानसिक शान्ति, सन्तुलन और एकाग्रता का विकास होता है।

1 पाण्डेय, श्रीकान्त, २०१०, आयुर्वेदीय रोग एवं विकृति विज्ञान, चौखम्बा, सुभारती, वाराणसी, पृ० ३४५३४६-

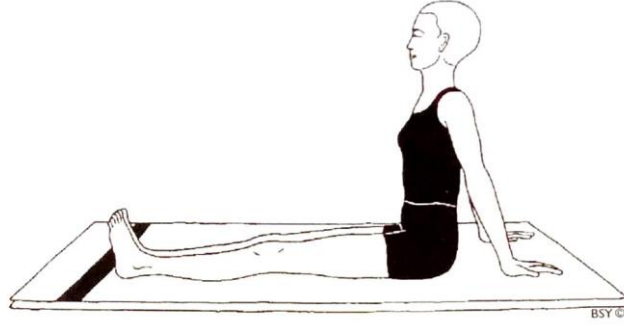
2 कुमार, डा० प्रवीण, बाली, श्रीमती रजनी, प्रीतम, डॉ० अमृता, २००७, योग परिचय एवं परम्परा, खेल साहित्य केन्द्र ७२६/, एल०जी०एफ, अन्सारी रोड दरियागंज, नई दिल्ली, पृ० १

3 गोयन्दका, हरिकृष्णदास, विक्रम संवत् २०७३, पातञ्जल योगदर्शन गीताप्रेस (सहितख्याव्या-साधारण हिन्दी), गोरखपुर, पृ० ७२

२- सजगता और श्वास के तालमेल में सामंजस्य के साथ अभ्यास । श्वास की गति के साथ शारीरिक गति को लयबद्ध करना चाहिए । यह अभ्यास शारीरिक एवं प्राणिक स्तर पर अधिक प्रभाव डालती है ।

३- मानसिक रूप से हल्केपन के साथ एकाग्र होकर भावनात्मक ताजगी का अनुभव करेंगे ।

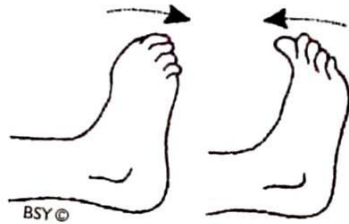
प्रारम्भिक स्थिति -



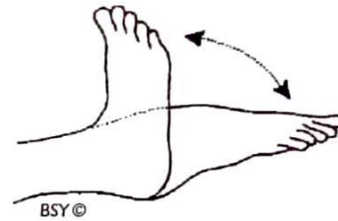
प्रारम्भिक स्थिति अभ्यास-

- १- पैरों को शरीर के सामने फैला कर बैठ जाए , दोनों पैर एक साथ हो परन्तु एक दूसरे से स्पर्श न करें। हथेलियों को दोनों बगल में नितम्बों के ठीक पीछे जमीन पर रखें ।
- २- पीठ, गर्दन और सिर एक सीध में रहे ।
- ३- कोहनियों को सीधा करें
- ४- भुजाओं का सहारा लेते हुए थोड़ा पीछे झुक जाए। आँखे बन्द कर ले और सम्पूर्ण शरीर को ढीला छोड़ दें ।

पादांगुलि गमन और गुल्फनमन



अभ्यास 1



अभ्यास 2

अभ्यास १ पादांगुलि गमन -

- १- दोनों पैरों को सामने फैलाकर एक साथ रखते हुए प्रारम्भिक स्थिति में बैठ जाए हाथों को नितम्बों के थोड़ा पीछे बगल में रखें ।

- २- पीठ को भुजाओं का सहारा देते हुए थोड़ा पीछे की ओर झुके। मेरूदण्ड को सीधा रखें।
- ३- पैरों की उंगलियों के प्रति संजग रहे, पैरों को सीधा और टखनों को सिथिल रखते हुए दोनों पैरों की उंगलियों को धीरे-धीरे आगे पीछे की ओर झुकायें।
- ४- प्रत्येक स्थिति में कुछ क्षण रुकें इस प्रकार १० आवृत्तियाँ करें।

श्वसन - पैरों की उंगलियों को पीछे की ओर झुकाते हुए श्वास लें। उंगलियों को आगे की ओर झुकाते हुए श्वास छोड़ें।

सजगता- श्वास और गतिविधि से उत्पन्न खिचाव पर।

अभ्यास २ नमनगुल्फ -

- १- प्रारम्भिक स्थिति में बैठकर दोनों पंजों को टखनों के जोड़ों से झुकाते हुए धीरे-धीरे आगे और पीछे मोड़ें। पंजों को आगे की ओर तानते हुए जमीन को छूने का प्रयास करें।
- २- फिर उन्हें घुटनों की वापस मोड़ें। प्रत्येक स्थिति में कुछ क्षणों तक स्थिर रखें। १० आवृत्तियाँ करें।

श्वसन- पंजों को पीछे की ओर झुकाते समय श्वास ले। पंजों को आगे की ओर झुकाते हुए श्वास छोड़ें।

सजगता- पंजे, टखने, पिण्डली तथा पैर की पेशियों या जोड़ों का खिचाव और श्वास पर।

अभ्यास ३ चक्रगुल्फ -



- १- प्रारम्भिक स्थिति में बैठे पैरों को सीधा रखते हुए एक दूसरे से कंधों की चौड़ाई के बराबर दूरी पर रखें।

- २- पूरे अभ्यास के समय ऐडियों को जमीन पर रखें।

प्रथम चरण - दाहिने पंजे को टखने से धीरे-धीरे बाई ओर १०बार दाई ओर वृत्ताकार घुमाये १०धीरे - सघुमाये यही अभ्यास बायें पंजे से भी दोहराये।

द्वितीय चरण- दोनों पंजों को एक दूसरे से स्पर्श कराते हुए एक साथ एक ही दिशा में धीरे धीरे घुमाये।-

घुटनों को न मुड़ने दें। पैरों के घुमाव पर ध्यान दे। १० बार दाईं तथा १० बार बाईं ओर वृत्ताकार घुमाते हुए यह अभ्यास करें।

तृतीय चरण - पंजों एक दूसरे से अलग रखें दोनों पंजों से टखनों से एक साथ विपरीत दिशाओं में घुमायें। १० आवृत्तियाँ एक दिशा में और १० आवृत्तियाँ विपरीत दिशा में करें।

श्वसन - पंजों को ऊपर की ले जाते समय श्वास लें नीचे ले जाते समय श्वास छोड़ें।

सजगता- श्वास और पैरों को घुमाने पर।

गुल्फ घूर्णन -



अभ्यास ४ गुल्फ घूर्णन -

- १- प्रारम्भिक स्थिति में बैठे दाहिने घुटने को मोड़ और पंजे को नितम्ब की ओर ले आयें।
- २- फिर घुटने को दाईं ओर झुकाये और यदि कष्ट न हो तो पंजे को धीरे से बाईं जांघ पर रखें यह निश्चित करले की टखना जांघ से इस तरह बाहर हो की बिना अवरोध के पंजे को घुमाया जा सके।
- ३- दाहिन गुल्फ को दाहिने हाथ से पकड़कर उसे सहारा दे, दाहिने पैर की उगलियों को बायें हाथ से पकड़ ले।
- ४- बायें हाथ की सहायता से दाहिने पंजे को टखने से १० बार एक दिशा में और १० बार उसकी विपरीत दिशा में वृत्ताकार घुमाये।
- ५- बायें पंजे को दाहिने जांघ पर रखकर इस अभ्यास को दोहराये।

श्वसन - ऊपर की ओर घुमाते हुए श्वास लें नीचे की ओर घुमाते हुए श्वास छोड़े ।

सजगता - श्वास और पंजे को घुमाने पर ।

लाभ - पंजो और पिण्डिलियों के सभी आसन अवरूद्ध लसिका (लिम्फ) और शिरा-रक्त वापस ले जाने में सहायक होता है । इस प्रकार वे थकान और एठन को दूर करते तथा शिरावरोध (थ्रोम्बोसिस) से बचाव करते हैं ।

अभ्यास जानु फलक आ ५-कर्षण

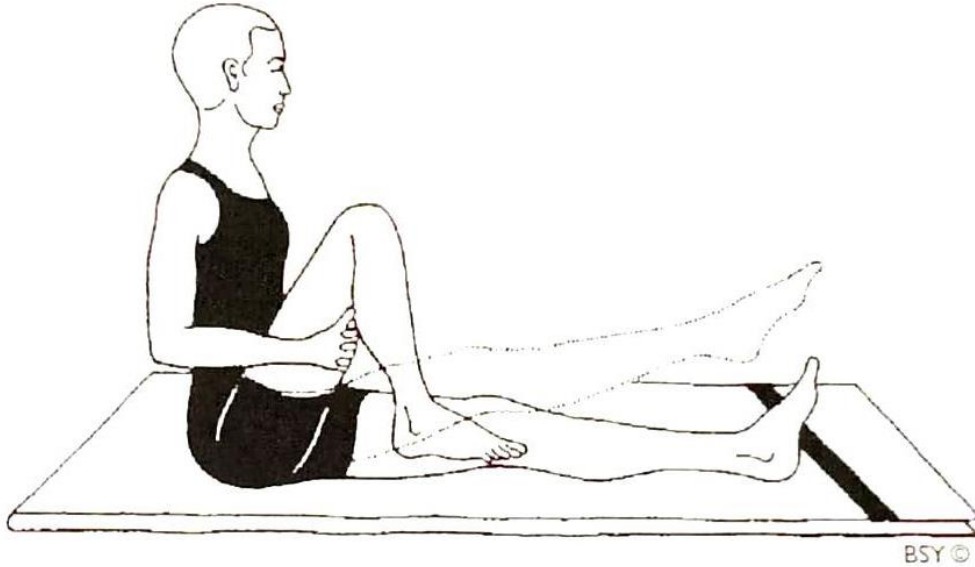
१- प्रारम्भिक स्थिति में बैठे रहे दाहिने जानु फलक को जांघ की दिशा में पीछे की ओर खींचते हुए घुटने की चारों ओर की मांसपेशियों को सन्तुलित करें । संकुचन को तीन से पांच क्षण तक मानसिक गिनती करते हुए छोड़े ।

२- संकुचन को मुक्त कर दे और जानुफलक को अपनी सामान्य स्थिति में वापस आने दे । यह अभ्यास १० बार करें ।

३- बायें जानु फलक से इसे १० बार दोहरायें इसके बाद दोनों जानु फलकों से एक साथ अभ्यास करें ।

श्वसन - संकुचन करते समय श्वास लें घुटने के पेशियों को मुक्त करते समय श्वास छोड़े ।

सजगता - श्वास और संकुचन पर जानु नमन



अभ्यास ६ जानु नमन

१- प्रारम्भिक स्थिति में बैठे रहें दाहिने घुटने को मोड़े और दाहिने जांघ के नीचे दोनों हांथों को आपस में फंसा ले । जानु फलक को ऊपर खींचते हुए दाहिने पैर को सीधा करें । एड़ी को जमीन से लगभग

१० सेमी० रखे फिर दाहिने पैर को घुटने से मोड़े ताकि जांघ छाती के समीप और एड़ी नितम्भो के निकट आ जाए।

