

# Yogic Principles of Healing

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## Abstract

This study has been conducted to explore the Yogic Principles of Healing. Yogic concept perceive that human personality, we have *Annamaya kosha*, *Pranamaya kosha*, *Manomaya kosha*, *Vijyanamaya kosha* and *Ananadamaya kosha*. The yogic integrated approach thus consists in not only dealing with physical sheath but also using techniques to operate on different sheaths of our existence. The current mechanistic world view, the matter-based approach in life and mounting stress is supposed to be the cause of many such ailments. In recent years, it has been found through researches that age-old tradition of Yoga is becoming relevant to this high tech era. At this stage, the age-old tradition of yoga and meditation are beginning to enter modern health care as a way to manage stress relate ailment and promote positive health. As a result of this, Yoga gained prominence as a psych physiological system of self-regulation with therapeutic implications.

*Key words:* Stress, Immune system, Healing and Yogic Principles

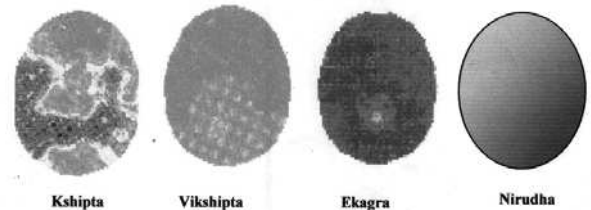
We find that in spite expensive research and medical care available all over globe, there is every day decrease in quality of life, health hazards are increasing, and there is no answer to many of psychosomatic ailments, prevailing in our society.

The current mechanistic world view, the matter-based approach in life and mounting stress is supposed to the cause of many such ailments. In recent years, it has been found through researches that age-old tradition of Yoga is becoming relevant to this high-tech era (Monro, 1984). As a result of this yoga gained prominence as a psycho physiological system of self-regulation with therapeutic implications (Benson & Goodall, 1981).

## CONCEPT OF HEALTH & HEALING

The diseases germinate within the psyche, the conditioned mind brain equipment. The state of mind interferes with the function of body's immune system. If our immune system is not functioning well, it will fail to protect us from bacteria or virus and an illness may come.

The mind generates thoughts. The mind under the influence of different stimulus and own attitude, the mind under goes stages of *Kshipta*, *Vikshipta*, *Moodha*, *Ekagra* and *Nirudha* states (Patanjal Yoga Sutra).



When we are fighting and struggling for our bread and butter, we are being influenced by stimulus that we receive at work place, through job stress and life stress. All these stresses influence our mind. The mind stores impressions in form of *vruttis* (mental modifications). These impressions live within us. All our experience and activity constantly leaving impressions upon the mind. The mind is a big storehouse of such impression (*Vrittis*).

Anger, fear, lust, greed, jealousy, pride, egoism, likes and dislikes are waves in the mind guided by *Rajastic* and *Tamasic* tendencies of individual (S. Sul. /33).

The *Rajas* and *Tamas*, causes conditioning of mind, there by it causes disease and misery.

Lord Krishna says the same thing in *Gita*

ध्यायतो विषयान्पुंसः सङ्गसतेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ।

(Gita, 2/62)

The man dwelling on sense object develops attachment for them, from attachment for them, spring up desire and from desire (unfulfilled) ensues anger.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणाशयति । (Gita, 2/63)

From anger arises infatuation, from infatuation, confusion of memory, from confusion of memory, loss of reason and from loss of reason, one goes to complete ruin.

A person with predominance of *Rajas* will be talkative, proudly, full of anger and vanity and will have a tendency to compete. Science says the similar thing, by classifying *Rajasic* people as Type-A personality. Type-A is more prone to stress.

Person with predominance of *Tamas* will be fearsome, ignorant, somnolent, lazy, and depressed.

Thus, improper union of mind with its object and improper action of mind are conducive to the mental diseases. Therefore, diseases are not something that happens to us an external event. Diseases and misery germinates in the conditioned mind but manifest in body. Negative emotion alone is the primary cause of human suffering and agony; both organic and psychic.

It is natural for a man to respond to stress reaction when he encounters a tiger or cobra. But the civilized man responds to other stressors in the

same way. At the time of anger and other emotional fits, we react in the same way because we are unable to discriminate between the stressors and a cobra.

The first and foremost reaction of such stressors can be noticed by a change in electrical activity of cerebral cortex, creating different topographic maps in such situation (Mangalteertham, 1994).

These maps generated at cerebral cortex are usually momentary but triggers the stress reaction in body involving ANS (Autonomic Nervous System) and endocrine system stress situation may be momentary but they may sit deep into level of subconscious or other levels of mind. Slowly they percolate deep into life processes and settle in specific organs depending on the genetic makeup of an individual and manifested in form of organic disease, called 'Psychosomatic.' Some may go deep into the life process influencing cellular activity and gene expression and influences the immune system, as well. This cause disharmony and imbalance in human personality from gross to subtle levels. In terms of yoga we say, it is the imbalance of *Panch Kosha*. The conventional medicine has very little to offer in this sphere. There is no such known medicine that can give the ability to human mind, to discriminate between cobra and other stressors. It is these changes that have stimulated the thinking of life scientist to reconsider their matter-based worldview. A more holistic understanding of man has become mandatory.

## YOGIC PRINCIPLES OF MANAGEMENT

At this stage, the age-old tradition of yoga and meditation are beginning to enter modern health care as a way to manage stress relate ailment and promote positive health.

