

Yoga for Lifestyle Related Disorder

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Abstract—The word Yoga is derived from the Sanskrit root *Yuj* which means union. YOGA is defined as balanced state of mind and body. It was collated, co-ordinated and systematized by Patanjali in his classical work, the Yoga Sutras. The three principles which constitute the essence of the teaching of yoga are: Posture modification (Asanas), Breath modification (Pranayama), Mind modification (Dhyana). This ancient wisdom can contribute towards attainment of health both at personal and community level and also beyond this. Yoga brings great synchronization between mind, body and soul.

Yoga brings intense calmness and stability to several mind modifications. It comprises of various moves, breathing maneuvers and meditation which fetch immense power to mental and physical health. Today everyone wants to work with blue chip and white collar organization. Thus with rising competition stress is also shooting like anything, here yoga plays most vital role in balancing equilibrium between your mind, body and soul. Meditation and breathing practices help to combat organizational and family stress and pressure. Today yoga is not any art or science but considered as a technology full of moves to keep you happy and healthy.

During the last three decades modern scientific community have given attention to explore the potentialities of Yoga for its application in general population. Dr. Dean Ornish, an eminent American medical doctor who has shown that yogic lifestyle can reverse heart disease says, "Yoga is a system of perfect tools for achieving union as well as healing. Dr. Steven F. Brena tried to bridge the gap between modern medicine and yoga. Brena Steven F. *Yoga and Medicine*. Penguin books Inc. USA 1972.

1. A) OVERVIEW: INTRODUCTION

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity (WHO). Later on spiritual component is also added on. All the components can be completed through yogic management only. Yoga is a healthy lifestyle which has ancient Indian origin of 5,000 years back.

Yoga belongs to Indian system of philosophy. The Raja yoga, Jnana yoga, Dhyana yoga, Karma yoga and Bhakti yoga are different schools of yoga. Maharishi Patanjali has explained Ashtanga yoga. Ashtanga yoga includes yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and Samadhi.

Yoga is a complete system of well-being. Including yoga in school curriculum will enhance physical, mental, emotional

growth of students and will promote overall personality development. Yoga will become a preventive mode of treatment.

Yoga helps in preventive, promotive and curative mode in order to manage all lifestyle related problems like stress, anxiety, hypertension, obesity, diabetes mellitus, low backache, migraine, etc.

(b) What is yoga?

The word 'yoga' is derived from Sanskrit word *yuj* which means "union" or "to join". Yoga is a union of mind and body. Yoga is a complete balance of body, mind and soul.

According to Patanjali, "yogahashch chitt vritti nirodh" means yoga is control of mind processes.

According to Bhagwat Gita, "smatvam yog ucchyatte" means yoga is a state of equanimity.

Another definition according to Bhagwat Gita, "yogah karmsu kaushalam" means yoga is skill in action.

There are several practices available in yoga. Including *shatkarma* (cleansing practices), *asanas* (posture modifications), *pranayama* (breath modification), *pratyahara* (control of senses), *mudra* and *bandha* (locks), *dhyana* (meditation). These practices help in maintaining health and develop immunity.

(c) Importance of yoga

Health is an important aspect of one's individuality. In spite of external aspect of health, individual immunity to external factor is very important. Yoga helps in developing this immunity. Yoga is a lifestyle. Individuals should practice yoga at primary level, it will not only help them to develop healthy body with healthy mind but also reduce government expenses on health budget. All the individuals will be benefited by yoga in terms of height gain, weight management, endurance, stamina, improved eyesight, increased concentration, improved memory, better interpersonal adjustments and developing positive attitude towards life. One will grow as a healthy and happy human being.

(d) Yoga— Its history : Yoga has originated in India, 5000 years back. According to yogic literature, Lord Shiva is considered as founder of yoga. Yoga has its origin in Indian

philosophy too. *Yoga* has long tradition, but Maharishi Patanjali was the first person who codified knowledge of *yoga* in terms of 196 *yoga* sutras. Maharishi Patanjali, Lord Buddha, Mahavira, Rishi Gherand, Gorakshnath, Vivekananda, Aurobindo, Maharishi Mahesh yogi, Osho are the stalwarts who came in the field of *yoga* from time to time and enlighten the society about knowledge of *yoga*.