२- सिर और मेरूदण्ड को सीधा रखे। यही आवृत्ति बाये पेर से १० बार दोहरायें।

द्वितीय चरण -

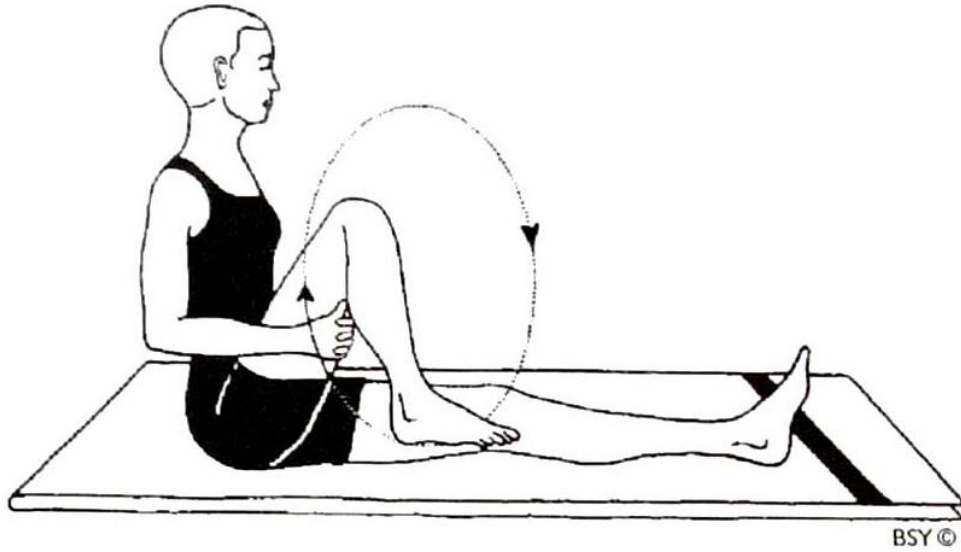
१- दोनों घुटनों को एक साथ मोड़े, जांघों को छाती के समीप लाते हुए पंजों को नितम्बों के सामने जमीन पर रखें। जांघों को पीछे से पकड़े। पैरों को थोड़ा सा जमीन से ऊपर उठाये और नितम्भों को सन्तुलित करें। पैरो को जितना सीधा कर सकते है करें। हाथ और भुजाओं को सहारा देते हुए शरीर की स्थिरता को बनाये रखें। मेरूदण्ड को सीधा रखें कुछ क्षण रुके घुटनों को मोड़े और एड़ियों को जमीन से थोड़ा ऊपर रखते हुए पैरों को प्रारम्भिक स्थिती में वापस लाये। पूरे अभ्यास के दौरान एड़ियों को जमीन से ऊपर रखते हुए ५ से १० आवृत्तियाँ करें।

श्वसन- पैरों को फैलाते समय श्वास लें पैरों को मोड़ते समय श्वास छोड़े।

सजगता - श्वास, घुटने के मोड़ने तथा उससे सम्बन्धित गतिशीलता और सन्तुलन पर।

सावधानियाँ - इस अभ्यास में अधिक श्रम लगता है। अतउदर के पेशियों की दुर्बलता :, पीठ दर्द, उक्त रक्तचाप से ग्रस्त रोगियों को यह अभ्यास नहीं करना चाहिए।

अभ्यास ७ जानु चक्र



प्रारम्भिक स्थिति में बैठे, दाहिने पैर को मोड़े जांघ को छाती के पास ले। हाथों को दाहिने जांघ के नीचे रखें और उगलियों को आपस में फसा लें। दाहिने पंजे को जमीन से ऊपर उठाये, पैर के निचले हिस्से को घुटने से वृत्ताकार रूप में घुमाये, ऊपर की ओर ले जाते समय जब पैर सबसे ऊपर ऊपर

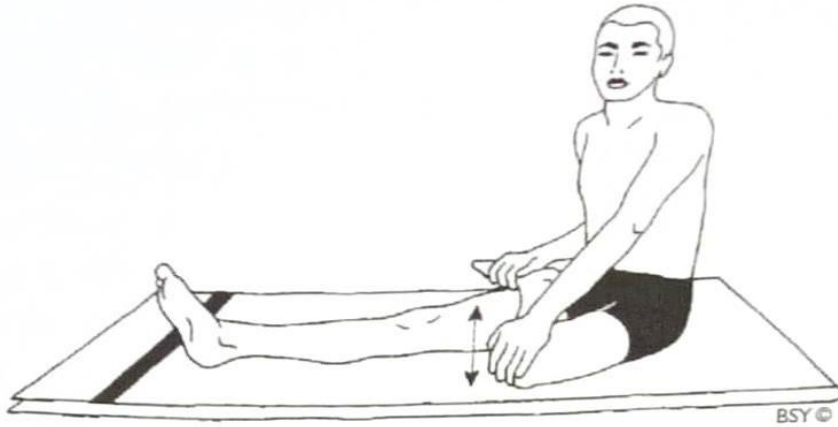
पहुंचे तो उसे सीधा रखने का प्रयास करें। यह क्रिया १० बार दाईं से बाईं तथा १० बार बाईं से दाईं ओर घुमाये।

श्वसन - पैरो को ऊपर ले जाते समय श्वास लें, नीचे की ओर ले जाते समय श्वास छोड़े।

सजगता - श्वास, गति और पूर्णवृत्त बनाने पर

लाभ - चूंकि घुटने का दर्द किसी सशक्त पेशी के सहारे के बिना सम्पूर्ण शरीर का भार ग्रहण करता है, उसमें चोट, मोच, और अस्थि संधि शोथ (गठिया) होने की सबसे अधिक सम्भावना रहती है। घुटने के सभी आसन चतुःशिरस्क पेशी और घुटने के जोड़ के चारों ओर के अस्थि-बन्धों को मजबूत बनाते हैं। ये आसन उपचारात्मक ऊर्जाओं को सक्रिय बनाकर घुटनों के जोड़ों को नवजीवन प्रदान करते हैं।

अर्द्ध तितली आसन -



अभ्यास - ८ अर्द्ध तितली आसन -

१- आरम्भिक स्थिति में बैठे, दाहिने पैर को मोड़े और पंजों को आराम से बाईं जांघ के ऊपर रखे। दाहिने हाथ को मुड़े हुए दाहिने घुटने के ऊपर रखें। बायें हाथ से दाहिने पंजे को पकड़े। यह अभ्यास आरम्भ करने की स्थिति है।

प्रथम चरण - श्वास की लय के साथ

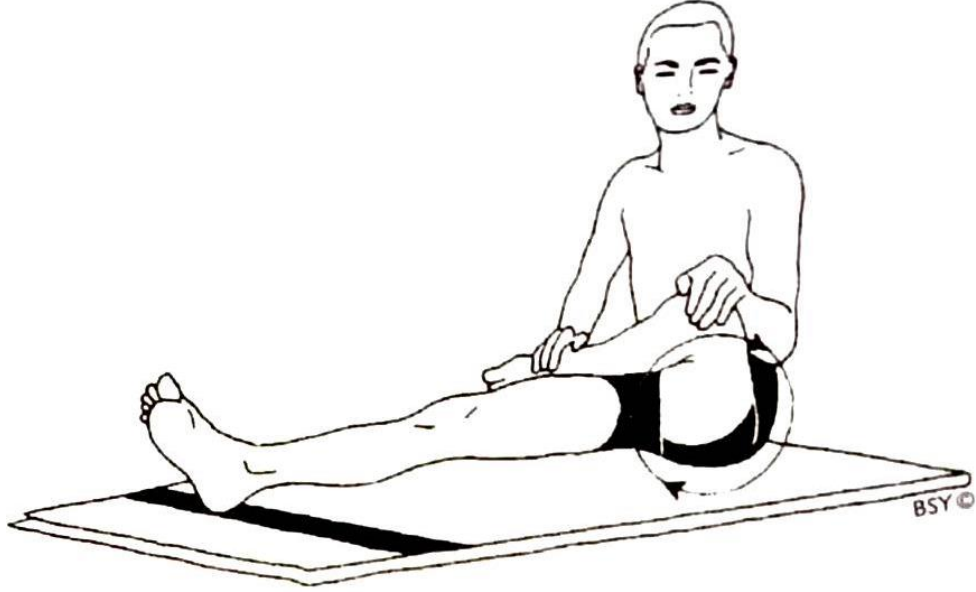
श्वास लेते हुए धीरे-धीरे घुटने को वक्ष की ओर ऊपर उठाये, श्वास छोड़ते हुए घुटने को धीरे से नीचे की ओर दबाए और घुटने को जमीन से स्पर्श कराने का प्रयास करें। पैरों की पेशियों को निष्क्रिय रखते हुए दाहिने भुजा के प्रयास से घुटने को ऊपर नीचे करें। यह क्रिया १० बार करें।

सजगता- घुटने, गुल्फ तथा नितम्ब जोड़ के संचालन और जांघ के भीतरी भाग के मांसपेशियों की विश्रान्ति तथा श्वास पर

लाभ - ध्यान के आसनों के लिए घुटने और नितम्ब के जोड़ों को ढीला करने के लिए यह एक उत्तम प्रारम्भिक आसन है।

अभ्यास टिप्पणी - इस प्रक्रिया के द्वारा जानु संधि सही ढंग से अपने स्थान पर आ जाती है।

श्रोणि चक्र



अभ्यास ९ श्रोणि चक्र -

१- अर्द्ध तितली आसन की तरह प्रारम्भिक स्थिति में बाईं जांघ पर दाहिना पंजा रखकर बैठ जाए। दाहिनी भुजा की पेशियों का उपयोग कर दाहिने घुटने को वृत्ताकार घुमाते हुए बड़े से बड़ा वृत्त बनाने का प्रयास करें। १० चक्र दाईं से बाईं और १० चक्र बाईं से दाईं उसके विपरीत दिशा में घुमाये। पैरों को सीधा करें। बायें पैर से इनकी पुनरावृत्ति करें।

श्वसन - घुटने को ऊपर की ओर ले जाते समय श्वास लें नीचे की ओर ले जाते समय श्वास छोड़े।

सजगता - श्वास, घुटने, गुल्फ और श्रोणि सन्धि के धुमाव पर।-

निष्कर्ष -

योग विज्ञान के अनुसार जानु संधि शूल या गठिया अपने आप में रोग न होकर लक्षण मात्र है। जो जीवन की प्रारम्भिक अवस्था में ही शरीर में चयापच या प्राणशक्ति के असन्तुलन होने के कारण होता है। चूंकि जानु सन्धि पर सर्वाधिक घर्षण तथा शारीरिक भार पड़ता है और प्राणशक्ति के प्रवाह में थोड़ी भी कमी होने पर उत्तकों की जीवनी-शक्ति क्षीण हो जाती है। और मनुष्य रोगग्रस्त हो जाता है। आयुर्वेद के अनुसार वात के प्रकोप के कारण जानु संधि अन्य संधियों में शूल होता है। इसलिए

योगाभ्यास एक ऐसा अभ्यास है जिसके द्वारा प्राण वायु तथा जीवनी-शक्ति के संचरण जो अवरोध तथा कमी हो उसे ठीक कर रोग बढ़ने से रोकने में सक्षम है।

यदि जोड़ो की क्षतिग्रस्तता से पूर्व ही योगाभ्यास का प्रारम्भ किया जाय तो जोड़ो की कार्यक्षमता एवं क्रियाशीलता में वृद्धि हो जाएगी।



योग एवं प्राकृतिक चिकित्सा द्वारा (मौंच - एक केस स्टडी)

सीता कुमारी*, डॉ० भोला नाथ मौर्य**, डॉ० आर०के० जायसवाल***

व्यक्तिगत अध्ययन अपने में एक पहेली (समस्या) होती है, जिसे हल किया जा सकता है, इस पहेली में बहुत सी सूचनाएं समाहित रहती हैं, इन सूचनाओं के विश्लेषण कर हल निकाला जा सकता है | केस स्टडी के विषय वस्तु, व्यक्ति, स्थान या सत्य घटना पर आधारित होती है | यह किसी एक इकाई का संपूर्ण विश्लेषण होता है |