Yogic concept perceive that human personality, we have *Annamaya kosha*, *Pranamaya*

*kosha*, *Manomaya kosha*, *Vijyanamaya kosha* and *Anandamaya kosha*.



The yogic integrated approach thus consists in not only dealing with physical sheath but also using techniques to operate on different sheaths of our existence. If mind is not transformed and body is not treated properly, it can be a silent killer. Therefore, de-conditioning of the mind-brain equipment is health and from here, healing begins.

There are two schools of thoughts to achieve de-conditioning of mind.

- (1) Treat mind through body (*Bahiranga Yoga*): this includes *Yamas*, *Niyamas*, *Asanas*, *Shatkarmas*, *Pranayam*, *Mudra*, *Bandha*, *Karma-yoga* etc.
- (2) Treat body through mind (*Antaranga Yoga*): includes *Pratyahara*, *Dhyana*, *Dharana*, *Samadhi*, *Mantra-yoga* etc.

Yoga begins with *Yamas* and *Niyamas*. This is mainly preventive in nature.

The large number of yogic practices available in the text of yoga is adopted to balance and harmonize the disturbance at each of the *Koshas* and tackle this to set of ailments. *Asanas* and *Shatkarmas*, they are used to operate at the *Annamaya kosha* level and to remove toxin form body and create harmony at gross level of body. They bring about following effects, activate and

revitalizing the organs, toning up their function, loosen the joints, stretch and relax the muscles, homogenous distribution of *Prana*, develop deep internal awareness.

*Pranayama* works at *Pranamaya kosha* level by regulating breath. Thus, ailments are handled at *Pranamaya kosha* level. All these are promotive and curative in nature.

Meditation, *Japa* and other *Raja-yoga* a technique directly operates at the *Manomaya* level; the mind. When we come to mind, the question is how to de-condition it?

The possibility of investigating the physiological changes associated with altered states of consciousness is recent in science (Benson *et al.*, 1977). Nervous system that automatically regulates the physiology of body is automatic, but it is Known today that the automony, the independent regulation of the body function, did not exclude the possibility of deliberate alteration. Scientific research carried out in different parts of the world has shown clearly that this is achieved by increasing the faculty of self-awareness and consciousness through meditative processes (Udupa, 1975). In our research at *Charing Cross Medical School, London*, we have found that meditation and specially '*Yoga-nidra*' can alter the stress induced EEG patterns (*vruttis*) created by stressors to bring about progressive and systematic relaxation and general high degree of Alpha Rhythm and *Yoga-nidra* can induce deep progressive relaxation in only 20 minutes of time (Mangalteertham, 1994; Benson & Goodall, 1981). That is why it is well said in Yoga sutra-

योगचित्तवृत्तिनिरोधः ॥ (Yoga Sutra, 1/2 )

In recent years, it has become clear that the nerve and endocrine systems actually function as a single interrelated system. The central nervous system, particularly the hypothalamus, plays a crucial role in controlling hormone secretion and

conversely, hormones markedly alter natural function. So, one can strongly influence many types of behavior and physiological activity, if mind is de-conditioned.

Thus, yoga opens up the possibility of consciously altering physiological activity of human being, thereby a harmony and balance is established in all the sheaths of human personality (Udapa, 1975).

In 1982, as part of project to examine the effect of yoga on common disorder, an interesting survey was made at Yoga Biomedical Trust, Cambridge (Monro, 1984).

When data's were analyzed interesting facts come before us. It was observed that 89% believed that yoga had increased their general working capacity. 45% believed that yoga had decreased their susceptibility to cold and flu. Statistics for days off work on sick leave, consultation with doctor & consumption of medicine tranquilizers & sedatives also showed marked decline trends.

Table (1):

	<b>Increase</b>	<b>Decrease</b>
Energy level	69%	1%
Working capacity	55%	2%
Susceptibility to cold & flu	3%	45%
Day off work on sick level	1%	23%
Consultation with Doctor	2%	32%
Consumption of medicines (Excluding those in 'g')	1%	30%
Consumption of tranquilizers or sedatives	1%	22%
General sense of well being	89%	1%

Various disorder such as Back pain, Asthma, High Blood pressure, Heart disease, Duodenal ulcer, Hemorrhoids, Diseases of nervous system,

Cancer, Diabetes, Rheumatoid arthritis, Pre-menstrual tension, Obesity, Migraine, Insomnia, Anxiety, Smoking, Alcoholism and other showed that yoga can bring a significant positive change in the ailments.

Only those respondents are included who answered "Yes" or "No" to the question – Has Yoga helped?

Table (2):

	<b>Cases</b>	<b>% Helped</b>
Back disorders	1142	96%
Asthma or Bronchitis	228	88%
HBP	150	84%
Heart Disorder	50	94%
Duodenal ulcer	40	90%
Haemorrhoids	391	68%
Diseases of nervous of muscular system	112	96%
Cancer	29	90%
Diabetes	7	86%
Rheumatism or Arthritis	589	90%
Pre-menstrual tension	848	77%
Other menstrual disorders	317	68%
Menopause disorders	247	83%
Obesity	240	74%
Migraine	464	80%
Insomnia	542	82%
Excessive anxiety	838	94%
Heavy smoking	219	74%
Alcoholism	26	100%

This is how; it is evident that yoga techniques can be successfully used in prevention and care of many ailments (Bhole, 1983; Nagendra & Nagendra, 1983; Satyananda, 1998).

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