While addressing the 69th session of United Nations General Assembly (UNGA) on September 27, 2014, the honorable Prime Minister of India Shri Narendra Modi urged the world community to adopt an International Day of *Yoga*. On December 11, 2014, the 193 member UNGA approved the proposal by consensus with a record 177 co-sponsoring countries a resolution to establish 21st June as “International Day of *Yoga*”.

(e) Objectives of Yogic Practices

1. To promote health in its all aspects physical, mental, emotional, spiritual, social through *yoga*.
2. To inculcate moral values in society.
3. To bring awareness about health in society.
4. To educate children about different practices of *yoga* and their techniques in systematic manner.

2. GENERAL GUIDELINES FOR YOGIC PRACTICES

Yogic practices are applicable to each section of society whether men, women, kids or elderly. One should perform these practices under guidance of *yoga* experts/*yoga* teachers. *Yoga* practices should be done according to one's stamina and endurance level.

1. The place of practice should be clean and well-ventilated.
2. One should have taken bath, wear clean and flexible clothing.
3. One should be empty stomach preferably or at least 3-4 hours gap after food.
4. Always start the *yoga* session with a prayerful mood.
5. Initially warm up practices from head to toe are done to prepare for *asanas*. Warm up practices like neck twisting right and left, shoulder rotation, chest expansion, spinal twisting, hand movements, knee bending and ankle bending will improve one's flexibility.
6. Regularity is required in practice of *yoga*.
7. *Yoga* is a sincere effort towards perfection.
8. *Yoga* practices should be learnt under the guidance of an experienced teacher.
9. Preferably *yoga* timing is morning but it can also be practised in the evening by taking care of food habits.

10. Proper *asana*, carpet or *yoga* mat should be used for practice.
11. If an individual is suffering from severe diseases or health issues, he/she should consult a *yoga* physician/*yoga* therapist.
12. *Yoga* practices should be started with simpler ones to harder ones.
13. *Yoga* is a vast ocean. Initially *yama*, *niyama*, *asana*, *pranayama* and meditation can be taught leading towards wider dimension

According to Rishi Patanjali, *Yoga* is a discipline.

Ashtang *Yoga*: The eight parts of *Yoga* are:

1. *Yama* 2. *Niyama* 3. *Asana* 4. *Pranayama*
5. *Pratyahara* 6. *Dharna* 7. *Dhyana* 8. *Samadhi*

1. *Yama* (ꣳe): These are framed to keep the human society united and to uplift it. There are five *Yama* as given below:

(a) *Ahimsa* (non-violence): Non-injury to anyone, not to speak bitter words, not to think ill of others are all non-violence. If non-violence is to be resorted for others, it should be equally applied to ourselves. The name of father of our nation, Mahatma Gandhi, is prominent, who applied this tool to get freedom for our country.

- The very pertinent example is visually available in our universe. A father has nine sons. All of them work the jobs assigned to them perfectly and do not interfere in one another's work. They have a perfect understanding with their father also.
- This father is Sun and nine planets are his sons which are revolving around the Sun. No planets come in the way of other and that of the Sun. These do not collide or braze even as if they have taken an oath of non-violence.
- If we move ahead, we see all the stars in the night doing their own assigned job. No star hinders the movement of other.
- All of us such as children, youngers, older person, classmates and schoolmates, men and women of states or countries who are inhabited on earth are a family:” *vasudhey kutumbakam*”
- The number of stars in the sky are much more than the total population of earth which is 7 billion.
- If we want to maintain our survival, we have to resort to non-violence at any cost.
- Jainism says :*ahimsa parmodharam: i.e.* Non-violence is the supreme religion.

- To punish a child for the sake of imparting education and improve his conduct, to give a bitter medicine for the cure of a disease, to operate and to cut a diseased body part to heal, it comes under the category of *Ahimsa*.
- To kill a violent insect, reptile or animal such as mosquito, tiger, snake etc., for self defence, it does not come under violence.

(b) Satya (Truth) : The basic knowledge of a thing, person or circumstances is truth.