सारांश(Abstract)

योग भारतीय संस्कृति की अमूल्य निधि है | भारत अपने इस प्राचीन विद्या के द्वारा संपूर्ण विश्व को एक नई रोशनी प्रदान करने की क्षमता रखता है| योग 'षट् दर्शनों' में एक दर्शन है, जिसकी रचना महर्षि पतंजलि ने किया था| संसार में आज योग प्रणाली को अलग-अलग उद्देश्यों से अपनाया जा रहा है, योग के द्वारा व्यक्ति अपने तनाव स्पर्धा युक्त जीवन को सरल एवं सहज बना सकता है| यह आज अमीरी गरीबी के बांध को तोड़कर प्रत्येक व्यक्ति को सरलता से प्राप्त हो रहा है| व्यक्ति का योग की ओर आने का प्रमुख उद्देश्य अपने जीवन में तनाव, चिंताओं, शारीरिक व्याधियों आदि से छुटकारा पाना है |1

शब्द संकेत (keyword): योग, व्यक्ति, एकीकरण, चिकित्सा, शारीरिक, प्राकृतिक चिकित्सा, गर्म पानी ।

Conflict of Interest : None

Ethical Clearance : N/A

भूमिका (Introduction)

'योग' शब्द की उत्पत्ति संस्कृत भाषा के 'युजि' धातु से हुई है - जिसका अर्थ है -सम्मिलित होना, एक होना, इस एकीकरण का अर्थ जीवात्मा तथा परमात्मा का एकीकरण अथवा मनुष्य के व्यक्तित्व के शारीरिक मानसिक बौद्धिक तथा आध्यात्मिक पक्षों का एकीकरण से लिया जा सकता है| साथ ही मनुष्य का उसके पर्यावरण के साथ समन्वय भी योग है|2

समाज के प्रायः सभी वर्गों ने योग के अध्ययन तथा अभ्यास में रुचि ली है | विभिन्न वर्ग के लोगों के द्वारा भिन्न-भिन्न दृष्टिकोण से रुचि लेने तथा अपने-अपने ढंग से इस विषय में विचार प्रस्तुत

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करने के कारण योग का आधुनिक स्वरूप बहुत व्यापक हो गया है | पिछले कुछ वर्षों में योग भारतीय स्वरूप से हटकर अंतरराष्ट्रीय की ओर, व्यक्तिगत साधना से हटकर व्यापक समाज परक उपयोगिता की ओर तथा आध्यात्मिकता से हटकर वैज्ञानिकता की ओर अग्रसर हो रहा है |

योग का आधुनिक उपयोग निम्नलिखित दृष्टिकोण से अपनाया जा रहा है -

1. योग का मानसिक तनाव उपाय के रूप में अभ्यास |
2. योग का मानसिक क्षोमजन्य तथा मनोदैहिक रोगों की रोकथाम हेतु अभ्यास |
3. कुछ मनो दैहिक रोगों के चिकित्सार्थ योग का अभ्यास |
4. योग का फिजिकल मेडिसिन के रूप में प्रयोग |
5. योग का शरीर शिक्षा, शरीर सौष्ठव परिवर्धनार्थ प्रयोग |
6. अध्यात्मिक विकास हेतु योग का अभ्यास |

इस प्रकार 'योग' को स्वास्थ्य तथा चिकित्सा विज्ञान के रूप में उपयोग करने का वातावरण है, इसलिए योग पर होने वाले अधिकांश वैज्ञानिक शोध कार्य का उद्देश्य भी योगाभ्यास के क्रियाशरीर तथा चिकित्सकीय प्रभाव का आकलन ही रहा है |³

योग चिकित्सा से तात्पर्य

योग चिकित्सा के द्वारा विभिन्न प्रकार के रोगों का उपचार योग के माध्यम से करना योग चिकित्सा है| योग विज्ञान में अष्टांग योग के द्वारा जिसमें यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि के द्वारा व्यक्ति के शरीर संवर्धन, मानसिक विकास तथा आध्यात्मिक विकास करना जिससे व्यक्ति स्थायित्व को प्राप्त करके मोक्ष प्राप्ति की ओर अग्रसर हो सके| योग और आयुर्वेद दोनों ही अत्यंत प्राचीन विधाएं हैं, दोनों का विकास और प्रयोग समान उद्देश्य के लिए, एक ही काल में एक ही देश में हुआ| आयुर्वेद (आयु =जीवन, वेद =ज्ञान या विज्ञान) जिसकी सहायता से जीवन के चारों लक्ष्य -धर्म, अर्थ, काम और मोक्ष की प्राप्ति की जा सकती हैं| योग आयुर्वेद का एक अंग रहा है| आयुर्वेद पूर्ण रूप से जीवन का विज्ञान है ,जबकि योग जीवन विज्ञान का एक विशिष्ट अंग है, इसमें मानव का भौतिक, भावात्मक, मानसिक इंद्रियों व आध्यात्मिक आयाम सम्मिलित होता है, जिसमें जीवन के प्रत्येक पक्ष का समुचित पोषण होता है तो हमें संतुलित स्वास्थ्य प्राप्त होता है |⁴

प्राकृतिक चिकित्सा

प्राकृतिक चिकित्सा एक तत्व चिकित्सा है, जिसका षट तत्वों द्वारा, त्रितापों (आधि दैविक, आधिभौतिक, आधिआध्यात्मिक) का निदान एवं चिकित्सा| शारीरिक रोग भी इसी में सम्मिलित किए जाते हैं | प्राकृतिक चिकित्सा के अंतर्गत लोक काव्य पढ़ते भी हैं -

श्लोक -

क्षिति, जल, पावक, गगन, समीरा |

पंच रचित अति अघम सरीरा || (रा. च.मा.4 /10 /2)

अर्थात् पृथ्वी, जल, अग्नि, आकाश एवं वायु, इन पंच तत्वों से शरीर की रचना हुई है |⁵

इसी तत्वों का शरीर में अधिकता या कमी ही रोग का कारण है | सभी प्रकार के विकृतियों एवं रोगों का उपचार भी इन्हीं तत्वों से किया जाता है |⁶

प्राकृतिक चिकित्सा में समस्त बीमारियों का मूल कारण प्रकृति के नियमों का उल्लंघन करना ही माना जाता है | यह उल्लंघन वैचारिक, खानपान, कार्य तथा विश्राम, सांस लेने छोड़ने, सोने- जागने संबंधी किसी भी असंतुलन के कारण हो सकता है |

लिंडल्हार के मतानुसार “बीमार होना चिंता की बात नहीं है, यह तो प्रकृति द्वारा रोग से लड़ने का सबूत है” |

डॉक्टर एडोल्फ जुस्ट ने अपनी विश्वविख्यात कृति ‘प्रकृति में वापसी (Return to nature)’ में लिखते हैं कि- “कोई भी बीमारी चाहे किसी भी अंग पर असर डालती हो ,और चाहे कहीं से शुरू हो, अंततः पूरे शरीर को ले बैठती है, इसलिए इलाज भी पूरे शरीर का किया जाता है” |

प्राकृतिक चिकित्सा के उपाय

इस पद्धति में दैनिक सफाई, व्यायाम, आराम, निद्रा, उपवास, खानपान, पानी, हवा, सूर्य का प्रकाश तथा मिट्टी का संतुलित उपयोग किया जाता है|⁷

प्राकृतिक चिकित्सा की तकनीकी एवं विधियों का उपयोग सदियों से चला आ रहा है |

हिप्पोक्रेट्स जो ईसा पूर्व 460 से 377 में हुए | उन्हें आधुनिक चिकित्सा विज्ञान के जनक माना जाता है, उनके अनुसार “प्रकृति हमारी सबसे बड़ी चिकित्सक है औषधियों से कहीं अधिक आवश्यकता संतुलित एवं समुचित आहार की होती है” |

केस रिपोर्ट - एक बार मैं झूले पर झूलते समय झूले से नीचे जमीन पर गिर गई, जमीन पर गिरने से पैरों में मोच आ गई , जिससे पैरों में दर्द और सूजन तथा चलने -फिरने , उठने- बैठने में कठिनाई का अनुभव होने लगा, घटना के दो-तीन घंटे बाद दर्द और सूजन और अधिक बढ़ गया था |

गर्म और ठंडी सेंक(Alternate Fomentation) -

सामग्री

1. एक भगौना में गर्म पानी

2. दूसरे भगौना में ठंडा पानी
3. दो छोटा तौलिया या सूती कपड़ा(एक गर्म पानी के लिए दूसरा ठंडा पानी के लिए)
4. एक लकड़ी का पाटा बैठने के लिए

प्रयोग - 1. मैंने सुबह और शाम गरम ठंडी सेंक समान अवधि तक , समान अवधि से हमारा तात्पर्य है- 5 मिनट तक लगातार गर्म पट्टी से सेंक देने के बाद 5 मिनट तक लगातार ठंडी पट्टी से सेंक दिया ,तदुपरांत पुनः 5 तक गर्म पट्टी फिर इसी प्रकार 5 तक ठंडी पट्टी का क्रमबद्ध तरीके से सेंक दिया ।गर्म और ठंडी दोनों से बारी-बारी से आधा घंटा में तीन तीन बार दिया । इस को गर्म सेंक से प्रारंभ करके ठंडी सेंक पर समाप्त किया जाता है । इस सेंक में गर्म और ठंडी सेंक के प्रयोग से रोग ग्रस्त अंग की रक्तवाहिनियां नस नाडिया बारी-बारी से फ़ैलती और सिकुड़ती है ।

2. सेंक देने के बाद मैंने पैरों के सूक्ष्म यौगिक अभ्यास 10 मिनट तक किया । सुबह शाम सेंक पूरा करने के बाद, पैरों का सूक्ष्म यौगिक अभ्यास कमर, गर्दन सीधा करके- अंगुलियों का अभ्यास , एड़ियों का अभ्यास, घुटने के अभ्यास को किया ।

टिप्पणी (note)

यद्यपि प्राकृतिक तथा यौगिक अभ्यास खाली पेट करें तो इसका प्रभाव अच्छा रहता है ।

लाभ (Advantages of Alternate Fomentation)

1. यह से एक स्थानीय दर्द और सूजन के लिए सर्वोत्तम तथा लाभकारी है ।
2. यह सुन्न अंग के लिए लाभकारी है ।
3. छाती और पेड़ू की शूल में लाभकारी है ।
4. पुरानी प्लूरिसी ।
5. शराब की बेहोशी ।
6. विषैली गैस की बेहोशी ।
7. विष खाने से बेहोशी (मेरुदंड पर सेंक) ।
8. पानी में डूबा हुआ रोगी (मेरुदंड पर सेंक) ।
9. स्नायु शूल ,प्लीहा तथा पेट का फोड़ा दर्द आदि रोगों में इस सेंक से बहुत जल्द आराम होता है ।8

अवलोकन और परिणाम(observation and result)

पहले दिन के सेंक से ही सूजन और दर्द दोनों में कमी दिखने लगी थी, दूसरे दिन के सेंक से बहुत आराम महसूस हुआ, तीसरे दिन के सेंक के बाद तो फिर पूरी तरह से पहले जैसा ठीक हो गया, सूजन और दर्द दोनों से आराम हो गया ।

श्लोक

आप एद् वा उभेसजिरापो अमीव चातनीः ।

आपो विश्वस्य भेष जिस्तास्त्वा मुञ्चन्तु क्षेत्रियात् ॥ - (अथर्ववेद 3/2/7/5)

अर्थात् जल ही औषधि है, रोगों का नाश करने वाला जल ही है, जल सब रोगों का संहार करता है। अतः यह जल तुम्हारा भी असाध्य रोग दूर करे।

श्लोक

जलाषणाभिषिन्वत जलेषेणोपसिन्वत ।

जलाषमुग्रं भेषजं तेननोमृड जीव से ॥ - (ऋ .म.6.अ.57.म.02)

अर्थात् भगवान आदेश देते हैं कि जल से अभिसिञ्चन करो, जल से उपसिञ्चन करो, जल सर्व प्रधान औषधि है। इसके सेवन से जीवन सुखमय बनता है और शरीर की अग्नि भी आरोग्य वर्धक बनती है।¹⁹

उपसंहार

योग एवं प्राकृतिक चिकित्सा का उद्देश्य रोगग्रस्त व्यक्ति को पुनः प्रकृति की ओर लाना, आहार-विहार आदि के माध्यम से शारीरिक तथा मानसिक स्थिति को निर्मल बनाकर स्वास्थ्य लाभ कराना। प्रकृति पंचतत्व (आकाश वायु अग्नि जल तथा पृथ्वी) का उपयोग करके शरीर में उपस्थित विजातीय तत्वों को बाहर निकालकर शरीर को निर्मल और स्वस्थ बनाता है। मिट्टी या जल चिकित्सा के लिए गरम, ठंडी सेंक के रूप में उपयोग करना उसके बाद योगिक अभ्यास करना प्राकृतिक चिकित्सा पद्धति है। प्राकृतिक चिकित्सा के क्षेत्र में अपने देश भारत वर्ष में भी आजकल पहले की अपेक्षा बहुत अधिक प्रगति कर लिया है। हमारे देश में राष्ट्रपिता महात्मा गांधी ने लोक कल्याण हेतु बताया यदि कोई सच्ची व्यवहारिक और सर्वोत्तम चिकित्सा पद्धति है तो वह प्राकृतिक चिकित्सा हो सकती है। महात्मा गांधी एक कुशल प्राकृतिक चिकित्सक थे। स्वतंत्रता प्राप्ति के बाद अपना सारा जीवन प्राकृतिक चिकित्सा के प्रचार प्रसार में लगा देना चाहते थे।

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वेदना निवारण में योग के प्रभाव का अध्ययन

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सारांश- वेदना (Pain) किसी भी रोग की सूचना देती है। इसका आशय यह है कि रोग या तो होने वाला है या हो चुका है। रोग यदि होने वाला है अर्थात् प्रारम्भिक अवस्था होने वाला (Beginning stage) में है तो इसमें होने वाली वेदना एवं रोग दोनों की रोकथाम बहुत शीघ्र और आसानी से हो जाती है। रोग यदि हो चुका है अर्थात् मध्यम स्थिति में है तो इस अवस्था में होने वाली वेदना एवं रोग दोनों की रोकथाम में एक सप्ताह से लेकर दो-तीन माह तक का समय लग सकता है। रोग यदि हो चुका है और अन्तिम अवस्था (Last stage) में है तो ऐसी स्थिति में होने वाली वेदना एवं रोग ठीक होने में पर्याप्त समय लगता है। यह ठीक हो भी सकता है और नहीं भी हो सकता है। श्री विष्णु पुराण के अनुसार दुःख (रोग) और वेदना (दर्द) ये दोनों अधर्म की फलश्रुति हैं। हिंसा, झूठ, भय, नरक, माया, वेदना (दर्द), मृत्यु, नरक, दुःख, व्याधि (रोग), जरा, शोक, तृष्णा और क्रोध ये सभी अधर्म के विविध रूप हैं।

शब्द कुंजी- दर्द, वेदना, शूल, योग, कमर दर्द, दूर्वा /

प्रस्तावना- वेदना, दर्द, मूल, पेन, अनप्लीजेन्ट इत्यादि वेदना के विविध नाम हैं। मानव शरीर कभी भी वेदना शून्य नहीं होता अपितु स्वस्थ शरीर में वेदना का आभास नहीं होता। वेदना जन्म से लेकर मृत्युपर्यन्त पूरे जीवन में एक निश्चित अनुपात में शरीर में घटती-बढ़ती रही है। यह वेदना की सामान्य अवस्था है, जिसमें व्यक्ति अपनी सामान्य जीवनचर्या में चलता रहता है और इस छोटी-मोटी वेदना से प्रभावित नहीं होता। ऐसी वेदना जो किसी रोग की पूर्व, मध्य और अन्त की सूचना होती है, ऐसी वेदना रोगी को प्रभावित करती है और यह शारीरिक रोग की ओर संकेत करती है। आयुर्वेद में आधुनिक चिकित्सा की ओर वेदना शमन उतनी त्वरित प्रभावशाली औषधियां नहीं हैं अपितु आयुर्वेद प्राकृतिक औषधियों, जड़ीबूटियों और वनस्पतियों के रस से बनी औषधियों का प्रयोग करता है। जैसे-भांग सोमरस और धतूरा इत्यादि नशीली औषधियाँ एवं वनस्पतियाँ जो आयुर्वेद में संज्ञाहारक औषधियों के नाम से जानी जाती हैं।¹

गीता में योग को दुखों से मुक्ति दिलाने वाला कहा गया है- "योगो भवति दुःखहा ।" महाभारत युद्ध के प्रारम्भ में अर्जुन की स्थिति वेदना से परिपूर्ण थी, उसका वह अन्तर्विषाद ही योग का प्रथम

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चरण बना था। आज भी योगाभ्यासों से वेदना से मुक्ति पाना असंदिग्ध है। योगासनों के अभ्यास से रोगों पर नियंत्रण ही नहीं, वरन् उन पर विजय भी प्राप्त की जा सकती है। विभिन्न शारीरिक एवं मानसिक बीमारियों में अधिकांश का उपचार योगासनों से संभव है।¹²

आपाधापी भरे इस युग में तनावों से ग्रस्त आज का मानव अकारण चिन्ता, भय एवं अनिद्रा रोग को आमंत्रित कर लेता है। नींद लाने के लिए नशीली दवाओं का प्रयोग करता है जिनसे क्षणिक आराम भर मिलता है। पीछे शारीरिक, मानसिक कष्ट एवं वेदना और अधिक बढ़े हुए प्रतीत होते हैं। तनाव तो दूर होता नहीं, शरीर एवं मन को विश्राम भी नहीं मिल पाता, अपितु विषैली नशीली दवाओं के दुष्प्रभाव: परिलक्षित होने लगते हैं। तीव्र औषधियों की प्रतिक्रिया स्वरूप अनेक अन्यान्य छोटे-बड़े रोगों का जन्म हो जाता है। फलतः व्यक्ति का वेदना से मुक्ति पाने के लिए इन दवाइयों की शरण जाना मृगतृष्णा ही सिद्ध होता है।¹³

वेदना का स्वरूप उतना हानिकारक एवं दुखद नहीं होता जितनी कि उसकी कल्पना कर ली जाती है। वेदना के अभाव में सुख की अनुभूतियाँ भी फीकी पड़ जाती है। दुख-दर्द आदि से मुक्त होने, वेदना से त्राण पाने के लिए यह आवश्यक है कि उसकी मिथ्या काल्पनिक भयंकरता भरी मनोभूमि न बनायी जाय। शारीरिक, मानसिक एवं भावनात्मक स्तर पर जीवन में दुख, द्वन्द्व वेदना आदि को सहजता से स्वीकार करते चले जाने जैसी योगियों जैसी मनोभूमि बना लेने से उनसे मुक्ति ही नहीं मिलती, वरन् मानवी चेतना भी विकसित होती है।¹⁴

योग विद्या विशारदों का कहना है कि योग के माध्यम से विभिन्न प्रकार की शारीरिक, मनोकायिक, मानसिक एवं भावनात्मक पीड़ाओं पर काफी हद तक नियंत्रण प्राप्त किया जा सकता है। शारीरिक, मानसिक तनावों को तो साधारण योगाभ्यास से ही दूर किया जा सकता है। आसनों के नियमित अभ्यास से शारीरिक तनाव दूर होते हैं। आंतरिक वेदनाओं को कम करने में प्राणायाम, शिथिलीकरण, ध्यान, सम्मोहन आदि की प्रक्रियायें बहुत कारगर सिद्ध होती हैं। योगाभ्यासपरक इन सामान्य सी दिखने वाली प्रक्रियाओं द्वारा मस्तिष्कीय स्नायु तंतु इस प्रकार व्यवस्थित हो जाते हैं कि सभी प्रकार की पीड़ा दूर हो जाती है।¹⁵

विभिन्न प्रकार के मानसिक रोगों में मानसिक खिन्नता भी एक प्रकार का रोग है, जो व्यक्तियों में दो तरह से देखने को मिलती है। पहले प्रकार का रोगी कभी बैठा रहता है, कभी रोता है, कभी हसता है तो कभी चिल्लाता है। उसकी मनःस्थिति में असामान्य रूप से परिवर्तन होने से उसकी मनःस्थिति उसके नियंत्रण से बाहर हो जाती है। दूसरे प्रकार के रोगी जिन्हें अपनी खिन्नता के बारे में खुद पता नहीं रहता वे ऊँची-ऊँची कल्पनायें करते रहते हैं और प्रायः विभ्रम में पड़ जाते हैं। इस प्रकार

के रोगों में प्रायः जो उपचार काम में लाये जाते हैं, उनमें बिजली के शाक एवं ट्रैक्यूलाइजर्स मस्तिष्क शामक प्रमुख हैं। लेकिन इनसे शरीर के अन्दर पाये जाने वाले रासायनिक असंतुलन जो खिन्नता के प्रमुख कारण हैं, ठीक नहीं होते। अपितु रोगी की स्मरणशक्ति तक समाप्त होती देखी गयी है। दोनों प्रकार की खिन्नता के रोगियों का उपचार योगासनों से सरलतापूर्वक किया जा सकता है। योगासनों से अंतःस्त्रावी ग्रंथियों से स्रवित होने वाले हारमोन रसायनों का असन्तुलन दूर हो जाता है जिसके परिणाम स्वरूप मानसिक खिन्नता आसानी से दूर हो जाती है।¹⁶

विभिन्न शारीरिक वेदनाओं के शमन हेतु योगासनों का निर्देश –

कटिशूल में प्रयोग होने वाले तीन प्रमुख योगासन

1. भुजंगासन- कमर दर्द से राहत दिलाने के लिए भुजंगासन बेहद कारगर है। इस आसन में शरीर की मुद्रा फन उठाए सांप की तरह की होती है।

भुजंगासन योग को करने के लिए सबसे पहले जमीन पर लेट जाएं और अपनी हथेलियों को फर्श पर कंधे की चौड़ाई से अलग रखें। अपने निचले शरीर को जमीन पर रखते हुए श्वास लें और अपनी छाती को फर्श से उठाते हुए छत की ओर देखें। सांस छोड़ते हुए अपने शरीर को फर्श पर दोबारा लेकर आएँ।

२. शलभासन- शलभासन भी पेट के बल लेट कर किया जाएगा। शलभासन करने की विधि इस प्रकार है:

पेट के बल लेट जायें। ...

हाथों को जांघों के नीचे दबा लें, हथेलियन खुली और नीचे के ओर रखें।

ठोड़ी को तोड़ा आगे लायें और ज़मीन पर टीका लें। ...