- Non-violence is always true. Knowledge and non-violence together eliminate truth.
- We understand that, if we have knowledge that mango fruit is sweet and good for us. With this knowledge if we take mango, then it is a truth. But if it is not good for our health due to some diseases, then it is not a truth. This is a truth of body.
- If I recommend to take mango who is already a patient of diabetes, it is untruth of tongue.
- If I think that I should take a few mangoes for my hungry children, then it is a truth of mind and intellect. But non-violence is true in present, future and past.
- If a person calls lame, to a lame, fat, to a fat, to hurt his feelings, then this truth is not a truth.
- If something strikes our mind and the intellect approves it, then it comes to our tongue. The person whose tongue speaks only truth, his truth is acknowledged by the world.
- King Harish Chandra, Yudhishtir, Mahatma Buddha, Bhagwan Mahavira, Jesus Christ, Prophet Muhammad, Guru Nanak, all were steadfast on truth which made them so great that we adore them as on day.
- Truth imparts the mental power which enhances our intellect.
- When we try to speak lie, the inner-conscious warns us about its consequences. But if you go on ignoring this warning of inner-conscious, this is subsided and we become used to speaking lies. This is very damaging for our personality and we are degraded.
- Whenever, we speak or do something, try to listen to our inner-conscious and follow the path of truth. The person who is on the path of truth need not think or manipulate the things.
- Nobody likes a person who speaks lies and in case of need also no one helps him. In this context the story of a shepherd boy is relevant. There was a shepherd boy who was in the habit of speaking lies. He used to cry for fun from the hill top that lion has come. The villagers would rush with sticks to the hill top and he used to make fun of them. One day actually lion came and he went on crying

and nobody came to his rescue. Truth always leads us to upliftment in life.

SATEYMEY JAYETE* 'Only the truth triumphs.'

(c) Astya (Not to steal) : *Astya* means not to steal. Stealing is such an action which takes us away from truth and we are not able to fulfill our oath of non-violence also. After committing an act of stealing we have to think a lot to neutralize its effect. Thus the thinking power is diminished, since we will not be able to concentrate on our good deeds. Our mental peace is also affected due to the tension arising out of it.

- To handover a thing which belongs to him is *Astya*. If we come across an item we should not touch it or take it but we should hand it over to the right owner of the item. How much delight, we get once, we get back our lost item. Think and practice for others.
- In this context an incident of Chanakya needs to be mentioned. Once he was working for the kingdom at night in his house. One of his friends came to see him. Chanakya asked him to wait and kept working. After some time, Chanakya lifted and lit another lamp and extinguished his first lamp. Thereafter, he turned towards his friend and started conversation. The friend wanted to know why the first lamp was extinguished and another lit. Chanakya replied that first lamp belonged to the kingdom and he does not want to use it for his personal use. This is *Astya* in its minutest form. We should practice *Astya* in letter and spirit so that we may move forward for self upliftment.

(d) Brahmacharya (pious) : Brahm is a name of Supreme God, and *Acharya* means to follow the path. To follow the path shown by God. Now the question arises how God shows us the path. To know this, sit quite and calm with eyes closed at a lonely place. Ask yourself the question. The very first answer we get is a way given by God. God is present in us in a minutest form all the time. Any job which does not harm any one is a good deed. We have five sensory powers in our body. Eyes to see, ears to listen, nose to smell, tongue to taste and the skin to touch. *Brahamcharya* is to see good with the eyes, to listen good with the ears, to smell good with the nose, to taste good with the tongue and to touch which is good for us. To keep control over these five senses is *Brahmacharya*.

(e) Aprigrah (non-collectiveness) : Not to possess things beyond your requirement is *Aprigrah*. If we can do our work with two pencils, four copies etc., we should not store more than that. Because by doing that we are denying the right of poor people.

2. Niyama (observances) : *Niyama* plays an important role in observing our own personal conduct. According to Rishi Patanjali, there are five *Niyama* for ourselves

(a) Shaucha : *Shaucha* is cleanliness. It has two aspects: One is **external cleanliness** which means taking bath daily to keep the skin and body clean, releasing bowls and urine, cleaning

eyes, ears, nose, throat etc., and putting neat and clean clothes. Second is **internal cleanliness** which means the removal of bad thoughts of mind and intellect. This is slightly difficult to do but with practice it becomes a habit to inculcate good thoughts in our mind. In our daily life also we love a person who remains neat and clean and has good thoughts about everyone. Why not keep ourselves like that?