आँखें बंद कर लें और शरीर को शिथिल करने की कोशिश करें।

औरधीरे-धीरे टाँगों को जितना ऊंचा हो उतना ऊंचा उठाने की कोशिश करें।

3. उष्ट्रासन- उष्ट्रासन करने के लिए सबसे पहले आप घुटनों के बल बैठ जाएं उष्ट्रासन में शरीर ऊंट की आकृति बनाता है। इस आसन को अंग्रेजी में Ushtrasana या Camel Pose भी कहा जाता है। जैसे ऊंट रेगिस्तान के मुश्किल हालातों में भी आसानी से रह सकता है, अगर इस आसन का अभ्यास नियमित तौर पर किया जाए तो ये शरीर से हर शारीरिक और मानसिक परेशानी को दूर करके स्वस्थ जीवन देने में मदद करता है।

इससे कटिशूल (Katishool) नामक एक बहुत ही आम समस्या हो गई है। इसमें 'कटि' का अर्थ है पीठ के निचले हिस्से और 'शूल' का अर्थ है दर्द।" वह आगे कहती हैं, "शलभासन या भुजंगासन जैसे आसन का अभ्यास करने से पीठ के निचले हिस्से के दर्द में काफी राहत मिल सकती है।

- आसन को करने के लिए छाती के बल लेट जाएं। इसके लिए आप योगा मैट या मोटे कालीन का इस्तेमाल कर सकते हैं।
- अपने हाथों को शरीर के बगल में फर्श की ओर चेहरे के साथ रखें।
- अब अपनी जांघों को जोड़ते हुए पैर की उंगलियों को पीछे की ओर इंगित करें। लंबी गहरी सांस लेकर अपनी छाती और हाथों को ऊपर उठाएं।
- 5 गहरी सांस लेने और छोड़ने तक इस स्थिति में रहें। इस क्रम को 5 बार दोहराएं।
- आप अपने हाथ सीधे सामने भी रख सकते हैं। लंबी गहरी सांस लेकर अपनी छाती, हाथों, जांघों और पैरों को चटाई से ऊपर उठाएं। चटाई पर सिर्फ पेट ही रहना चाहिए।
- 10 गहरी सांसों के लिए वहीं रुकें और सामान्य स्थिति में लौटें। हथेलियों पर शरीर को आराम देकर आसन को पूरा करें।

मानसिक रोगों के शमन में ध्यान योग को बहुत लाभकारी पाया गया है। हार्वर्ड मेडिकल स्कूल के वैज्ञानिकों ने ध्यान का शरीर और मन पर पड़ने वाले प्रभावों पर गंभीरतापूर्वक अध्ययन अनुसंधान किया है। उनका निष्कर्ष है कि मानसिक विकारों, तनावों से मुक्ति पाने- शान्ति प्राप्त करने के लिये दवाओं की अपेक्षा ध्यान अधिक उपयोगी एवं प्रभावी है।

फ्रांस के सुप्रसिद्ध मनोचिकित्सक डॉ. बेथलेयर ने भी योगाभ्यासियों पर किये गये परीक्षणों से निष्कर्ष निकाला है कि ध्यान एवं अन्यान्य यौगिक प्रक्रियाओं के नियमित अभ्यास से वेदनाओं का निराकरण होता एवं मानसिक शक्ति का विकास होता है। पाया गया है कि योगाभ्यासी व्यक्ति आशावादी दृष्टिकोण से सम्पन्न होता जाता है। उसकी श्वास-प्रश्वास प्रक्रिया सुसंतुलित हो जाती है। फलतः प्राणशक्ति के अभिवर्धन के साथ ही व्यक्ति दर्द से, वेदना से छुटकारा पा लेता है।¹⁷ वृद्धों में भी नवीन शक्ति, स्फूर्ति, आशा और उत्साह परिलक्षित होने लगता है। शारीरिक रोगों के साथ-साथ लोगों को मानसिक रोगों से छुटकारा पाने में भी योगाभ्यास बहुत सहायक सिद्ध हुआ।¹⁸

वेदना न हो तो किसी भी रोग का पता ही नहीं चलेगा और रोग असाध्य होता चला जाएगा तथा पुनः उसकी चिकित्सा और रोकथाम भी कठिन होगी।

चिकित्सा दृष्टि से वेदना दो तरह की होती है-

1. कायचिकित्साजन्य वेदना (शारीरिक पीड़ा)
2. शल्यचिकित्साजन्य वेदना (सर्जिकल पीड़ा)

1. कायचिकित्साजन्य वेदना (शारीरिक पीड़ा)

कायचिकित्साजन्य रोगों में जो वेदना होती है, उसे अंग/अवयव दर्द निवारक दवाओं (Analgesic medicine) से दबाया जाता है या थोड़ी देर के लिए उसे दूर किया जाता है और रोग को समूल समाप्त करने की प्रभावी योजना होती है, जिसमें रोग के ठीक होने के साथ ही वेदना भी समाप्त हो जाती है।⁹

2. शल्यचिकित्साजन्य वेदना (सर्जिकल पीड़ा)

शल्यचिकित्साजन्य वेदना में रोग की अन्तिम स्थिति (अंतिम अवस्था) में होती है और उसकी एकमात्र चिकित्सा शल्य क्रिया (Surgery) ही होती है। इस शल्य क्रिया के दौरान होने वाली वेदना को नियंत्रित करने के लिए आयुर्वेदिक पद्धति में संज्ञाहारक (Anesthetics) दवाओं का प्रयोग किया जाता है। यहाँ हम विभिन्न रोगों में वेदना को कम करने या समाप्त करने के वैदिक एवं तांत्रिक मंत्रों द्वारा चिकित्सा विधियों के माध्यम से समाधान प्रस्तुत करते हैं। वैदिक एवं तांत्रिक मंत्रों के प्रयोग द्वारा वेदना कम या समाप्त की जा सकती है।¹⁰

वेदना से रक्षा- वैदिक एवं तांत्रिकों के द्वारा शरीर के अंगों में दर्द हो उस अंग के दर्द एवं रोग निवारण के लिए देवी दुर्गा के कवच में अलग-अलग मंत्र हैं- शूले पाहि नो देवी। यहाँ शूल का अर्थ आयुर्वेद के सन्दर्भ में वेदना से है। पुनः नश्यन्ति व्याध्याः सर्वे लूताविस्फोटकादयः आदि मंत्र उपयोगी है। दर्द जब असह्य हो जाता है और ऐसा होता है कि रोगी दर्द से मर जाएगा। ऐसी स्थिति में श्रीमद्भागवत महापुराण के गजेन्द्रमोक्ष जन्य श्लोक के पिता रोगी की रक्षा की जा सकती है। (श्रीमद्भागवतमहापुराण, कोड-26, 8/3/1-33, प्र. 765-769, गीता प्रेस, गोरखपुर)। माता के गर्भ में गर्भस्थ शिशु की रक्षा के लिए श्रीमद्भागवत महापुराण में उत्तरा के गर्भ में परीक्षित की रक्षा का प्रसंग दृष्टव्य है (श्रीमद्भागवतमहापुराण, कोड-26, 1/8/1-52, प्र. 72-77, गीता प्रेस, गोरखपुर)। इसी क्रम में श्रीसंकट नाशन गणेशस्तोत्र, श्री संकटमोचन हनुमानाष्टक-वेगिहरो हनुमान महाप्रभु जोकछुसंकट होई हमारो, को नहीं जानत है जग में कपि! संकटमोचन नाम तिहारो | तथा बजरंग बाण को पाठ द्वारा दर्द निवारण का विधान है।¹¹

वेदों में दो चिकित्सकीय देवता प्राप्त होते हैं जिन्हें अश्विनी की संज्ञा दी गयी है। अश्विनी ये दोनों चिकित्सक हैं, और दोनों साथ-साथ चलते हैं। इसमें एक कायचिकित्सक (Physician) और एक शल्यचिकित्सक (Surgeon) है।- (ऋ. 1/17/117-120)

अश्विनौ अर्थात् दोनों अश्विनी कुमार, पौराणिक विष्णु तथा आयुर्वेदिक देवता धनवन्तरि के पूर्व के देवता हैं। अश्विनी कुमार दो सुन्दर नवयुवक हैं, अश्वारोही हैं, कष्ट में पड़े हुए व्यक्तियों की रक्षा के

लिए वे तत्काल पहुँच जाते हैं, वे प्रकाशमान और शुभस्पति हैं। कमलों की माला पहने हैं, शीघ्रगामी हैं, मनोजवा हैं और शक्तिमान हैं। (वैदिकदेवशास्त्र, डॉ. सूर्यकान्त, पृष्ठ 115-126 तक 'पाणिनि' पब्लिसर्स एण्ड प्रिंटेर्स- 4225-ए-1, अन्सारी रोड, नई दिल्ली-110002), वैदिक देवता उद्भव और विकास, डॉ. गयाचरण त्रिपाठी, पृ. 26-300, भारतीय विद्या प्रकाशन, 1981, दिल्ली, वाराणसी) **कायचिकित्सा के अन्तर्गत वर्णित -**

राजयक्ष्मा (टी.बी.) रोग के वेदना एवं रोग निवारण हेतु प्रार्थना की गयी है कि हे औषधि ! जो-जो तेरे रस बल आदि रोग नाशक गुण हैं तू उन अपने इन गुणों से इस रोगी की यक्ष्मा रोगों से रक्षा कर दे। यक्ष्मा रोग के अन्य विभिन्न प्रकार भी हैं।¹²

यद वः सहः सहमाना वीर्यं यच्च वो बलम्

तेममस्माद् यक्ष्मात् पुरुषं मुतीषधीरखो कृणोमि भेषजम् । - (अथर्व. 8/7/5)

कुष्ठरोग

श्वेत कुष्ठ (Whit spot) एवं रक्त (लाल) कुष्ठ के लिए औषधि से प्रार्थना की गयी है कि हे औषधि मेरे त्वचाजन्य रोग को दूर कीजिए।

अस्थिजस्य किलासस्य तनोजस्व च यत् त्वथि ।

दुष्याकृतस्य ब्रह्मणा लक्ष्म श्वेतमनीशम् ॥ - (अथर्व 1/23/4)

लाल राई (सरसों) श्वेत कुष्ठ के लिए अचूक औषधि—

आसुरी चक्रे प्रथमेदम किलासभेषजम् इदं किलास नाशनम् ।

उनीनशत किलासं रारुपामकरात त्वचम् ॥ - (अथर्व, 1/24/2)

सर्पादि विषचिकित्सा

सोमपान करने वालों पर सपदि विषप्रभाव प्रभाव अल्पी या निष्प्रभावी होते हैं।¹³ -(अथर्व. 4/6/1)

ऋग्वेदीय मंत्रों द्वारा चिकित्सा

ऋग्वेदीय नवममंडल में सोम औषधि और सोमलता भी है सोम औषधियों का राजा भी है। जो औषधियाँ अनेकों गुणों से युक्त है उन सबका राजा सोम है।

सृष्टि क्रम में जगत् अग्निसोमात्मक हैं—

सोमरस सृष्टि प्रक्रिया के अन्तर्गत गर्भाधानजन्य प्रक्रिया में यहाँ सोमरस अर्थात् सोमतत्त्व स्त्री के रज का प्रतीक है तथा अग्नितत्त्व पुरुष के वीर्य का प्रतीक है।

या ओषधीः सोमराज्ञीर्बह्वीः शतविक्षणाः ।

तासां त्वमस्युत्तमारं कामाय शं हृदे (ऋ. 10/97/18 8/48/4)

सोमरस- लाल, भू, श्वेत, पीत, हरित इत्यादि रंगों का होता है। (ऋ. 9/3/9)

दिव्य सोमरस- हरे रंग का (हरिः पवित्रे अर्षति)। (ऋ. 9/3/9)

परिधामानि- यानी ते, त्वं सोमाऽसि विश्वतः पवमान ऋतुभिः कवे ।

वैदिक काल में सोमरस का पौधा इतना मूल्यवान था कि उसकी पहचान को उस पौधे के विशेषज्ञ गुप्त रखते थे।¹⁴ यह विभिन्न घटक जैसे-निद्रा, बल, मानसिक रोग, हृदय रोग, ज्वर, पाचन क्रिया एवं अन्य कई प्रभावों में उपयोगी होता है। पीपल का वृक्ष, उसकी और छाल एवं पत्ते के रस्ते प्राप्त करने में सहायक था ? पीपल का वृक्ष नारायण भगवान श्रीकृष्ण /विष्णु का साक्षात् स्वरूप माना जाता है। वृक्षाणां अश्वत्थोऽस्मि | (श्रीमद्भगवद्गीता)

उदुम्बर (गूलर) भी देवीवृक्ष है। देवासुर संग्राम में के उदुम्बर वृक्ष ही देवो (सत्य) साथ रहा। उदुम्बर वृक्ष हमेशा शपथ+दुग्ध युक्त रहता है जिससे यह अतिसार, नेत्र, प्रमेह, रक्तप्रद्र, व्रणनाश आदि रोगों की चिकित्सा में लाभकारी है।¹⁵ (अथर्व, 20/136/15)

दूर्वा वनस्पति

दूर्वा वनस्पति (घास) के प्रधान देवता भगवान् श्री गणेश जी हैं, और उनके वाहन मूषक (चूहा) को दूर्वा बहुत प्रिय हैं अतः गणेश जी को भी दूर्वा (दूब) प्रिय है। दूर्वा के रस द्वारा अनेकशः रोगों की चिकित्सा आयुर्वेद में वर्णित है। यह दूर्वा हमें शतशहस्र पुत्रों- पौत्रों से समृद्ध करें।

आक (मदार) वृक्ष/वनस्पति / ओषधि का जड़, तना और पत्ती का रस कुष्ठ, ज्वर,

वात, प्रदर, व्रण, अपमृत्यु, दुर्गन्ध, ओष्ठ, कर्णशूल, गुल्म, शूल, त्वचा रोग, पैर के रोग, भगन्दर, सूजन आदि प्रभावकारी है।¹⁶

जानु संधिशूल (घुटनों का दर्द) में योगाभ्यास -

नई चिकित्सा सुविधाओं के उद्भव के बावजूद, आज तक दर्दनाक जोड़ों के लिए कोई विशिष्ट उपचार मौजूद नहीं है। आचार्य सुश्रुत द्वारा विभिन्न मस्क्युलोस्केलेटल विकारों में 'अग्नि कर्म' और 'जोंक चिकित्सा' विशेष निर्देश गई किया गया है, क्योंकि प्रणालीगत दवा कंकाल संबंधी विकारों के प्रबंधन में बहुत कम भूमिका निभाती है और वे अवांछित परिणामों से भरी होती हैं।¹⁷

वेदना को दूर करने के तरीकों की खोज में दर्शन की सभी प्रणालियां उत्पन्न हुई हैं। केवल दार्शनिक ही नहीं चिकित्सा में भी इसे मूल समस्या माना जाता था। 'रोगा' शब्द ही दर्दनाक स्थिति को दर्शाता है। काय चिकित्सा और शल्य चिकित्सा का मुख्य उद्देश्य जीवित प्राणियों की पीड़ा को कम करना है।¹⁸

चरक संहिता और सुश्रुत संहिता के प्रारंभिक भाग में, यह बिल्कुल स्पष्ट है कि जीव के दर्द और पीड़ा को खत्म करने के लिए आयुर्वेद अस्तित्व में आया। चरक स्पष्ट रूप से कहते हैं कि स्वास्थ्य ही सुख है और रोग ही दुःख है। इसी आधार पर जीवन को भी दो व्यापक भागों में बांटा गया है, सुख और दुख (सुख और दर्द)।

इस समस्या से निपटने के लिए विभिन्न उपायों की खोज की गई और दर्दनाक स्थितियों को रोकने और होने पर उन्हें ठीक करने का प्रयास किया गया। आयुर्वेद की सभी शाखाएं अपने-अपने क्षेत्र के साथ इस संबंध में इन जिम्मेदारियों को पूरा करने में लगी हुई हैं।¹⁹

शल्य तंत्र में यह समस्या व्याधियों की दर्दनाक प्रकृति के कारण अधिक प्रमुख रही है जो शरीर और मन को गंभीर दर्द से पीड़ित करती है। इसके लिए शल्यक्रिया द्वारा समस्याओं के तत्काल प्रबंधन की आवश्यकता है जिन्होंने स्थिति को प्रभावी ढंग से प्रबंधित करने के लिए आवश्यक पद्धति लागू की।

अन्य पहलू शल्य चिकित्सा द्वारा किसी बीमारी का इलाज करते समय कई शल्य चिकित्सा प्रक्रियाओं के दौरान दर्द की घटना है। शल्य-चिकित्सकों की भी यही वास्तविक समस्या थी कि शल्य क्रिया के दौरान होने वाले दर्द को कैसे दबाया जाए या कम किया जाए। प्राचीन ग्रंथों के माध्यम से जाने पर हम विभिन्न विकारों में वर्णित सर्जिकल ऑपरेशन के तरीके और प्रीऑपरेटिव स्टेज में रोगी की तैयारी के तरीके पा सकते हैं ताकि वे इसे अच्छी तरह से सहन कर सकें और पूरी प्रक्रियाओं के दौरान उनका सामान्य शरीर विज्ञान बना रहे।²⁰

ऋग्वेद जैसे प्राचीन ग्रंथों में कुछ शल्यक्रिया विधियों का उल्लेख किया गया है और कोई भी आश्चर्य कर सकता है कि उन दिनों रोगी को तैयार करने की विधि क्या हो सकती थी, विशेष रूप से दर्द को दबाने के पहलू में संस्कृत साहित्य के कुछ ग्रंथों में हमें कुछ सूत्र मिलते हैं जिनका उपयोग रोगियों को बेहोश करने के लिए किया गया था लेकिन संपूर्ण विषय बहुत स्पष्ट नहीं है और इस समस्या के लिए प्रभावी दवाओं का पता लगाने के लिए प्राचीन साहित्य और शोध कार्यों पर गहन अध्ययन की आवश्यकता है।²¹

शल्य तंत्र में उन दिनों अनेक ग्रंथ प्रचलित थे। जिनमें से कुछ भोज को पसंद करते हैं। पुष्कलावत, विश्वामित्र, करवीर्य आदि परवर्ती टीकाओं में उद्धरण के रूप में ही मिलते हैं। लेकिन दुर्भाग्य से सुश्रुत संहिता के अतिरिक्त कोई अन्य ग्रंथ उपलब्ध नहीं है और इसीलिए इसे आयुर्वेद के सर्जिकल स्कूल का प्रतिनिधि माना गया है।

कोई इन ग्रंथों से महत्वपूर्ण जानकारी प्राप्त कर सकता है और इस दिशा में आगे के शोध के लिए मूल्यवान सुराग भी प्राप्त कर सकता है। फिर चूंकि त्रिदोष का सिद्धांत आयुर्वेद का आधार है,

इसलिए वर्तमान समस्या का अध्ययन करते समय इस पर भी विचार करना होगा। त्रिदोष जीवन से संबंधित है और जीवित प्राणियों की जैविक घटनाओं को बनाए रखने और नियंत्रित करने का प्राथमिक कारक है। जैसे ही जीवन प्रकट होता है, तीनों दोष अपना-अपना काम शुरू कर देते हैं और मृत्यु तक लगातार काम करना शुरू कर देते हैं। यहां तक कि एक कोशिका में भी तीनों दोष होते हैं जो जीवित कोशिकाओं के विभिन्न कार्यों को नियंत्रित करते हैं।²²

संपूर्ण फिजियोलॉजी, पैथोलॉजी और मेडिसिन त्रिदोष के सिद्धांत पर आधारित हैं और यहां तक कि तीन दोषों को संतुलित रखने के लिए औषधि और आहार भी निर्धारित किए जाते हैं ताकि व्यक्ति स्वस्थ रहे। तीन दोषों के संतुलन को हर कीमत पर बनाए रखना होता है क्योंकि यदि यह गड़बड़ी होती है तो चिकित्सा करते समय विकार दिखाई देगा, तीन दोषों के संबंध में प्रयोग के तरीके को ध्यान में रखा जाना चाहिए क्योंकि उपाय के अंतिम मानदंड दोषों का संतुलन है।²³

यहां तक कि दर्द या निश्चेतना के प्रबंधन के क्षेत्र में भी एक तरफ त्रिदोष और दूसरी तरफ रस, गुण, वीर्य, विपाक और प्रभाव के आधार पर प्रभावी दवा ढूंढनी होगी और उनका अध्ययन करना होगा। दर्द एक पैथोलॉजिकल लक्षण है जो मुख्य रूप से वात के कारण होता है। इसलिए इस समस्या के लिए दवा की जांच करते समय हमें इन बातों को ध्यान में रखना होगा और कुछ उत्कृष्ट औषधियों का चयन करना होगा जो इस संबंध में उपयोगी साबित हो सकती हैं। लेकिन कुछ अन्य दवाएं भी हो सकती हैं जो प्रभाव के कारण प्रभावी हो सकती हैं, अर्थात् विशिष्ट क्रिया जिसे रस, गुण, वीर्य, विपाक की तर्ज पर नहीं समझाया जा सकता है। आचार्य चरक ने औषधियों का वर्गीकरण किया है और वेदनास्थपनीय समूह बनाया है। वेदना शब्द की दो तरह से व्याख्या की जा सकती है। यह दर्द और सामान्य रूप से संवेदना को भी दर्शाता है।²⁴

कोई भी वेदना बिना संवेदना के नहीं समझी जा सकती। किसी भी रोगी की वेदना बिना वेदना के बिना संवेदना के बिना न तो समझी जा सकती है न ही उसकी सही चिकित्सा की जा सकती है अतः चिकित्सक को रोगी की चिकित्सा करते समय चिकित्सा सिद्धान्तों एवं रोगी रोग परिक्षण के प्रात अति संवेदनशील होना चाहिए।

चिकित्सा परिकल्पना एवं प्रयोग के समय उसके गुण दोष एवं दुष्प्रभाव को भी ध्यान में रखना चाहिए। योग एवं वेदों में वर्णित विभिन्न आसनों के उचित प्रयोग से विभिन्न प्रकार से विभिन्न प्रकार की वेदनाओं का दुष्प्रभाव रहित प्रतिभर संभव है। आधुनिक समाज के सम्पूर्ण शारीरिक एवं मानसिक स्वास्थ्य के लिए योग नितान्त आवश्यक प्रयोग सिद्ध होगा ऐसा सर्वमान्य परिलक्षित है। **25**

निष्कर्ष- योग एक अभ्यास है जो मानसिक, शारीरिक, आध्यात्मिक और सामाजिक स्वास्थ्य के क्षेत्र में विकास के आठ स्तरों पर काम करता है। जब तक शारीरिक स्वास्थ्य बरकरार है तब तक मन स्पष्ट और केंद्रित रहता है। योग के मुख्य लक्ष्यों में शामिल हैं: शरीर, मन और आत्मा को नियंत्रित करने में योग मदद करता है। शरीर और मन को शांत करने के लिए यह शारीरिक और मानसिक अनुशासन का एक संतुलन बनाता है। यह तनाव और चिंता का प्रबंधन करने में भी सहायता करता है और व्यक्ति को आराम से रहने में मदद करता है। योग आसन शक्ति, शरीर में लचीलेपन और आत्मविश्वास विकसित करने के लिए जाना जाता है। अपने शरीर को इतना पुष्ट और कठोर बना लो कि तुम्हारे ऊपर सर्दी-गर्मी या ऋतु का प्रभाव न पड़ने पावे। बच्चे का शारीरिक गठन, जैव रासायनिक मूल्य, अंगों की परिपक्वता स्थिति, शरीर की कार्यात्मक क्षमता, वयस्कों से बहुत भिन्न होती है। इस वजह से बच्चा किसी विशेष बीमारी के लिए अलग प्रस्तुति दिखाएगा।