(b) Samtosh : Contentment is a trait of mind. We should be satisfied with whatever is available to us. It does not mean that we have not to strive to get the best of best. We have to work hard to the best of our ability. After this, whatever we get, we should be satisfied. This is contentment. But do not stop, go on trying hard to get more. The purpose of referring to *Samtosh* is not to get disheartened. If you are not successful once, twice or thrice definitely you will be victorious fourth, fifth or sixth time. You must have listened to the story of King Bruce and the spider. King Bruce was disheartened after being defeated by the enemy thirteen times. He saw a spider in the cave which was trying to climb the wall but was unable to do that every time she tried she would fall. At last, she was able to climb up and reach the destination. Seeing it, King Bruce learnt a lesson from the spider that “never lose hope, keep on trying and one day you will succeed.” King Bruce once again tried and was victorious this time.

Richness does not come with the number of worldly possessions but it comes with contentment which is a source of happiness.

(c) Tapa : *Tapa* is the equanimity of mind even in the most adverse circumstances like extreme cold and hot, praise and humiliation, loss and gain, riches and miseries, victory and defeat, failure and success, once we are on the righteous path of action. Let not all the five senses control our mind and intellect all the time. For example, if we love to see a TV serial, it should be such that if we are unable to see it, once or twice, we should not get angry on anyone or self.

- While studying for the examination, a student wakes up early in the morning, strives to learn in all odd circumstances, goes to bed late at night are all examples of *tapa*. *Tapa* is directly associated with the good results we get at the end.
- Just as fire purifies gold, *Tapa* glorifies a man in due course. *Tapa* of devotee Dhruv gave him a permanent place among stars. *Tapa* of Lord Shiva, Buddha, Mahavira, Jesus Christ, Prophet Muhammad, Guru Nanak made them adorable for generations to come.

(d) Svadhyaya : *Swadhyaya* is to study oneself by concentrating on our body, thoughts and actions. By this way, we will always move in the right direction in life. We should study biographies of Saints, Yogis and great personalities. We should watch those TV serials, study literature which add to our upliftment.

- Before going to bed, we must sit for 5 minutes and concentrate on what we have done during the day. This will help us in overcoming our evils and enhance our positive traits. We should remain cautious about the evil thoughts and shudder them immediately otherwise they may lead us to disaster.

(e) Ishvara pranidha : *Ishwar Pranidhana* means total surrender to God, who is omnipresent. God is present in our body's each cell. He is the guiding force in all our deeds if we listen to ourselves in total serenity (calmness). Surrender does not mean that we will not do anything. It is like getting instruction from the God present in us and acting as per His wishes in every circumstances. Just like the small child who has totally surrendered to his mother. See how caring that mother is towards her child. She takes care of his every requirement such as milk, food, cleanliness, security etc.

- If God is present in each and every cell of my body, it is present in everyone's body. Thus we have to think of God before interacting with our friends, teachers, parents, neighbours and all humans on this earth. The whole universe is our family.

Asan: posture modification

A) Definition

“*Sthir sukham asana*” is the definition. *Asana* means holding a particular posture which is comfortable and which is maintained with ease. *Asana* gives stability and comfort.

Asanas are classified in three groups:

- (a) cultural or corrective *asana* for posture modifications.
- (b) meditative *asana* for dhyana e.g., *sukhasana*, *padmasana*, *sidhasana*.
- (c) relaxative *asana* are those which remove tension and bring about physical and mental relaxation. e.g., *shavasana*, *makrasana*.

(b) Guidelines for Practice of Asana

1. *Asana* series follows from first standing, supine lying, prone lying, and sitting. Although different series are available.
2. Breath pattern along with movement is most important. General rule is while inhaling go up and while exhaling go down.
3. *Asana* should be performed gently and in comfortable manner without any jerk.
4. One should do practice according to one's stamina and endurance.
5. Holding the posture brings positive changes.

6. Initially tiredness is felt during few days but after few days of practice, body gets acquainted and one feels comfortable while doing *asanas*.
7. Regularity leads towards perfection.