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केस स्टडी- उच्च रक्तचाप में प्रभावी यौगिक क्रियायें

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सार (Abstract)

आज उच्च रक्तचाप प्रमुख बीमारियों की सूची में शामिल हो चुका है, जहां उच्च रक्तचाप पहले एक विशेष आयु वर्ग बीमारी होती थी जिसका आज के समय में केवल इसी आयु वर्ग से लेना देना नहीं है बल्कि उच्च रक्तचाप से आज हर आयु के लोग प्रभावित हो रहे हैं। आज भारत ही नहीं बल्कि पूरे विश्व में इससे मरने वालों की संख्या बहुत अधिक है और जो लगातार बढ़ती ही जा रही है। उच्च रक्तचाप होने के पीछे जीवन जीने के तरीके यानी जीवन शैली का भी विशेष योगदान है जिसका स्पष्टीकरण काफी हद तक अनेक अनुसंधानों से सिद्ध भी हो गया है और अनेक अनुसंधान इसके कार्य में लगे हुए हैं उच्च रक्तचाप का प्रबंधन बहुत ही जरूरी है क्योंकि उच्च रक्तचाप केवल एक बीमारी तक ही नहीं सिमित है बल्कि अनेक गंभीर बिमारियों (ब्रेन हेमरेज, किडनी सम्बंधि रोग व हृदय सम्बन्धी रोग आदि.) के आने आने का संकेत भी हो सकता है. आज योग पर यौगिक क्रियायों पर हुए शोध हमें यह बतला रहे हैं की यदि नियमित रूप से यौगिक क्रिया का अभ्यास किया जाए तो इस स्थिति को नियंत्रित किया जा सकता है।

Keyword:- रक्तचाप, उच्च रक्तचाप, यौगिक सूक्ष्म व्यायाम, प्राणायाम, आसन,

Conflict of Interest: None

Ethical Clearance: No

Introduction:-

आज का मानव भागदौड़ भरी जीवन चर्या को असंतुलित कर बैठा है जिसके कारण मानव में कहीं लोग उभर कर सामने देखने को मिल रहे हैं जिसमें मुख्यता है उच्च रक्तचाप भी शामिल है आज की स्थिति में उच्च रक्तचाप से ग्रसित युवाओं की संख्या में भी काफी बढ़ोतरी होती जा रही है इस आंकड़े ना केवल भारत अपितु विश्व पटल पर भी देखने को मिल रहे हैं विश्व स्वास्थ्य संगठन के अनुसार 31% 2019 में कार्डियोवैस्कुलर डिजीज इन लोगों की मृत्यु हुई जो उच्च रक्तचाप के कारण से पैदा हुई.¹

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¹ <https://www.who.int/health-topics/hypertension>

रक्तचाप/रक्तदाब(BP) :- धमनिया हमारे शरीर के अंगों को रक्त पहुंचाने का कार्य करती है, हृदय से निकलकर पूरे शरीर (अंग-अवयव) में धमनिया फैली हुई होती है हृदय एक लय में संकुचन व विमोचन करता है इस तरह तालबद्ध रूप में धड़कते समय जब हृदय संकुचित व आकुंचित होता है तब इससे धमनियों पर पड़ने वाले दबाव को ही रक्त चाप कहते है,और रक्त चाप के द्वारा ही रक्त पूरे शरीर में संचरण कर पाती है ।

सामान्य रक्तचाप -:सामान्य व्यक्ति का रक्तचाप 120 ± 10 mmhg सिस्टोलिक व 80 ± 10 mmhg डायस्टोलिक होता है। 139/89mmhg से ज्यादा होने पर हाइपरटेंशन कहते है।¹

रक्तचाप की अवस्थाएं -:²

Blood Pressure	Systolic (mmhg)	Diastolic (mmhg)
Normal condition	<120 mmhg	<80 mmhg
Pre-hypertension	121-139 mmhg	81-89 mmhg
Low	140-159 mmhg	90-99 mmhg
Medium	160-179 mmhg	100-109 mmhg
High	Above from 180mmhg	Above from 110 mmhg

योगिक क्रियायें:-

योग:- योगिक संपूर्ण जीवन शैली है ना कि केवल क्रियाओं का अभ्यास योग के अभ्यास से मनुष्य अपने शारीरिक व मानसिक दोषों को दूर कर सकता है.

सूक्ष्म व्यायाम-: जैसा की शब्द से ही विदित है सूक्ष्म अर्थात न के बराबर कार्य करना व व्यायाम में उर्जा का क्षरण होने से बचाना, यही सूक्ष्म व्यायाम की निरूपता है, सुबह के समय शरीर जकड़ा रहता है अतः हमें कोई भी आसन करने से पहले सूक्ष्म व्यायाम के द्वारा शरीर को ढीला (लचीला) करने अर्थात तैयारी के रूप में सूक्ष्म व्यायाम कर लेना चाहिए। जिससे आसन करने के अभ्यास में सरलता एंवम शरीर की मासपेशियों किसी भी प्रकार का दुष्प्रभाव न के बराबर हो जाता है। विभिन्न योगाचार्यों के मतानुसार सूक्ष्म व्यायाम का एक अलग विज्ञान के रूप में देखते है। उनके अनुसार सूक्ष्म व्यायाम के द्वारा सूक्ष्म प्राण का नियमित विकास होता है। जिसके फलस्वरूप शरीर को अनेकानेक स्वस्थ लाभ

¹ अग्रवाल,जेएवं अग् .पी.रवाल, पारुल, चरक 3-आयुर्वेदिक एक्यूप्रेशर तंत्रिका तंत्र), मस्तिष्क एवं मेरुदंड(, डिजिटल संस्करण2020 अक्टूबर -, एक्यूप्रेशर शोध प्रशिक्षण एवं उपचार संस्थान, मिंटो रोड, प्रयागराज, P-1

² ICMR journal. ISSN-0971-9873 Sep-Oct 2019, Year 33, volume 9-10, P.N.-89-90.

मिलते हैं। सुक्ष्म व्यायाम के विषय में स्वामी धीरेन्द्र ब्रह्मचारी ने काफी गहरे से प्रकाश डाला है। जबकि स्वामी सत्यानन्द सरस्वती ने सुक्ष्म यौगिक व्यायाम को पवनमुक्तासन भाग एक के अंतर्गत रखा है जहाँ पर पवन मुक्तासन का अर्थ इस प्रकार है पवन का अर्थ है वायु व मुक्त का अर्थ है छुटकारा और आसन का अर्थ है शरीर की एक विशेष स्थिति। निम्नलिखित क्रियाएं इसी के अंतर्गत आती हैं।^{1,2}

पैर की अंगुलियों का अभ्यास

अपने अंगुलियों को अपनी क्षमतानुसार दबाना और खोलना। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

गुल्फ का अभ्यास

अपनी क्षमता अनुसार दाएं तथा बाएं टखने को घुमाएं। अपने दोनों पैरों के टखने को आगे तथा पीछे करे। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

जानु संधि के लिए अभ्यास

अपनी क्षमतानुसार अपने दाहिने पैर को मोड़े तथा फैलाएं। पुनः बाएं पैर को अपनी क्षमतानुसार अपने को मोड़े तथा फैलाएं। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

कटि के लिए अभ्यास

सर्वप्रथम पैर फैलाकर दंडासन में बैठ जाए। दाएं पैर को मोड़कर बाएं जांघ पर ले जाएं। अपने घुटने को पकड़कर हांफ बटरफ्लाई का अभ्यास करें। अब बाएं पैर को उठाकर दाएं जांघ पर लाएं अपने घुटने को पकड़कर हांफ बटरफ्लाई का अभ्यास करें। इस क्रिया को कम से कम 10 से 15 बार या अपनी क्षमतानुसार करना चाहिए।

अंगुलियों का अभ्यास

अपनी क्षमतानुसार कस के दबाते हुए मुट्ठी बंद करना और खोलना। घड़ी की सुई की दिशा में घुमाएं। इसके बाद घड़ी के विपरीत दिशा में घुमाएं। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

1 सरस्वती, स्वामी सत्यानंद, आसन, प्राणायाम, मुद्रा, बंध, संशोधित संस्करण -2006, योग पब्लिकेशन ट्रस्ट मुंगेर बिहार, भारत, p. 24

2 ग्रोवर, डॉ सत्य पाल, अग्रवाल श्री ढोलनदास, योगासन एवं साधना, संस्करण 2014, बीएण्ड पब्लिशर्स, F-2/16, अंसारी रोड, दरियागंज, नई दिल्ली, ISBN: 978-93-814484-8-9, p. 65

कलाइयों का अभ्यास

अपनी कलाई को अंगूठा अंदर करते हुए मुट्ठी बंद करें। घड़ी की सुई की दिशा में घूमाएं। इसके बाद घड़ी के विपरीत दिशा में घुमाएं। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

कोहनी का अभ्यास

हाथ फैलाए और उंगलियों को अपने कंधे पर लाएं। श्वास लेते हुए हाथ फैलाए श्वास छोड़ते हुए हाथों को कंधे पर ले आए। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

स्कंद चालन/ कंधे की चालन क्रियाअभ्यास /

बाएं हाथ की अंगुली को बाएं कंधे पर दाएं हाथ की उंगली को दाएं कंधे पर रखें। दोनों कोहनीओ को पूरी तरह चक्राकार घुमाएं। श्वास को अंदर लेते हुए दोनों कोहनी को ऊपर की तरफ ले जाए श्वास छोड़ते हुए नीचे लाएं आगे से पीछे की ओर इस क्रिया को घड़ी की सुई के दिशा में घुमाएं। पीछे से आगे इस क्रिया को घड़ी की सुई के विपरीत दिशा में घुमाएं। इस क्रिया को कम से कम 3 से 5 बार या अपनी क्षमतानुसार करना चाहिए।

ग्रीवा का अभ्यास

1. दाएं और बाएं ओर झुकना : श्वास को बाहर छोड़ते हैं सिर को धीरे धीरे दाएं ओर झुकाए कान को कन्धे के जितना नजदीक लाना संभव हो लाएं इस बात का ध्यान रखें कि कंधे ऊपर की ओर नहीं उठे होने चाहिए। श्वास को अंदर लेते हुए सामान्य स्थिति में आए। श्वास को बाहर छोड़ते हैं सिर को बाएं ओर झुकाए। सामान्य स्थिति में आए यह एक चक्र पूरा हुआ। इस क्रिया को कम से कम 5 बार या अपनी क्षमतानुसार करना चाहिए।

2. आगे तथा पीछे की ओर झुकना : श्वास को बाहर निकालते हुए सिर को धीरे-धीरे आगे की ओर झुकाते हुए ठुड्डी को वक्ष से स्पर्श कराने की कोशिश करें। श्वास लेते हुए सिर को जितना पीछे ले जा सकते हैं पीछे ले जाएं, फिर पुनः सामान्य स्थिति में आ जाए। यह एक चक्र पूरा हुआ। इस क्रिया को कम से कम 5 बार या अपनी क्षमतानुसार करना चाहिए।

पवन मुक्तासन -:पवन मुक्तासन के अभ्यास से पीठ की पेशियां मजबूत होती है मेरु दंड की कशेरुकाए लचीली बनती है और उदर के साथ साथ पाचन प्रणाली अर्थात पाचन अंगों की मलिश होती है जो वायुविकार और कब्ज को दूर करने में बड़ा प्रभावी सिद्ध होता है।¹

उत्तानपादासन -:पृथ्वी पर पीठ के बल लेटकर दोनों हाथों को जंघों से लगाकर दोनों पैरों के आपस में मिलाते हुए कमर से ऊपरी तथा नीचे के भाग को पृथ्वी से ऊपर उठाकर यथासाध्य स्थिर रखते हैं। इस आसन को करते समय कमर से ऊपर तथा नीचे का भाग समान रूप से ऊपर उठना चाहिए।²

इस आसन के करने से नाभि प्रदेश पर विशेष प्रभाव पड़ता है। अतः यदि नाभि हटी होती है, तो स्वतः अपनी जगह आ जाती है। इस आसन से पेट की गड़बड़ियाँ दूर हो जाती हैं। जठराग्नि तीव्र होती है। पेट मुलायम हो जाता है। कमर दर्द में लाभ होता है।³

शीतली -:

जिह्वा वायुमाकृष्य चोदरे पूरयेच्छनैः । क्षणं च कुम्भकं कृत्वा नासाभ्यां रेचयेत्पुनः ॥

सर्वदा साधयेद्योगी शीतलीकुम्भकं शुभम् । अजीर्णं कफपित्तं च नैव तस्य प्रजायते ॥4

- (74-75, घे. सं.)