(c) Benefits of Yogasanas

1. According to Patanjali Rishi, *Asana* is a posture in which we are composed, stable, unshattered, in equilibrium.
2. Different *Asanas* were devised to be composed to concentrate on a specific portion of a body to grasp universal bliss.
3. The definition given in *Yoga Shashtra* is “STHIR SUKHAM ASANA” a posture in which a person remains steady and be in a feeling of bliss.
4. A particular *Asana* purifies our particular system, glands, organs, muscles and cells of our body.

Pranayama definition in *Patanjali yoga sutras* is “*tasmin sti shvas prshvas gati viched pranayama*” meaning after establishment of *asanas*, holding the inhalation and exhalation is *pranayama*. Its a control of *breath*. *Pranayama* has three components:

- Puraka*-inhalation
- Rechaka*-exhalation
- Khumbhaka*-holding the breath

Ratio will be : *puraka* : *khumbhaka* : *rechaka* = 1 : 4 : 2

But initially only *puraka* and *rechaka* are done in ratio of 1:2 meaning exhalation should be prolonged than inhalation.

(b) Guidelines for the Practice of Pranayama

1. *Pranayama* is next step after *asanas*.
2. The breath has to be longer and deeper.
3. Eyes to be closed during *pranayama* session.
4. *Pranayama* should be done in well-ventilated room or area.
5. Breath has to be taken through nose except in *sheetali* and *sheetkari*.
6. *Khumbhaka* is done under guidance of competent teacher.
7. Initially practice *puraka* and *khumbhaka* and *rechaka* only in 1 : 2 ratio.

(c) Benefits of Pranayama

1. When we perform *Pranayama*, the life force is distributed evenly in the body.
2. All the body parts get nourished.
3. In special *Pranayama*, the particular organ is deeply affected and starts functioning normally after a few days of practice.

4. Deficiency of minerals, vitamins and all the five elements of earth is coped up by performing *Pranayama*.

5. All the systems such as respiratory, blood circulatory, digestive, excretory are vitalised.

6. All body functions are balanced with the retention of breath during *Pranayama*.

7. Haemoglobin of blood is improved with simple *Anuloma-Viloma Pranayama* and deep long breathing.

8. *Pranayama* helps to control mind.

When we control the breath—we are able to control mind also.

9. During *Pranayama* mouth and eyes should remain closed. Inhalation should be done only through the nose. There are a few *Pranayamas* such as *Sheetli* and *Sheetkari* where we breathe through mouth and exhale through nose.

10. When a healthy person breaths in, his belly comes out and the belly goes inside when he breaths out.

Pratyahara means withdrawal of sensory pleasures. It is control of senses. Study good books and scriptures brings stability in mind.

DHARANA, DHAYANA (MEDITATION) leads to Samadhi.

DEFERENCE BETWEEN PHYSICAL EXERCISE AND YOGASANAS

There is a great difference between *Yogasanas* and general exercises.

Body exercise		Yogasanas	
1.	Physical exercise causes fatigue.	1.	Asanas relieve the fatigue and make the body light and active.
2.	The body becomes stiff due to unnatural pressure.	2.	The body becomes elastic and flexible.
3.	The waste matter is not dispelled by the intestine completely.	3.	The entire waste matter is excreted by the intestine.
4.	Breathing becomes erratic.	4.	Breathing becomes rhythmic. Moreover our lungs become strong.
5.	Outer muscles are exercised.	5.	Internal organs are as much influenced as the external.
6.	Very often, our digestive system becomes weak because the supply of blood does not reach those parts of the body due to the brisk activity in other parts.	6.	The regular blood circulation in our entire body strengthens the digestive system.

7.	There is a possibility of an awkward development of the body.	7.	The all round body development in a regulated manner strengthens all the organs and limbs proportionately.
8.	Intellectual development is not possible.	8.	Yogasanas are instrumental in the intellectual development.
9.	Lack of concentration.	9.	Concentration improves practical life. Positive thoughts replace the negative ones.
10.	Both time and our vital energy are wasted.	10.	Vital energy is rejuvenated.
11.	Weak and old people are incapable of doing every kind of exercise.	11.	The weak and the old people also can perform Asanas as per need.
12.	Huge open space is necessary.	12.	Only a little space as much as the length of a practican is needed.
13.	Sports and exercises cannot be performed during journey.	13.	Yogasanas can be performed even while travelling.

3. FIGURES AND TABLE



4. ACKNOWLEDGEMENTS

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