नाड़ीशोधन प्राणायाम -:नाड़ियों के अवरोध को दूर करने में नाड़ीशोधन प्राणायाम अत्यंत लाभकारी होते हैं जिससे शरीर में रक्त प्रवाह सुचारु रूप से होने लगता है, तथा मस्तिष्क को उचित मात्रा में रक्त पहुँचता रहता है, जिससे मानसिक तनाव दूर होते हैं।⁵

भ्रामरी प्राणायाम-: वेगाद् घोषं पूरकं भृङ्गनादं भृङ्गीनादं रेचकं मन्दमन्दम् । योगीन्द्राणामेवमभ्यास-योगाच्चित्ते जाता काचिदानन्दलीला ॥6

1 सरस्वती, स्वामी सत्यानंद, आसन, प्राणायाम, मुद्रा, बंध, संशोधित संस्करण -2006, योग पब्लिकेशन ट्रस्ट मुंगेर बिहार, भारत, p. 24

2 सक्सेना, डॉ ओम प्रकाश वृहद प्राकृतिक चिकित्सा, द्वितीय संस्करण 2014. हिंदी सेवासदन हालनगंज, मथुरा-281001. ISBN 81-88521-54-x, पृ.स.-1265,1266.1098

3 सक्सेना, डॉ ओम प्रकाश वृहद प्राकृतिक चिकित्सा, द्वितीय संस्करण 2014. हिंदी सेवासदन हालनगंज, मथुरा-281001. ISBN 81-88521-54-x, पृ.स.-1265,1266.1098

4 सरस्वती स्वामी निरंजनानंद ,2011 घेरंड संहिता संस्करण ,योग पब्लिकेशन ट्रस्ट, मुंगेर बिहार ISBN No. 978-81-86336-35-9. Page no. 321.

5 Ibid.299 .पेज न (वही).

6 शास्त्री स्वामी द्वारिकादासहठयोगप्रदीपिका ,, संस्करण ,2009प्रकाशक चौखम्भा विद्याभवन, वाराणसी उत्तरप्रदेश पेज 221001no.66 .

इस प्रकार, इस भ्रामरी का अभ्यास करने से योगिराजों के चित्त में भी विशेष प्रकार के आनन्द का अनुभव होने से एक विशेष आनन्दलीला होने लगती है |

शवासन-:

प्रसार्य हस्तपादौ च विश्रान्या शयनं तथा ।

सर्वासन श्रमहरं शयितं तु शवासनम् । १(ह.र.)

आरामपूर्वक लेटते हुए हाथों और पैरों को फैला दें। यह शवासन है, जो आसनों के अभ्यास के कारण हुई थकान को दूर करता है। तथा उच्च रक्त चाप तंत्रिका दोर्बल्य मदुमेह एवं हृदय रोग तथा विशेष रूप से तनाव जन्य रोगों से पीड़ित व्यक्तियों के लिए लाभ करी होता है।

Case study: प्रस्तुत केस स्टडी जिस सैंपल (व्यक्ति) पर किया गया है, उसे XYZ के नाम से इसमें इंगित किया जा रहा है। जिनकी आयु 65 वर्ष व वजन 84kg है व ऊंचाई 5.9” है।

इन्होंने विभिन्न जगहों पर इस समस्या से निजात पाने की हेतु विभिन्न चिकित्सकीय सलाह ली और योग भी गलत तरीके से किया गया जो की योग प्रशिक्षक के निर्देशन में नहीं किये गये थे |

- उच्च रक्तचाप
- हांथों में कंपन्न
- गैस की समस्या
- सुबह जागने के बाद पूरी तरह से शरीर में सुस्ती होना ।

Past history: -

No diabetic

No Hypo/Hyper thyroid

No any surgical procedure

Personal history:-

Occupation: lawyer

Diet: vegetarian

Bowl: regular

Sleep: normal

Habit: intake of tea 3-4 times in a day.

¹ Translated by khichari satpal, 2018, publication om shri divine publications rania sirsha, isbn no. 978-81-935966-5-4. Page no.80.

Physical Examination

General Condition- Fair, **Pulse:-** 80 /Min,

Blood Pressure:

Systolic-153mmHg, **Diastolic-**104mmHg, **M.B.P.-** 120.33 mmHg.

BMI= 27.3

Final diagnosis: Hypertension

Assessment criteria:

- Automatic Sphygmomanometer
- Mean BP= DBP+1/3(SBP-DBP)
- BMI (बॉडी मास इंडेक्स)= वजन (किलोग्राम) / (ऊंचाई X ऊंचाई (मीटर में))

Treatment of high blood-pressure;

Therapy	Duration
यौगिक चिकित्सा ,पवनमुक्तासन,सुक्ष्म यौगिक व्यायाम) नाडीशोधन ,उत्तानपादासन, शीतली प्राणायाम -भ्रामरी , शवासन , प्राणायाम,(मिनट प्रतिदिन अभ्यास 45 से 40 किया गया व प्रत्येक दिन में फॉलो 15 अप किया गया।

Yogic management:

- सुक्ष्म यौगिक व्यायाम- 10-15 min
- पवनमुक्तासन- 3times
- उत्तानपादासन- 3 times
- नाडीशोधन- 3min.
- शीतली प्राणायाम- 3min.
- भ्रामरी- प्राणायाम – 3min.
- शवासन- 5 min.

Discussion and conclusion:

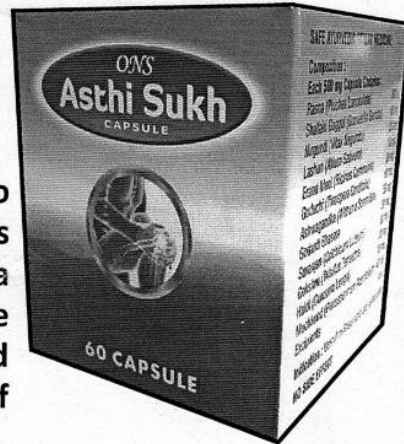
रोगी ने यौगिक क्रियाओं का अभ्यास के दौरान योग प्रशिक्षक के निर्देशन में किया. जिसको उपरोक्त क्रमशः समय के साथ दिया गया है। यौगिक क्रियाओं के द्वारा रोगी के उच्च रक्तचाप में कमी आई. प्रारंभ में रोगी का Automatic Sphygmomanometer द्वारा आंकड़ों में 153/104 mmHg था. अभ्यास के दौरान में आंकड़ा 144/94 mmHg था जो और घटकर 133/90

mmHg रहा। अंत में यानी 45 दिन बाद जांचने पर हमने पाया आखिरी बार जांचने पर हमने पाया की रक्तचाप घटकर 125/86mmHg रहा जो की सामान्य अवस्था में सम्मिलित किया जाता है. इस अध्ययन में हमने पाया की उच्च रक्तचाप वाले रोगी में उपयुक्त यौगिक क्रियाओं के माध्यम से उच्च रक्तचाप के स्तर में कमी पाई गयी जो की यौगिक क्रियाओं का सकारात्मक प्रभाव उच्च रक्तचाप के रोगियों में देखा जा सकता है।

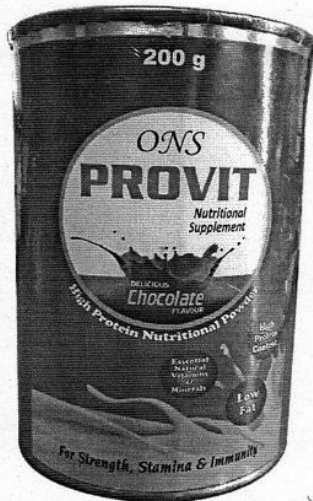


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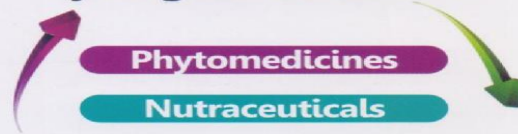
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Date: Signature_____

Correspondence Address: Bharatiya Sangyaharak Association, Section of Sangyaharan, Deptt. Of Shalya Tantra, I.M.S., B.H.U., Varanasi – 221005

☞ Out station cheques should be accompanied by Rs. 50/- as Bank charges. Cheque/Draft should be send in favor of Bharatiya Sangyaharak Association, Varanasi.

प्रकाशन सम्बन्धी नियम एवं निर्देश

1. पाण्डुलिपि ए-4 आकार पेपर पर डबल स्पेस में टंकित होना चाहिए।
2. हिन्दी एवं संस्कृत भाषा में टंकित लेख – कृतिदेव-010 फॉन्ट; शीर्षक-18 प्वाइंट ब्लैक, लेखक का नाम- 13 प्वाइंट ब्लैक, टेक्स्ट-14 प्वाइंट, फोलियों-11 प्वाइंट और पाद टिप्पणी 9 प्वाइंट में दें।
3. अंग्रेजी भाषा में टंकित लेख 'टाइम्स न्यू रोमन' फॉन्ट, शीर्षक-14 प्वाइंट आल कैप्स ब्लैक, लेखक का नाम-11 प्वाइंट ब्लैक, टेक्स्ट-12 प्वाइंट, पाद टिप्पणी और फोलियों- 9 प्वाइंट में दें।
4. शोध निबन्ध अधिकतम 06 पृष्ठ से अधिक नहीं होना चाहिए।
5. शोध निबन्ध मौलिक एवं प्रामाणिक होना चाहिए। किसी भी त्रुटि के लिए लेखक स्वयं जिम्मेदार होगा।
6. शोध निबन्ध में आवश्यक संशोधन का अधिकार प्रधान सम्पादक के पास सुरक्षित होगा।
7. शोध निबन्ध स्तरीय न होने की स्थिति में उसे अस्वीकार किया जा सकता है।
8. किसी भी शोध निबन्ध के कॉपी राईट का अधिकार प्रधान सम्पादक के पास सुरक्षित होगा।
9. उपर्युक्त निर्धारित नियम के विपरीत शोध निबन्ध स्वीकार नहीं किये जाएँगे।



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